

A  
COMMENTARY  
UPON THE  
Fifth Book of *MOSES*,  
*Gen.* CALLED *Barth*  
DEUTERONOMY.

9 fl

B Y

The Right Reverend Father in GOD,  
*SYMON* Lord Bishop of *ELY*.

L O N D O N:  
Printed for *Rf. Chiswell* at the *Rose and Crown* in  
*St. Paul's Churchyard.* 1700.





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~~H. 5. 10<sup>th</sup>~~

~~R. 5~~

COMMENCEMENT

LECTURE

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COMMUNION

OF THE LORD'S SUPPER

FOR THE CHURCH

OF THE REFORMED CHURCH

IN THE CITY OF NEW YORK

1840

THE  
Fifth Book of *MOSES*,  
CALLED  
DEUTERONOMY.

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CHAP. I.

**T**HIS Book had the Name of DEUTERONOMY given it by the *Greeks*, from the principal Scope and Design of it ; which was to repeat unto the *Israelites*, before he left them, the *chief Laws of God*, which had been given them : that they who were not then born when they were first delivered, or were incapable to understand them, or had not sufficiently regarded them, might be instructed in them, and awakened to attend to them. See *v. 1. & 5.* In order to this he premises a short Narrative, of what had befallen them since they came from Mount *Sinai*, unto this time ; in the *three* first Chapters : And then in the *fourth* urges them by a most patheticall Exhortation, to the observance

Chapter I. vance of those Laws, which he had taught them; especially the *Ten Commandments*, with which he begins the *fifth* Chapter. Where he makes a solemn Rehearsal of the Covenant God made with them in *Horeb*; and what immediately followed upon the delivery of the Law by God himself, from Mount *Sinai*. And then, having earnestly pressed the observation of the *first Commandment*, in the former part of the *sixth* Chapter; and in the latter part of it, and in several Chapters that follow (to the end of the *eleventh*) reminded them of a great many things which God had done for them, and given them several Cautions, lest they let them slip out of their Minds, and used many Arguments from several Topics (as we call them) to move them to be obedient to all the other Commandments: he proceeds in the *twelfth* Chapter, and so forward to the *twenty eighth*, to remember them of a great many other Laws besides the Ten Commandments, which he had delivered to them. Some of which he explains; others he inforces with further Reasons; and in several places adds new Laws, for the greater Security of the whole, (particularly, he orders the writing of God's Law upon Stones, when they came into the Land of *Canaan*, Chapter XXVII.) And then pronounces those Promises, which God had made to the Obedient, and his Threatnings to the Disobedient; more largely, and with greater force, than he had done in the XXVI<sup>th</sup> of *Leviticus*. After which he again remembers them of several wonderful Works of God for them, (Chapter XXIX.) and renews the Covenant between God and them; using several Arguments to perswade them to a dutiful observance of God's Law: Which he commands (Chapter XXXI.)

to be read to all the People, in the conclusion of every Seventh Year ; that none might pretend ignorance of it. And then concludes all with a most admirable Song, which he orders every one to learn ; and with a Blessing upon the Twelve Tribes.

All this was done in the two last Months, of the last Year of *Moses* his life. But not all at once ; as plainly appears by several parts of the Book : in which he writes what he delivered to them, at several times. Which is the reason of the Repetition of the very same thing, over and over again : that he might make it sink into their Minds, by being often inculcated. Some have been so foolish, as to make this an Objection against this Book being composed by *Moses*. But it shows their great ignorance ; all wise Men having ever judged it necessary to say τὰ αὐτὰ πάλιν αὐτῶν, the very same things, concerning the same things ; that they might be thoroughly understood, and fixed in the memory of their Auditors, and settled in their Hearts and Affections. Particularly *Epictetus* (as *David Chytræus* long ago observed) delivered this as a profitable Rule in all Studies ; Εἰδέναι χρὴ, ὅτι ἐπάξιον δόγμα παραγινώσκειν ἀνθρώπου, εἰ μὴ καὶ ἐκείτω ἡμέραν τὰ αὐτὰ καὶ λέγειν τις καὶ ἀκούειν, καὶ αὖτα χρᾶται πρὸς τὸν βίον. This must be known, as a certain Truth, that it is not easie for a Man to attain the solid knowledge of any thing, unless he both read and hear the same things every day ; and also set himself to the practice of them. This Course *Moses* took with the Children of *Israel* : spending every day, it is likely, of the latter end of his life, in calling to their mind, again and again, what he had taught them ; and the reason they had to do accordingly.



Verse 1. **T**hese be the words.] This Book contains the words

*Which Moses spake unto all Israel.*] All the People could not hear what he said, but he ordered the Elders and Heads of the several Tribes, to communicate to the whole Congregation what he delivered to them, in the Audience of many of the People who were assembled with them. Thus these words are commonly understood. But considering the great weight of what is here said, I rather think that *Moses* himself, at several times, spake what here follows, in the Ears of the People. See V. 1.

*On this side Jordan.*] The Vulgar *Latin* having translated the Hebrew words [*beeber*] on the other side *Jordan*, it hath furnished some ill disposed Minds with an Argument, that *Moses* was not the Author of this Book: For he that wrote plainly shows that he was in *Canaan*, when he wrote it. But a very little consideration would have prevented this frivolous Objection; there being nothing more certain, than that the Hebrew words signifie indifferently, either one side or the other; and may be literally translated, *in the passage over Jordan*, or as they were about to pass over it; as *Huetius* observes and proves by plain Examples, that the *Hebrews* have no other word to express their mind, when they would say either on this side or beyond. See *Demonstr. Evang. Propos. IV. Cap. XIV.* To which another learned Writer since him (*Hermannus Witsius, Lib. I. Miscel. Sacr. Cap. XIV.*) hath added several other places which evidently show that *beeber* is a word, that indifferently belongs to either side of any place, (See 1 *Sam. XIV. 40.*) and must be determined, by the Matter in hand, to which it

it is to be applied. And here undoubtedly it is to Chapter  
be rendered *on this side Jordan*. See III. 8. I.

*In the Wilderness in the Plain.*] In the Plain of Moab, where they had remained a long while ; as appears from the foregoing Book, XXII Numb. I. XXVI. 3, 63. XXXI. 12. XXXIII. 48, 49. XXXV. I. XXXVI. 13.

*Over against the Red Sea.*] There is no word in the Hebrew Text for *Sea* ; and therefore the Marginal Translation is to be preferred, which is, *over against Suph* : which was a place in the Country of Moab, (See XXI Numb. 14.) over against which they now lay encamped ; but were so far distant from the Red Sea, that there can be no respect to it here.

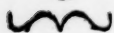
*Between Paran.*] He doth not mean the *Wilderness of Paran*, frequently mentioned in the foregoing Book (for that was as remote from hence, as the Red Sea) but some place in the Country of Moab ; as *Zuph* was, and the rest of the places which here follow.

*And Tophel, and Laban, and Hazeroth, and Dizabab.*] There was a place called *Hazeroth*, where they had encamped a long time ago, XI Numb. 35. XXXIII. 17. but it was in another Wilderness far from this place, as appears by the account *Moses* gives of their Removals from that place to this where they now lay, XXXIII Numb. 17, 48, 49. And therefore I take this, and the other three places here mentioned, to have been frontier Towns in the Country of Moab, which lay upon the borders of this Plain. The last of which, *Dizabab*, is translated by the LXX. and the Vulgar, as if it signified a place where there were Mines of Gold.

*Onkelos* and the *Hiernsalem Targum*, who take *Suph* to signify the Red Sea, and *Paran* for the Wilderness through

Chapter

I.



through which they had come many years ago, &c. are forced to add several words to make out the sense of this Verse, in this manner; *These be the words which Moses spake unto all Israel on this side Jordan, &c. reproving them because they sinned in the Desert, and provoked God in the Plain over against the Red Sea; and murmured in Paran, about Manna; and at Hazeroth for Flesh, &c.* And so they proceed to mention other Sins committed in other places; but not in these here named: which they force from their natural sense, to comply with this Conceit.

Verse 2.

Ver. 2. *There are eleven days journey from Horeb, &c.] Or eleven days (we were a coming) from Horeb, by the way of Mount Seir, unto Kadesh-Barnea.* Which cannot be understood of the whole time they spent between these two places, but only of the time they spent in travelling: For they stayed a Month at *Kibroth-Hattaavah*, and a Week more at *Hazeroth*, XI Numb. 21. XII. 15, 16. before they came to *Kadesh-Barnea*. This he represents to them, to make them sensible, they had been kept in the Wilderness so many years, as had passed since they came out of *Egypt*; not because it was a long way to *Canaan*, but for the reason mentioned in the XIV<sup>th</sup> of *Numbers*. For from *Horeb* (whither he order'd them to go, when they came out of *Egypt*) they came in eleven days, and took no long Journeys, to the borders of the Land of *Canaan*; where *Kadesh-Barnea* lay. So *Maimonides*; the way was plain and known between *Horeb* (whither God brought them on purpose to serve him) and *Kadesh*: which was the beginning of an habitable Country; according to what he saith XX Numb. 16. See *More Nevochim* P. III. Cap. L. See XIII Numb. 26.

*By the way of Mount Seir.] The Country of the Edomites. Chapt. II. v. 12. Unto*

*Unto Kadesh-Barnea.*] How they were ordered Chapter I.  
to come hither, and what they did here, he relates, v. 6, 19. and so proceeds to give an account of several remarkable things, which befell them, unto the time when he wrote these things; which he sets down in the next Verse.

Ver. 3. *And it came to pass in the fortieth year.*] Verse 3.  
After they came out of Egypt.

*In the eleventh month, on the first day of the month.*] In the first Month of this fortieth Year, they came into the Wilderness of *Zin*, unto another *Kadesh*, XX Numb. 1. From whence they removed to Mount *Hor*; where *Aaron* died on the first Day of the fifth Month of this Year. See there v. 28. Where it appears v. 29. they mourned for him thirty days: that is, till the beginning of the sixth Month. In which they fought with King *Arad*, XXI Numb. and from Mount *Hor* travelled from place to place (as we read there, and XXXIII Numb.) till they came to these Plains of *Moab*. In which Journeys, and in the rest of the Transactions, mentioned in the latter end of the Book of *Numbers*, they spent the other five Months of this Year; as I have observed in their proper places. And now began the eleventh Month, when *Moses*, being to leave the World before the end of this Year, spake all that follows in this Book. And this Speech (which he begins v. 6. and continues to the fortieth Verse of the fourth Chapter) the great Primate of *Ireland* thinks, he made to the People on the twentieth of *February*, and on the Sabbath-day: as the Reader may find in his *Annals*.

*That Moses spake unto the Children of Israel, according unto all that the LORD had given him in Commandment unto them.*] Made a Rehearsal of all that,

at

Chapter I. at several times, he had received from the LORD, and delivered unto them.

Verse 4. *After he had slain Sihon the King of the Amorites, which dwelt at Heshbon.*] About five Months ago: for it was after Aaron's death, which was the first Day of the fifth Month, XXXIII Numb. 38. and they mourned for him all that Month. See XXI Numb. 21, &c.

*And Og the King of Basban, which dwelt at Astaroth.*] This was a City in the Country of Basban, (XIII Josh. 31.) and a City it was of very great Antiquity, as appears from XIV Gen. 5. See there. From whence some think the famous Goddess *Astarte* had her Name, being here worshipped. But whether that Goddess took her Name from this City, or the City from the Goddess, is not certain; as Mr. *Selden* observes in his *Syntagma II. de Diis Syris, cap. 2.* But that the Heathen Deities were wont to have their Names from the Groves, Mountains, Cities, and Caves, where they were worshipped, is as certain; as it is uncertain from whence *Astarte*, or *Astoreth* (as the Scripture Name is) was so called.

*In Edrei.*] His Royal Palace was at *Astaroth*, (as *Sihon's* was at *Heshbon*) but he was slain in *Edrei*, XXI Numb. 33.

Verse 5. *On this side Jordan, in the Land of Moab.*] In the Plains of *Moab*; before they passed over *Jordan*. See v. 1.

*Began Moses to declare this Law, saying.*] To call to remembrance that which any one had forgotten; and to explain that which any one did not understand. So *Maimonides* expounds these words in *Seder Zeraim*. 'In the end of the fortieth Year, in the beginning of the Month *Shebat*, *Moses* called the People

‘ People together, saying ; The time of my Death  
 ‘ draws near, if any one therefore hath forgot any  
 ‘ thing that I have delivered, let him come and re-  
 ‘ ceive it ; or if any thing seem dubious, let him come  
 ‘ that I may explain it. And so they say in *Siphri*,  
 ‘ *If any one have forgotten any Constitution, let him come*  
 ‘ *and hear it the second time ; if he need to have any*  
 ‘ *thing unfolded, let him come and hear the Explication*  
 ‘ *of it.* For which he quotes this Verse ; and says  
 that *Moses* spent all his time in this, from the begin-  
 ning of the Month *Shebat*, to the seventh day of *A-*  
*dar*. And what he now said was likely to be the  
 more regarded, because these were, in a manner,  
 his dying words ; for he lived but till the seventh  
 day of the next Month : and seems to have composed  
 this Book as a Compendium of his whole Law, for  
 the familiar use of the Children of *Israel* : from  
 whence it is called *Denteronomy*, i. e. a second Law.  
 See *Huctius* in his *Demonstr. Evang. Propos. IV. Cap. I.*

Ver. 6. The LORD our God spake unto us in *Horeb*, Verse 6.  
 saying ] X Numb. 13.

*Ye have dwelt long enough in this Mount.*] From  
 the third Month of the first Year (XIX *Exod.* 1.) to  
 the twentieth day of the second Year after they came  
 out of *Egypt*, ( X Numb. 11. ) they stayed at Mount  
*Sinai*, which is the same with *Horeb* : they being om-  
 ly two tops of the same Mountain ; one of them some-  
 thing higher than the other, as they are described by  
 those who have taken a view of them. For *Moses*  
 was twice with God, for the space of Forty days in  
 in this Mount : and here the Tabernacle, and all things  
 belonging to it were made, according to the Orders  
 he there received ; and then was erected and conse-  
 crated ; and the People all numbred and disposed



Chapter under their several Standards, to march in such order as God appointed, II *Numb.* 3, 10, 17, &c. X. 14, 15, &c.

Verfe 7. Ver. 7. *Turn you.*] From this Mountain.

*And take your Journey.*] Resume your Journey, which you have so long intermitted.

*And go to the Mount of the Amorites.*] A Mount on the South part of *Canaan*, inhabited by the *Amorites*, together with some *Canaanites* and *Amalekites*, XIV *Numb.* 25, 43, 45. But the principal Possessors of it were *Amorites*, as is expressed more than once in this Chapter, v. 19, 20, 44. This is the Mountain to which *Moses* bid the Spies go up, XIII *Numb.* 17. and so they did v. 22.

*And unto all the places nigh thereunto.*] And so pass into all the neighbouring Country, which lies near it.

*In the Plain, in the Hills, and in the Vale.*] This is a Description of the Country nigh unto this Mountain: some of which was Champion (as we speak) and other parts of it consisted of Hills and Dales.

*And in the South, and by the Sea-side, to the Land of the Canaanites, and unto Lebanon, and unto the great River the river Euphrates.*] And so go into all the rest of the Land of *Canaan*: the several quarters of which he here sets forth. The Southern part lying toward this Mountain; the Western upon the Sea, (where the People properly called *Canaanites* dwelt) the Northern toward *Lebanon*; and the Eastern towards the River *Euphrates*. Which by other Authors, as well as *Moses*, is called the great River. So *Callimachus* in his Hymn to *Apollo*, v. 103.

Ἀσὺς ἡ πρὸς τὴν μετὰ τὴν ἑβραίων

The

upon DEUTERONOMY.

II

The great Flood of the Assyrian River : which the Schooliaſt obſerves is meant of Euphrates. And Lucan

Chapter  
I.



—cum Tigride magnus  
Euphrates— L. III. v. 253.

Ver. 8. Behold, I have ſet the Land. ] In the Hebrew Verſe 8. brew, Given the Land : i. e. beſtowed it upon you, and am ready to bring you into the poſſeſſion of it.

Before you. ] That every one of you may have his ſhare of it. Or, that you may go whether you pleaſe, and ſettle your ſelves in it, XIII Gen. 9. XXXIV. 10.

Go in and poſſeſs the Land. ] Therefore make no longer ſtay here in the Wilderneſs ; but go and take poſſeſſion of my Gift.

Which the LORD ſware unto your Fathers, Abraham, Iſaac, and Jacob, &c. ] XV Gen. 18. XVII. 7, 8. XXVI. 3. XXVIII. 13.

Ver. 9. And I ſpoke unto you at that time, ſaying ; ] Verſe 9. About the time of their coming to Horeb, or Mount Sinai. For the Story of Jethro, unto which this relates, preceded that immediately, XVIII Exod. Many great Men place it after the giving of the Law : Of which ſee Selden L. II. de Synedr. Cap. 2. N. IV.

I am not able to bear you alone. ] We do not read, before now, that Moſes ſpoke thus to the People. But Jethro ſpoke in this manner to him, XVIII Exod. 18. and gave him advice to take ſome others to his aſſiſtance, v. 21. which advice he followed, v. 24. And then ſpoke to the People what Jethro had ſaid to him ; and enlarged upon it in the words we read here, in the following Verſes : where he gives them the reaſon why he could not perform the Office of a Judge alone.

Ver. 10. The LORD your God hath multiplied you, Verſe 10.

C 2

and



Chapter and, behold, ye are this day, as the Stars of Heaven for  
 I. multitude.] Increased unto a greater number then  
 can easily be told.

Verse 11. Ver. 11. *The LORD God of your Fathers make you a thousand times so many as you are.* ] As if he had said, I am not troubled at your vast increase; but bless God for it: and beseech him to make you a thousand times more numerous, then at present you are.

*And bless you, as he hath promised you.* ] In the Promise often repeated to their Fathers, XII Gen. 2. XV. 5. XVII. 5, 6. XVIII. 18. XXII. 17. XXVI. 4. XXVIII. 14.

Verse 12. Ver. 12. *How can I my self alone bear your cumbrance, and your burden, and your strife?* ] But how is it possible for one Man alone to undergo the labour of hearing all the Complaints of such a Multitude; and of remedying all their Grievances, and determining all their Controversies? So the last word signifies, *Suits at Law* (as we speak) as the two former signify other Differences; which arose between one Man and another, about such things as are mentioned in the XXI, XXII; and XXIII Chapters of EXODUS. The first word which we translate *cumbrance*, signifies *tediosam litigantium ferram* (as Hottinger interprets it in his *Smegna Orientale*, Lib. I. Cap. 6.) the tedious Pleadings of those that manage Causes before a Judge; by Bills and Answers (suppose) and Rejoynders, &c.

Verse 13. Ver. 13. *Take ye.* ] In the Hebrew it is, *Give ye*, i.e. present unto me such Persons as you think fit, according to the following Characters.

*Wise men and understanding, and known among your Tribes.* Men of known Wisdom, Prudence, and Integrity;

tegrity ; skilful in Divine and Humane Laws. See Chapter XVIII *Exod.* 21. Some take *Wise men* to signify such as knew much ; and *understanding* such as had prudence to make use of their knowledge, being Men of Experience : and they were to be noted for both these ; otherwise the People would not have revered them.

Ver. 14. *And ye answered me and said, The thing which thou hast spoken is good for us to do.* Verse 14. This Consent of the People is not recorded before : but sufficiently implied in their Submission to this Regulation, mentioned XVIII *Exod.* 26.

Ver. 15. *So I took the chief of your Tribes, wise men and known.* Verse 15. From among those Men that they presented to him, he took, I suppose, such Persons among the chief of their Tribes, as were endowed with the Qualities here named, and were known by all so to be. For obscure Persons, either for Birth, or Experience in Affairs, would have been contemned : and therefore he chose the noblest of those that were presented to him, (called here the *chief of their Tribes*) if they were no less worthy than others. For some such no doubt there were among their great Men, as might be thought fit for this high Employment. And they were the fitter, because being Men of Quality (as we speak) they were less liable to be corrupted by Bribery. From which *Moses* took care all Judges should be so free, that he expressly requires they should be Men, *hating Covetousness*, XVIII *Exod.* 21. And *Solon* did not forget to make this a part of the Oath, which every Judge in *Athens* took, (which is mentioned at large by *Demosthenes* in his Oration against *Timocrates*) ἐγὼ δὲ οὐκ ἄξιόμαί τῆς ἡλιασίας ἐνεχεῖν, ἔτ' αὐτὸς ἐγὼ, ἔτ' ἄλλος ἐμοί, &c. I will receive no Gift upon

Chapter upon the account of my Sentence ; neither I my self, nor  
 I. any body else for me ; nor others with my knowledge, by  
 any artifice or device whatsoever.

*And made them Heads over you.* ] Set them to govern and rule the People, ( as it is expressed v. 13. ) by deciding all Causes which were brought before them ; as far as they were able to understand them.

*Captains over thousands, and Captains over hundreds, and Captains over fifties, and Captains over tens.* ] It is a question, whether they were Commanders over so many Families, or Persons ; as I observed upon XVIII *Exod.* 25. *Hermannus Conringius* thinks they were Rulers ( as the word signifies ) over so many Fathers of Families, understanding by a Family, that which we now call an Household, *De Republ. Hebræorum, Sect. XVIII.*

*And Officers among your Tribes.* ] The same great Man, in the XXVI<sup>th</sup> Section of the same Book, takes *Schotrim* to have been Judges, as well as the rest. His great reason is, because the Seventy Elders were ordered to be chosen out of them, among others, XI *Numb.* 16. Now it is altogether improbable, he thinks, that such a *Prophetical Colledge* as that was, should be chosen out of such mean Officers, as the Hebrew Doctors make these *Schotrim* to have been. But see what I have noted upon V *Exod.* 14. and XI *Numb.* 16. And let me here add, that if they were Judges (and not Attendants upon them) they were very mean ones, being put below the *Rulers of ten*. But howsoever this be, it is certain some of these Judges had greater Authority then others, being intrusted with a larger Jurisdiction : and it's likely, greater Abilities were required in those over  
 thousands,

thousands, than in those over tens. As in the great Sanhedrim afterwards, the Jews make more things necessary to qualifie Men for a Place in it, then were requisite for those in lower Courts. Where no Man could sit (much less in the highest) unless these seven things were remarkable in him, (as Maimonides saith *Halacah Sanhedrim*, Cap. IV. Sect. 7.) *Wisdom, Humility, the Fear of God, Contempt of Riches, Love of Truth, a good Fame*; and he was beloved also of others.

Ver. 16. *And I charged your Judges at that time,* Verse 16. *saying.*] As the quality of their Persons, and their Endowments made them considerable, so they were dignified with the honourable Name of *Schofetim*: and were also called *Elders*, which had been, a long time, a Title of Honour among the Jews, and in other Nations.

*Hear the Causes between your Brethren.*] This was a necessary quality in a good Judge, to give Audience to every one that brought a Cause before him; and not to delay any Man. But the Jews infer from these words, that it was not lawful to hear any Man, when his Adversary was absent; but both Parties were to be there present. And they were also to be heard speak for themselves, if they pleased: Which was part of the forenamed Oath which *Solon* ordered all the *Athenian* Judges to take, Ἀρχαῖοιμαί τετε κει-  
 ῖντες ἐν τῷ ἀπολογεμένῳ, ὁμοίως ἀμφοῖν, *I will hear the Accuser and the Defender, both alike.*

*And judge righteously.*] The next thing required of a Judge, was to be upright and impartial: not considering what the Man was, but his Cause. This is implied in the following words.

## Chapter

## I.



*Between every Man and his Brother.] i. e. Between one Israelite and another.*

*And the Stranger that is with you.] i. e. Between an Israelite and a Profelyte : whether he were received into the Covenant by Circumcision, or not. For of this latter sort there were, no doubt, a great number, amongst that mixt multitude, who came with them out of Egypt, XII Exod. 38. And while they were in the Wilderness, there was not a distinct Court for Israelites, and Profelytes : but their Causes were tried in one and the same, as Mr. Selden observes, Lib. II. de Synedris Cap. III. N. 1.*

Verse 17.

*Ver. 17. And ye shall not respect Persons in Judgment.] Not be swayed by particular Affection, or Interest : but judge sincerely, without respect to Relation, or any Benefit or Injury received.*

*Ye shall hear the small as well as the great.] Be equally disposed patiently to attend to the Cause of a poor Man, as of a great : and to do him as speedy and impartial Justice. See XIX Lev. 15. And here the Hebrew Doctors tell us, of some singular Practices in their Courts, to preserve the dispensation of exact Justice. For if one of the contending Parties came into them richly clothed, and the other poorly, they would not hear them till both were clothed alike. Nor would they suffer one of them to sit, and the other stand : but both of them either sat, or stood. And if they sat, one of them was not permitted to sit higher than the other : but they sat by each others side, &c. See Selden Lib. II. de Synedr. Cap. XIII. N. 10.*

*Ye shall not be afraid of the face of Men.] Courage and undaunted Resolution is another necessary qualification in a Judge : who must not be over-awed by what*

what any Man can do unto him ; but remember (as Chapter I.

*For the judgment is Gods.]* God gave them their Commission by *Moses* ; so that they were his Ministers, and acted by his Authority : and therefore might be confident he would defend them in the discharge of their Office. This shows that though *Moses* alone acted by immediate Authority from God , yet these also being constituted by him, were to be lookt upon as pronouncing Sentence in his Name ; who, after a peculiar manner, was the King, and Supreme Governour of the People of *Israel*.

*And the Cause which is too hard for you, bring it unto me, and I will hear it.]* Another quality, is Humility ; in not adventuring to judge of Things above their reach. Some think there were certain Causes reserved to the cognizance of *Moses*, (as I observed upon XVIII *Exod.* 12.) but the contrary appears by these words, that all manner of Causes were brought before these Judges : and they, not the People, brought such Causes before *Moses*, as they found too hard for them to determine. So that they, not the Person whose Cause it was, judged of the difficulty of the Cause. See *Selden Lib. I. de Synedris, Cap. XVI.*

Ver. 18. *And I commanded you at that time, all the things that ye should do.]* As he rightly informed their Judges ; so he instructed the People also in their Duty, before they went from *Horeb* : by delivering to them *the judgments* which God commanded him to set before them, XXI *Exod.* 1. contained in that and in the two following Chapters ; whereby both they and their Judges were to govern themselves.

Ver. 19. *And when we departed from Horeb.]* See Verse 19. X *Numb.* 2.



Chapter  
I.

*We went through all that great and terrible Wilderness.]* It may well be called *great*, because it extended a great way. For after three days Journey (X Numb. 12.) they settled at *Kibroth-hattaavah*; which was in this Wilderness of *Paran*. From whence they went to *Hazereth*, which is still said to be in this Wilderness, XI Numb. 35. And when they went from thence, they were in the same Wilderness, XII. 16. where *Kadesh* was, XIII. 26. and see XXXIII. 19. And this Wilderness was very terrible, or dreadful; because there were no Inhabitants in it, but wild Beasts.

*Which you saw by the way of the Mountain of the Amorites.]* All the way you went towards that Mountain. See v. 7.

*As the LORD our God commanded us.]* According to the direction which God gave them, by the motion of the Cloud that went before them.

*And we came to Kadesh-Barnea.]* Where they rested at the foot of that Mountain, in the Wilderness of *Paran*, XIII. Numb. 2, 26.

Verse 20. *Ver. 20. And I said unto you, ye are come to the Mountain of the Amorites, which the LORD our God doth give unto us.]* For this was part of the Country, which God bestowed upon them, for their Possession; as appears from XXXIV Numb. 4. Where *Kadesh-Barnea* is mentioned as a frontier Place in their South-border. And indeed the *Amorites*, wheresoever they found them; were to be expelled: as they had already dispossessed them of the whole Kingdom of *Sihon*, who was King of the *Amorites*, XXI Numb. 21, 25, 26.

Ver.

*upon* DEUTERONOMY.

19

Ver. 21. *Behold, the LORD thy God hath set the* Chapter  
*Land before thee.*] All the Country beyond this I.  
Mountain, v. 8.

*Go up.*] For there was a great ascent to it, XIII Verse 21.  
Numb. 17.

*And possess it.*] Enter upon the Possession of it.

*As the LORD God of thy Fathers hath said unto thee.*] According to the Promise made by God long ago, to Abraham, Isaac, and Jacob, (See v. 8.) which he is now ready to perform.

*Fear not, neither be discouraged.*] Do not dread either their number, or their strength: but trust in the LORD (whose Name he repeats four times, in these three Verses) that he will make good his word.

Ver. 22. *And ye came near unto me every one of you.*] Verse 22.  
The Heads of every Tribe, in the name of the whole Congregation; whose desire this was.

*And said, we will send Men before us.*] Some select Persons.

*And they shall search out the Land.*] Give us an account how it lies, and what kind of Country it is.

*And bring us word again by what way we shall go up.*] Inform us which way to direct our march into it.

*And into what Cities we shall come.*] What Cities we shall first attack, to make our way the clearer into the Country. Moses also charges the Men that went to search the Land, with many other Enquiries, (XIII Numb. 18, 19, 20.) that the People might receive the fullest satisfaction.

Ver. 23. *And the saying pleased me well.*] He thought Verse 23.  
this a reasonable motion, proceeding only from a prudent Caution: whereas, in truth, they were timorous and distrustful of God's promise.



Chapter I. *And I took twelve Men of you, one of a Tribe.]* That every body might be satisfied, when they heard the report of their Brethren, XIII Numb. 2, 3, 4.&c. and God directed him so to do, as we read there.

Verse 24. Ver. 24. *And they turned.]* From Kadesh-Barnea. *And went up into the Mountain.]* XIII Numb. 17, 21. *And came unto the Valley of Eschol.]* It appears by the relation XIII Numb. 21, 22, 23. that this was the last place, unto which they came when they had ended their search.

*And searched it out.]* After they had gone through all the quarters of the Country.

Verse 25. Ver. 25. *And they took of the fruit of the Land, in their hands, and brought it down unto us.]* Both Grapes, Pomegranates, and Figs, XIII Numb. 23.

*And brought us word again, and said, It is a good Land which the LORD our God doth give us.]* So they all said unanimously, and brought along with them a demonstration of it, XIII Numb. 27. only they added, that they were not able to deal with the Inhabitants of it.

Verse 26. Ver. 26. *Notwithstanding ye would not go up, but rebelled against the Commandment of the LORD your God.]* Who bad you go up, and not be afraid, v. 8, 21. Which was the greater sin; because he had not only brought them to the Borders of the Land, but convinced them that he had not deluded them with fair Promises of a better Country, than really it was. For they all saw the goodly Fruit which it produced; and ought therefore to have believed he would fulfil his word, and give them the possession of it.

Verse 27. Ver. 27. *And ye murmured in your Tents.]* After great Lamentations for a whole Night together, XIV Numb. 1.

*And*

*And said, because the LORD hated us, he hath brought us forth out of the Land of Egypt.]* Unto which therefore they desired and conspired to return, XIV Numb. 4. Chapter I.

*To deliver us into the hand of the Amorites to destroy us.]* Nothing can be more pernicious (as *Grotius* here observes) than a persuasion that God doth not love us; but hath a design upon us, to destroy us.

Ver. 28. *Whither shall we go up?* ] *Moses*, I suppose, still pressed them to go up and take possession of the Land: to which they give him this snappish Answer. Verse 28.

*Our Brethren have discouraged our hearts.]* The Men that you your self sent to search the Land, have dispirited us by the Report they have brought us. Which would not have had that effect upon them, if they had minded one part of it, as much as the other; and calmly considered what *Caleb* and *Joshua* said: who made no doubt of Success.

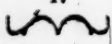
*Saying, The People is greater and taller than we.]* More numerous; and of far greater stature and strength, XIII Numb. 28. 33.

*The Cities are great, and walled up to Heaven.]* The Spies only told them that ther Cities were walled, and very great, XIII Numb. 28. but their fear and confusion of Thoughts, augmented the danger of attempting the Conquest of them. Yet *Moses* himself thinks good afterwards to use the same hyperbole, IX. 1. which is common in the best Authors. For thus *Homer* in *Odyss.* E. v. 239. speaks of a Fir-tree as high as Heaven; i. e. exceeding tall:

— — — — — ἰλάτη δὲ τῷ θεανομήκῃ.

Many

Chapter I. Many other Instances may be seen in *Bochartus* his *Phaleg. Lib. I. Cap. XIII.*

 And moreover, we have seen the *Sons of the Anakims* there.] See XIII Numb. 28. 33. *Const. L'Empereur* will rather have it translated *the Sons of the Giants*, as the LXX. and *Onkelos* take it. Yet he acknowledges that *Anak* seems to have been the first Parent and Propagator of the Race of Giants after the Flood : and therefore it may be properly translated, as we do. See *Annot. in Itiner. Benjamini Tudelensis*, p. 136.

Verse 29. Ver. 29. *Then I said unto you.*] *Moses* here at large relates, what he said unto their Fathers, upon this occasion ; which he doth not mention in the Book of NUMBERS, (where we read only of his falling down before God) that he might awaken this Generation, to a greater confidence in God, and a dread of his Judgment.

*Dread not, nor be afraid of them.*] Do not consider so much how strong they are ; as how powerful the LORD your God is, who hath promised you this good Land.

Verse 30. Ver. 30. *The LORD your God, which goeth before you.*] In a glorious Pillar of Cloud and Fire.

*He shall fight for you.*] As he had done hitherto, XIV *Exod.* 14. XVII. 8, &c.

*According to all that he did for you in Egypt before your eyes.*] Why should you think he is less able to bring you into *Canaan*, than he was to redeem you from *Egypt* ; where you were oppressed by very powerful Enemies ?

Verse 31. Ver. 31. *And in the Wilderness.*] Ever since they came from thence through the Wilderness of the Red-Sea, XIII *Exod.* 18. and the Wilderness of *Sin*, XVI *Exod.* 1. and the Wilderness of *Sinai*, XIX *Exod.* 1,  
2. and

2. and then through that terrible Wilderneck of Paran. Chapter I.  
See above v. 19.

*Where thou hast seen how the LORD thy God bare thee, as a Man doth bear his Son.]* The long Experience they had had of his tender care over them, (which was as indulgent as that of a kind Father towards his only Son, when he is a Child, whom he carries in his Arms) should have made them confident of his gracious Providence for the future.

*In all the way that ye went, until ye came to this place.]* He made provision for them in the most desolate places: bringing them Water out of a Rock; sending Bread down to them from Heaven; defending them from wild Beasts, and from their fiercer Enemies, &c.

Ver. 32. *Yet in this thing ye did not believe the LORD your God.]* He could not prevail with them to trust God; and go up, as he commanded, in his Power and Might to possess the Land. Nor could all that Caleb and Joshua said, at all move them, XIV Numb. 7, 8, 9.

Ver. 33. *Who went in the way before you.]* Never failed constantly to direct and guide you in your Journeys, XIII Exod. 22.

*To search you out a place to pitch your Tents in.]* But always markt out your Encampments, where they should be, X Numb. 17.

*In fire by night, to shew you by what way you should go, and in a cloud by day.]* That they might be able to travel by Night, as well as by Day: which was most convenient in Summer time, when the Sun was very scorching in a Wilderneck, where there was no shelter, XIII Exod. 21. X Numb. 16, 21.

Ver.

Chapter Ver. 34. *And the LORD heard the voice of your words.]* They not only distrusted God, (v 32.) but

*I.* murmured against their Leaders, and against God, in a mutinous manner; consulting to return into Egypt, XIV Numb. 1, 2, 3, 4. And moreover spake of stoning Caleb and Joshua for their good Advice, v. 10.

*And was wroth, and sware, saying.]* Which so provoked the Divine Majesty, that he irrevocably determined what follows; confirming it with an Oath, XIV Numb. 21.

Verse 35. Ver. 35. *Surely there shall not one of these Men of this evil Generation, see that good Land, &c.]* See XIV Numb. 21, 28, 29.

Verse 36. Ver. 36. *Save Caleb the Son of Jephunneh.]* And Joshua the Son of Nun. See XIV. 24, 30. and see below v. 38.

*He shall see it, and to him will I give the Land that he hath trodden upon, &c.]* This was as exactly fulfilled, as their disinheriting was, XIV Josh. 9, 12. Where the particular Portion of Land is mentioned, which God promised to him, and which Joshua gave him in the Mountain where the *Anakims* dwelt. For such was the wonderful Faith and Courage of Caleb, that he doubted not to dispossess those, whom the rest of the *Israelites* dreaded as invincible.

Verse 37. Ver. 37. *Also the LORD was angry with me.]* Not at that time, but afterwards; when they came into the Wilderness of *Zin*; to another *Kadesh*, XX Numb. 1, 12.

*For your sakes.]* By occasion of their fresh discontents, and mutinous upbraidings of him, (XX Numb. 2, 3, 4.) which provoked him so, that he spake unadvisedly with his Lips, as the *Psalmist* observes, CVI Psal. 31, 32. This was an high aggravation of their

their guilt; that they not only undid themselves, but brought great Displeasure upon their worthy Leader and Governour: whom they wearied with their Tumults and Rebellions. Or the meaning may be (which doth not much differ from the account now given) that they murmuring, in a tumultuous manner, when they saw the Water did not flow out of the Rock at the first stroke, he himself also was put into such a Commotion, that he began to doubt, and say God would do nothing for such a rebellious People; though he had declared he would. If this be true, he soon recovered himself, and smote the Rock again, in confidence God would be as good as his word. But God was so angry at the words he had spoken, that he so far punished him for them, as to deny him entrance into *Canaan*.

*Saying, Thou shalt not go in thither.*] Which threatening is renewed a little before his death, XXVII Numb. 13, 14. and he could not get repealed by any Entreaties, as we read in this Book, III. 26.

Ver. 38. *But Joshua the Son of Nun, which standeth before thee.*] i. e. Waits upon thee.

*He shall go in thither.*] So God promised when he, as well as *Caleb*, indeavoured to put Courage into the People to go and possess the Land, XIV Numb. 6, 7, &c. 30.

*Incourage him, for he shall cause Israel to inherit it.*] Not only go thither, and have his Portion there, but be the Captain of *Israel*, and conquer the Land for them, and divide it among them. This intimates as if *Joshua* was afraid, he might be excluded as well as his Master; being extreamly troubled, it is likely, that he was not suffered to reap the Fruit of his long Labours. Therefore God bids *Moses* incourage his  
E hope,



Chapter hope, and command him to take heart, (as we speak)  
 I. for undoubtedly he should do more than go into Ca-  
 naan. Which may be the reason, why his Name is  
 not put into the Exception (v. 35, 36.) together with  
 Calebs; but they are mentioned separately; because  
 there was something to be said peculiar to each of  
 them.

Verse 39. Ver. 39. *Moreover, your little ones, whom ye said  
 should be a prey.]* See XIV Numb. 31.

*Which in that day had no knowledge of good and evil.]*  
 And consequently did not provoke God by their Dis-  
 obedience.

*They shall go in thither, &c.]* Their innocence mo-  
 ved pity towards them: though Children, in some  
 cases, were cut off for their Fathers sins.

Verse 40. Ver. 40. *But as for you, turn you.]* From the Land  
 of Canaan; to which they were not permitted to  
 go.

*And take your journey into the Wilderiness.]* And get  
 you back again into the Wilderiness out of which I  
 have brought you, XIV Numb. 25.

*By the way of the Red-Sea.]* Thus they had their  
 desire, in some part, of returning into Egypt, ( XIV  
 Numb. 4.) which was not far from the Red-Sea.

Verse 41. Ver. 41. *Then you answered and said unto me, We  
 have sinned against the LORD.* They repented, when  
 it was too late to do them any good. See XIV  
 Numb. 40.

*We will go up and fight, according to all that the  
 LORD our God commanded us.]* Now they resolve  
 to encounter those Enemies, of whom they were be-  
 fore so afraid, as to speak of stoning those, who ex-  
 hortd them not to fear them, XIV Numb. 9, 10.

And

*And when you girded on every Man his Weapons of War, ye were ready to go up into the Hill.]* They not only made a stout Resolution, but actually prepared themselves for the Onset: as if there were no difficulty in that, which a little before they dreaded to think of. So *de Dieu* translates the last words, *Ye thought it an easie matter to ascend the Hill*; or ye despised going up the Mountain: in our Language, *made nothing of it.*

Ver. 42. *And the LORD said unto me, say unto them, Go not up.]* XIV Numb. 41, 42.

*Neither fight.]* Much less think of fighting.

*For I am not among you.]* By my powerful Presence to subdue your Enemies; or to defend you from them, (so the Phrase is often used) for the Ark of the Covenant, the Token of God's Presence, did not go with them, XIV Numb. 44.

*Lest ye be smitten before your Enemies.]* Which would be a far greater Disgrace, than marching away from them.

Ver. 43. *So I spake unto you.]* XIV Numb. 42, 43. Verse 43.

*And ye would not hear.]* No more than before; when he bad them go up.

*And rebelled against the Commandment of the LORD.]* For now it was against his will, as before it was his will, that they should go up.

*And went presumptuously up into the Hill.]* Would venture against the express command of God; which was the highest presumption.

Ver. 44. *And the Amorites which dwell in that Mountain came out against you.* As soon as they saw the Israelites ascend to assault them, they came down upon them, XIV Numb. 45.



Chapter  
I.

*And chased you as Bees do.]* Which pursue those that disturb their Hives in great swarms, and with great fury, CXVIII Psalm 12. For though Bees have very small Bodies, yet they have great Spirits, and a vast Force, as Bochart observes in many instances, to make out the aptness of this Comparison, in his *Hiero-ozoicon* P. II. Lib. IV. Cap. X.

*And destroyed you in Seir.]* It seems they fled toward that part of *Idumæa* where Mount *Seir* was; which they afterwards compassed many days (II. 1.) when they removed from *Kadesh-Barnea*. And there some of them fell by the Sword of the *Amorites*, who were the fiercest of all the People of *Canaan*: and might, on that account, be well compared to Bees; who cease not their pursuit, till they have fixt their stings.

*Even unto Hormah.]* See XIV Numb. 45.  
Verse 45. Ver. 45. *And ye returned:]* After the *Amorites* retreated.

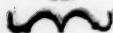
*And wept before the LORD.]* Beseeching him to go along with you, and assist you to conquer the Land.

*But the LORD would not hearken to your voice, nor give ear unto you.]* To consent that they should now go and possess the promised Land, or stay near to it: but remained fixt in his resolution, that they should go back again, and wander in the Wilderness as long as they lived.

Verse 46. Ver. 46. *So ye dwelt in Kadesh many days.]* God had commanded *Moses* to lead them into the Wilderness, by the way of the Red-Sea, the very next Morning after their mutiny, upon the return of the Spies, XIV Numb. 25. But they prevented this, by their early rising next Morning to Assault the *Amorites* in the

the Mountain, v. 40. After which, they being discomfited, he permitted them to stay some time here, to bemoan themselves. But how long, is not certain: for sometime the Cloud stayed but two days, sometime a month, sometime a year, before it stirred from the Tabernacle; which was the sign of their removal, X Numb. 22. And in some Stations, it's likely, they stayed several Years: for from the time of their removal from *Kadesh-Barnea*, till they came to Mount *Hor*, which was *thirty seven* Years, we find but *Nineteen* Stations. See XXXIII Numb. from v. 18. to v. 37.

*According to the days that ye abode there.*] Some expound it, as long as they did in all the rest of their Stations; i. e. *nineteen* Years, as the Jews compute in *Seder Olam*. But, as the learned Dr. *Lightfoot* thinks, it signifies, *as long as they did at Mount Sinai*: and so they stayed near a whole Year, as they had done at *Sinai*. But the most simple Explication seems to be, that they tarried here so long after this, as they had done before it; at least forty days; which was the time the Spies spent in searching out the Land. Though there is no necessity to confine it to that number; but simply to interpret it, that *as they stayed there many days before this mutiny, so they did as many after it.*



Verſe 1. Verſe 1. **A**ND *we turned, &c.*] From the Borders of the Land of *Canaan*, to go Southward, till they came to the very ſhore of the Red-Sea. Which, as *David Chytraus* computes it, was thirty German miles, from *Kadeſh-Barnea*.

*As the LORD ſpoke unto me.*] According to the command formerly mentioned, XIV *Numb.* 25.

*And we compaſſed Mount Seir.*] The mountainous Country of *Edom*; whereof Mount *Seir* was but a part. For when they came to *Ezion-gaber*, which was upon the Red-Sea, they were ſtill in the Country of *Edom*, 1 *Kings* IX. 26. 2 *Chron.* VIII. 17. For it ſtretched a long way; from the Conſines of *Canaan*, unto *Elato* and *Ezion-geber*, on the Red-Sea.

*Many days.*] Some think that they were marching to and fro along the Borders of this Country, all the time they ſpent from this removal, till they return'd to go towards *Canaan* again. So that by *many days* they underſtand the whole XXXVIII years, which paſſed between their departure from *Kadeſh-Barnea*, till they came over the Brook *Zered*, v. 14. For when they were at *Ezion-gaber* (which was fartheſt from *Canaan*) they were, as I ſaid, upon the Borders of *Edom*: and ſo they were when they came back again, ſeven and thirty Years after at Mount *Hor*, XX *Numb.* 23. XXI. 4. But this muſt not be underſtood, as if all the Stations mentioned XXXIII *Numb.* after they left *Kadeſh-Barnea*, till they came hither again, were near to the Country of *Edom*: Some of them might be remote, though they all lay in that Wil-

Wilderness, which reached from one end of *Idumæa* Chapter II.  
to the other.

Ver. 2. *And the LORD spake unto me, saying.*] This was in the end of the XXXIX<sup>th</sup> Year after their coming out of *Egypt*; when they had spent XXXVII Years, going to and fro since their departure from *Kadesh-Barnea*. In all which time he gives us no account what passed, either in the foregoing Book, or in this: but only sets down the places of their abode, as I observed in the XXXIII<sup>th</sup> of *NUMBERS*. Verse 2.


Ver. 3. *Ye have compassed this Mountain long enough.*] Verse 3.  
*i. e.* The mountainous Country of *Edom*, mentioned  
*v. 1.*

*Turn ye northward.*] From *Ezion-gaber*, which was in the South, towards the North: that is, directly towards the Land of *Canaan*.

Ver. 4. *And command thou the People, saying, Ye are to pass through the Coast of your Brethren the Children of Esau, which dwell in Seir.*] For they went from *Ezion-gaber* to *Kadesh*, XX Numb. 1. and from thence to Mount *Hor*, *v. 22.* (which was in the edge of the Land of *Edom*, XXXIII Numb. 37.) and from thence they travelled to compass the Land of *Edom*, XXI. 4. *i. e.* the Eastern quarter of it. So that though they did not pass through the Coast of *Edom*, as we translate it; yet they passed by it, and very near unto it; as the Particle *beth* frequently signifies, XXXVII Gen. 13. V *Josh.* 13. I *Sam.* XXIX. 1. Though they may be truly said to pass through their Coast; if thereby we understand their Border, or the Confines of their Country.

*And they shall be afraid of you.*] Lest, wanting a Settlement, the *Israelites* should seize upon their Country. Accordingly we find, they raised all the force

Chapter force they could make to oppose them, XX Numb.  
II. 20.

 Take ye good heed to your selves therefore.] Let not that encourage you to assault them.

Verse 5. Ver. 5. Meddle not with them.] Make not the least attempt upon them.

For I will not give you of their Land, no not so much as a foot breadth.] i. e. Not the smallest Portion.

Because I have given mount Seir unto Esau for a possession.] So Joshua saith expressly, XXIV Josh. 4. wherein he made good the Blessing of Isaac, XXVII Gen. 39.

Verse 6. Ver. 6. Ye shall buy meat of them for money, that ye may eat, &c.] If you have a mind to any Provision that their Country affords, you shall not take it, but purchase it; as they did their very Water, (v. 29.) which was a scarce thing in those dry Countries. And so the Israelites offered to do, when they treated with them about a passage through their Country, XX Numb. 19.

Verse 7. Ver. 7. For the LORD thy God hath blessed thee in all the works of thy hand.] Or, though the LORD hath blessed thee, &c. That is, though there is no need of it, God having abundantly provided you with all things necessary. But if we follow our translation, the sense is plain; You have wherewith to buy of them what you need, or desire; therefore do not take it away by force.

He knoweth thy walking through this great Wilderness.] Hath directed and prospered thee (as the word knoweth signifies in many places, I Psal. 6. XXXI. 7.) in thy Travels through a dangerous Wilderness.

These forty years the LORD thy God hath been with thee; thou hast lacked nothing.] He had mercifully pro-

provided for them so constantly, that he let them want nothing necessary for their support. This was the Sum of the Argument why they should not molest the *Edomites*, nor take any thing by stealth from them; because they were in no need; and God hath given that Country to the Children of *Esau*, as he intended to give *Canaan* to the *Israelites*.

Their being in the Wilderness forty Years, is mentioned also VIII. 2. XXIX. 5. besides other places of Scripture. For from the *fifteenth* day of the first Month, in which their Fathers came out of *Egypt*, (XXXIII Numb. 5.) to the *tenth* day of the same Month in which they went over *Jordan* into *Canaan*, (IV *Josh.* 19.) there were but *five* days wanting of compleat forty Years. I cannot but here note also, that this is one of those places wherein *Onkelos* mentions the MEMRA, i. e. WORD of *Jehovah*, which can signifie nothing but a Divine Person: For thus he translates these words, *The WORD of the LORD thy God hath been thy helper: thou hast not wanted any thing.*

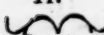
Ver. 8. *And when we passed by from our Brethren the Children of Esau, which dwelt in Seir, through the way of the plain.*] i. e. Through the Wilderness of *Zin*.

*From Elath and from Ezion-gaber.*] Two places upon the *Red-Sea*: the last of which [*Ezion-gaber*] signifies as much as the Spine, or *Back-bone of a Man*. So called, because there were great ragged Rocks in that Port, (as *Bochart* observes) like those at *Dyrachium* in *Macedonia*: which had its Name also from thence, *Lib. I. Canaan. Cap. XLIV.*

*We turned.*] After they were denied passage through their Country, and had gone through those Stations mentioned XXXIII Numb. 41, 42, &c.



Chapter  
II.



Verse 9.

*And passed by the Wilderness of Moab.] See XXI Numb. 11. Going by the East side of their Country, XI Judg. 18.*

Ver. 9. *And the LORD said unto me, Distress not the Moabites, neither contend with them in battle.]* He would not have them force their way through his Country; because the King of Moab refused them a passage, as the King of Edom had done, XI Judg. 17. For their Country now was but small, since *Sihon* King of the *Amorites* had taken from them all the best of it, which lay between *Arnon* and *Jabbok*: of which the *Israelites* had possessed themselves by the conquest of *Sihon*. So that they had only that Portion remaining, which lay upon the Dead-Sea: which *David*, in after times, subdued.

*For I will not give thee of their Land for a possession.]* No more than of Edom, v. 5.

*Because I have given Ar.]* It is likely the Capital City gave Name to the whole Country about it. At least *Ar* (which was the chief City of Moab, XXI Numb. 15, 28.) is put here for all the Land of Moab; as Mount *Seir* for all the Land of Edom, v. 1.

*Unto the Children of Lot for a possession.]* Though the *Moabites* were now a wicked People; yet for their pious Ancestors sake, from whom they were descended, God would not have them dispossessed.

Verse 10. Ver. 10. *And the Emims dwelt there in time past, &c.]* A terrible People, as the very Name imports, both for their number and for their strength; being of a large size like *Anakims*. See XIV Gen. 5.

Verse 11. Ver. 11. *Which also were accounted Giants, as the Anakims, &c.]* Which seems to have been their name; or else *Rephaim*: but to distinguish them from others of that name in *Canaan*, the *Moabites* called them *Emims*,  
Ver.

Ver. 12. *The Horims also dwelt in Seir before-time.*] They were the ancient Inhabitants of Mount Seir; as the *Emims* were of the Country of Moab, XIV Gen. 6. XXXVI. 20.

Verse 12.

*But the Children of Esau succeeded them.*] Planted themselves in that Mountain.

*When they had destroyed them from before them, and dwelt in their Land.*] When the Children of Esau expelled the *Horites*, or the Children of Lot the *Emims*, is no where recorded; nor who were their Leaders in these Expeditions. But they seem to be here remembred, as an Encouragement to the *Israelites* to hope; that they might drive out the Inhabitants of Canaan, (who were not stronger than these) as they had already driven the *Amorites* out of the Country of *Sihon*, as it here follows.

*As Israel did unto the Land of his possession, which the LORD gave unto them.*] Some have argued from hence, that this Book was not written by *Moses*, but by some body else, after they had got possession of the Land of Canaan. But it is manifest, this may relate to what they had done already in dispossessing *Sihon* King of the *Amorites*, and *Og* King of *Basban*, of their Country: which, it is expressly said, *Moses* had given for a possession to the Tribe of *Reuben* and *Gad*, and the half Tribe of *Manasseh*; and that by God's direction, XXXII Numb. 33. XXXIV. 14, 15. and in this Book, XXIX. 8. This hath been observed by many; particularly by *Huetius* in his *Demonstratio Evangelica*, Propos. IV. Cap. XIV. N. XV.

Ver. 13. *Now rise up, said I, and get you over the Brook Zered, &c.*] Which elsewhere we translate, *the Valley of Zered*. See XXI Numb. 12.

Ver. 14. *And the space in which we came from Kadesh-*

Verse 14.



Chapter  
II.

*Barnea, until we came over the Brook Zered, was thirty eight years.]* For it is evident by the story in *Numbers* that they came to *Kadesh-Barnea* about the fourth Month of the second Year after they came out of *Egypt*. See upon *XII Numb. 16*. And if we suppose that they removed from hence in the seventh or eighth Month of that Year; it is certain that they could not come to this Brook, till the seventh or eighth Month of the fortieth Year. For *Aaron* died at Mount *Hor* on the first day of the fifth Month of this Year; and we must allow two or three Months time, for all that followed between that and this; viz: the conquest of King *Arad*, and of *Sihon*, and *Og*, &c.

*Until all the Generation of the Men of War.]* So they were called; who were above twenty years old, *LNumb. 3*.

*Were wasted out from among the People.]* Utterly consumed, so that not one of them was left, *XXVI Numb. 64, 65*.

*As the LORD swore unto them.]* See *XIV Numb. 28, 29*.  
Verse 15: Ver. 15, *For indeed the hand of the LORD was against them to destroy them from among the Host.* Some of them, it is likely, died a Natural death; but many of them might in the course of Nature have lived longer, if God had not several ways cut them off before their time.

*Until they were consumed.]* By one Plague or other, which God sent among them: So that a great deal of their time, in the thirty eight Years before mentioned, were spent, it is likely, in burying, and mourning for their dead.

Ver. 16,  
17.

Ver. 16, 17. *So it came to pass, when all the Men of War were consumed and dead from among the People, that the LORD spake unto me, saying.]* This was spoken

spoken; it is probable, just as they passed over the Chapter  
 Brook Zered; or in their next Station at *Dibon-Gad*, II.  
 XXXIII Numb. 45.

Ver. 18. *Thou art to pass through Ar, the Coast of Moab, this day.*] Or rather, to pass by the Border of Moab: for they were not permitted to come into their Country, v. 9. See upon v. 4. Verse 18.

Ver. 19. *And when thou comest nigh over against the Children of Ammon.*] As they did after the conquest of *Sihon* King of the *Amorites*: whose Country bordered upon the *Ammonites*, XXI Numb. 13, 24. Verse 19.

*Distress them not, neither meddle with them.*] The same command with that about the *Edomites* and *Moabites*, v. 5, 9.

*For I will not give thee of the Land of the Children of Ammon any possession.*] As he had said before of the Land of Moab, v. 9.

*Because I have given it unto the Children of Lot for a possession.*] To the Descendants of his youngest Son; as he had done the Country of Moab to the Children of the eldest.

Ver. 20. *And that also was accounted a Land of Giants, &c.*] Was called the Country of *Giants*, or *Rephaim*: for People so called inhabited it. Verse 20.

*And the Ammonites called them Zamzummims.*] Changed their Names, it is probable, from *Zuzims*, (See XIV Gen. 5.) as they were called before, into *Zamzummims*. But why they were called, either by the one Name or the other, it is but conjectured. Some conceive they were called *Zuzims*, from their swiftness, or nimble running; which in Warriours, was a quality always highly valued: and *Zamzummims* from their abominable Wickedness; or their craft and cunning in doing Mischief.

Ver.

Chapter

II.

Ver. 21. *A people great, and many, and tall as the Anakims.*] The same description which he gave of the *Emims*, v. 10.

Verse 21. *But the LORD destroyed them before them.*] i.e. Before the *Ammonites*; who expelled them out of their Country, and it's like cut off the most of them.

*And they succeeded them, and dwelt in their Land.*] This is so often repeated, to possess the Minds of the *Israelites*, with a sense of God's Providence, which rules every where; displacing one People, and settling another in their stead; and fixing their Bounds also, which they shall not pass without his leave.

Verse 22. Ver. 22. *As he did to the Children of Esau, which dwelt in Seir, when he destroyed the Horites from before them, &c.*] He repeats this (which he had said before v. 12.) because it was a fresher Instance of God's disposal of Countries unto what People he pleases: and nearly touched the *Israelites*, because they were their Brethren.

Verse 23. Ver. 23. *And the Avims which dwelt in Hazerim, even unto Azzah.*] Unto which he adds an instance, which seems to be elder than any of the former, concerning a People called *Avims*; who inhabited some part of the Land of *Canaan*, whither they were going. For though we do not read of *Hazerim* in any other place; yet *Azzah*, i.e. *Gaza*, was in the Country of the *Philistims*; who expelled these *Avims*. And *David Chytræus* thinks that *Hazerim* was a Town, afterward in the Tribe of *Judah*, called *Haza-gaddah*, XV *Josh.* 27.

*The Capthorim which came out of Capthor.*] That is, some People of *Cappadocia*; who were near of Kin to the *Philistims*. See X *Gen.* 14.

*Destroyed them, and dwelt in their stead.]* Concern- Chapter  
ing which, see in the place above-named. Unto which II.  
I shall only add, That the *Avims* being expelled out of *Canaan* by the *Caphtorims*, went, it is very proba-  
ble, over *Euphrates* and settled there; till the King of  
*Assyria* brought some of them back again, to plant the  
Country of *Samaria*, 2 *Kings* XVII. 31. where we  
translate this word *Avites*. See *Bochart*. in his *Phaleg*.  
*Lib. IV. Cap. XXXVI.*

Ver. 24. *Rise ye up, take your Journey, and pass over* Verse 24.  
*the River Arnon.* See XXI Numb. 13, 14.

*Behold, I have given into thy hand Sihon King of*  
*Heshbon, and his Land, &c.]* You your selves shall  
do to him, what your Brethren, the Children of *E-*  
*sau*, did to the *Horites*, and the *Moabites* to the *E-*  
*mims*, and the Children of *Ammon* to the *Zamzum-*  
*mims*, and the *Caphtorims* to the *Avims*. By which  
their Fiaith might still be more confirmed, that the  
People of *Canaan*, though never so mighty, should  
not be able to stand before them.

Ver. 25. *This day will I begin to put the dread of thee,* Verse 25.  
*and the fear of thee, upon the Nations that are under*  
*the whole Heaven.]* Especially upon the *Canaanites*;  
who were struck, no doubt, with Terror by this  
Conquest, as they had been by all that befell the *E-*  
*gyptians*, II *Josh.* 10, 11.

*Who shall hear the report of thee.]* This explains what  
he means by the hyperbolical expression before going,  
*the Nations under the whole Heaven*; that is, as many  
as shall hear of these things.

*And shall tremble, and be in anguish because of thee.]*  
As Women in travel are.

Ver. 26. *And I sent Messengers out of the Wilderness* Ver. 26.  
*of Kedemoth.]* There is a City of this Name men-  
tioned

Chapter II. tioned by *Joshua XIII. 18.* from whence this Wilderness had its denomination. Some take it to be the same with that called *Jeshimon*, *XXI Numb. 20.*

*Unto Sihon King of Heshbon with words of peace.*] A friendly Message, desiring there might be no quarrel between him and the *Israelites*; who desired nothing but the common Offices of Humanity.

Verse 27. Ver. 27. *Let me pass through thy Land.*] Which was the direct way to the Fords of *Jordan*.

*I will go along by the high way.*] Not turning into the Fields or Vineyards, as it is expressed *XXI Numb. 22.* In the Hebrew the word is doubled, *bederech bederech*, by the way, by the way: which seems to be a vehement affirmation, to assure them they would not stir out of the High-way.

*I will neither turn unto the right hand, nor to the left.*] Not step aside, out of the common Rode, (called the King's High-way) which was free for all People.

Verse 28. Ver. 28. *Thou shalt sell me meat for money, that I may eat, &c.*] They offered to pay for whatsoever they wanted; which is included in Meat and Drink.

*Only I will pass through on my feet.*] Barely have a passage through his Country.

Verse 29. Ver. 29. *As the Children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me.*] He doth not mean that they granted *Israel* a passage through their Country; but that they did not deny to sell them Meat and Drink for their Money, as they passed by their Coasts.

*Until I pass over Jordan, unto the Land which the LORD our God giveth us.*] This was said to move *Sihon* to consent to their desire; by letting him understand they intended nothing against his Country: being

ing secure of a Settlement in the Land of Canaan ; Chapter  
unto which they prayed him to let them pass quietly. II.

Ver. 30. *But Sihon King of Heshbon would not let us pass by him.* ] Refused to agree to this reasonable demand. Verse 30.

*For the LORD thy God hardened his spirit, and made his heart obstinate, &c.* ] Gave him over to his own inflexible Humour, which was set upon violent Courses ; from which God did not divert him, (because he intended to destroy him) but rather ordered things so, that his Mind should be enraged and disturbed, and so unable to consider things prudently, and discern what belonged to his peace : which is the utmost that can be meant by *hardning* his Spirit, and making his heart *obstinate*. Which as it is a sin, cannot be ascribed unto God : but as it is a punishment, might justly be inflicted by him upon *Sihon* for his former sins.

Ver. 31. *And the LORD said unto me, behold, I have begun to give Sihon and his Land.* ] Verse 31.  
This was said when *Moses* saw him coming out to battle against them, (as it follows in the next Verse) at which time he is said to *begin to give* them his Country, because he had absolutely resolved it : and, it's probable, so confounded his Forces, that they were as good as already conquered.

*Before thee.* ] Into their Power : that they might go into it at their pleasure.

*Begin to possess, that thou mayest inherit his Land.* ]  
In the same sense he bids *Moses begin to possess*, i. e. prepare to take possession of it. See III. 2.

Ver. 32. *Then Sihon came out against us, he and all his people, to fight at Jahaz.* See XXI Numb. 23. Verse 32.



Chapter Ver. 33. *And the LORD our God delivered him before us, and we smote him, and his Sons, and all his*

II. *People.*] They won the Field, and killed him, his  
 Verse 33. Sons, and all that came out to fight with them. And R. Solomon saith his Sons were like himself, very great Men.

Verse 34. Ver. 34. *And we took all his Cities at that time.*] After this Victory, they took his whole Country, as is related XXI Numb. 24, 25. and the Cities belonging to it, are mentioned XXXII. 34, 35, &c.

*And utterly destroyed the Men, and the Women, and the little Ones of every City, we left none to remain.*] They being part of those wicked People the Amorites; whom God had condemned to utter destruction. For the Amorites came out of Canaan, and took this Country from the Moabites and the Children of Ammon.

Verse 35. Ver. 35. *Only the Cattle we took for a prey unto our selves, &c.*] They had the Divine Warrant for this, no doubt; as they had for the Extirpation of the People. \*

Verse 36. Ver. 36. *From Aroer which is by the brink of the River Arnon.*] This River divided Moab from the Kingdom of Sihon, (XXI Numb. 13, 24.) upon which the City of Aroer stood: which was now in the possession of Sihon, though belonging formerly to the Moabites.

*And from this City that is by the River.*] This some take to be the City Ar, XXI Numb. 15. But I think these words should rather be translated, *even the City in the River*: meaning Aroer still, as a remarkable place, being encompassed with the River, XII Josh. 2. For Ar, I think, was never in the possession of the Amorites; being the capital City of Moab.

Even



*Even unto Gilead.*] For half of *Gilead* belonged to the Country of *Sihon*, XII *Josh.* 2. and given to the Tribe of *Gad*, XV *Josh.* 2. And the other half belonged to the Kingdom of *Og*, (as we read in the same place, XII *Josh.* 5.) and was given to the half Tribe of *Manasseh*, XIII *Josh.* 31. Chapter III.

Ver. 37. *Only unto the Land of the Children of Ammon thou camest not.*] That is, into no part of their Country, which was then in their possession : but all that the *Amorites* had taken from them was given to the *Gadites*, XIII *Josh.* 25. Verse 37.

*Nor unto any place in the River Jabbok.*] To no place beyond that River, which was the Border of the Children of *Ammon*, XXI *Numb.* 24. XII *Josh.* 2.

*Nor into the Cities of the Mountains.*] Much less into the mountainous parts of the Country of the *Amorites*.

*Nor unto whatsoever the LORD our God forbade us.*] The words in the Hebrew are, *And all whatsoever the LORD our God commanded us*, i.e. not to meddle withal.

C H A P. III.

Verse 1. **T***hen we turned and went up by the way of Basban : and Og the King of Basban came out against us, &c.*] See XXI *Numb.* 33. where there are the very same words. Verse 1.

Ver. 2. *And the LORD said unto me, Fear him not ; for I will deliver, &c.*] The same words in XXI *Numb.* Verse 2.

Chapter 34. Only there he saith, *I have delivered him into thy hand*; that is, resolved to do it. Which may interpret what is said in the foregoing Chapter of this Book, v. 31. concerning *Sihon*.

Verse 3. Ver. 3. *So the LORD our God delivered into our hands Og also the King of Bashan, &c.*] See XXI Numb. 35.

Verse 4. Ver. 4. *And we took all his Cities at that time, all the Cities, &c. threescore Cities.*] See upon XXXII Numb. 41. *All the Region of Argob.*] A small Province lying between *Jordan* and the Mountains of *Gilead*; a little above the Sea of *Tiberias*: which Region was afterwards called *Trachonitis*, from the asperity of the Mountains.

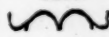
*The Kingdom of Og in Bashan.*] Belonging to his Kingdom in *Bashan*, v. 13. and 1 Kings IV. 13.

Verse 5. Ver. 5. *All these Cities were fenced with high Walls, Gates and Bars, &c.*] So they are described 1 Kings IV. 13.

Verse 6. Ver. 6. *And we utterly destroyed them, &c.*] For they were *Amorites*, and therefore under the Curse of God: being part of the seven Nations of *Canaan*, devoted to destruction. See II. 34.

Verse 7. Ver. 7. *But all the Cattle, and the Spoil of the Cities, we took for a prey to our selves.*] As they had done before, when they destroyed *Sihon* and his People, II. 35.

Verse 8. Ver. 8. *And we took at that time out of the hand of the two Kings of the Amorites, the Land which was on this side Jordan.*] Which was given to the two Tribes of *Reuben* and *Gad*, and half the Tribe of *Manasseh*, v. 12, 13. If Men were not blinded with prejudice, they could not but see from hence; that the word *beeber*, in the first Verse of this Book, is rightly

rightly translated *on this side* : for *beyond* Jordan (as Chapter III. they would have it signifie ) in the Land of *Canaan*, these two Kings had no possessions; nor did *Moses* make any Conquest there. 

*From the River of Arnon unto Hermon.*] This River was the Bounds of their Country on the South: and *Hermon* which was one of the Mountains of *Gilead*, (where it joyns to *Libanus*) was their Bound on the North.

Ver. 9. *Which Hermon the Sidonians call Sirion.*] Verse 9. And so it is called in XXIX *Psal.* 6. and joyned with *Lebanon* : for it was as much a part of *Libanus*, as of *Gilead*; these two Mountains there meeting together. Whence *Jeremiah* calls *Gilead* the Head of *Lebanon*, XXII, 6. because *Libanus* begins where *Gilead* ends.

*And the Amorites call it Shenir.*] And so it is called XXVII *Ezek.* 5. and had this Name, as *Bochart* conjectures, from the multitude of wild Cats which were in this Mountain. For the *Arabians* called that Creature *Sinar* or *Sinar*. See *Hierozyicon*. P.I. Lib.III. Cap. XIV.

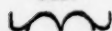
Ver. 10. *All the Cities of the Plain.*] All the flat Country which the LXX thought was called *Misôr*; for they retain here that Hebrew word. Verse 10.

*And all Gilead.*] i. e. All that part of it, which belonged to him : which was but half, as I observed before, II. 36.

*And all Basan.*] That part of his Country, which was properly and peculiarly called *Basan* : which being the most rich and fertile, (as the word signifies) gave denomination to his whole Kingdom.

*Unto Shalchah and Edrei, Cities of the Kingdom of Og in Basan.*] The former of these is mentioned

XIII *Josh.*

Chapter  
III.

XIII *Josh. II.* ( just as it is here ) as the Bounds of *Basban* towards Mount *Hermion* or *Lebanon* : So *Chytræus*, *A Town in Basan in the Mountains of Libanus near to Machati.* And *Edrei* was the place where they fought with *Og* and overthrew him, XXI *Numb.* 33.

Verse II. Ver. II. For only *Og King of Basban* remained of the remnant of the Giants.] Or of the *Rephaim*, a very ancient People in this Country, ( XIV *Gen. 5.* ) who were either descended from the *Amorites*, or mingled with them : and *Og* was the very last of them ; so that he and his People being destroyed, none of them remained.

*Behold, his Bedstead was a Bedstead of Iron.*] Which was no unusual thing in ancient days ; though far later than this. For *Thucydides* saith, that when the *Thebans* took *Plateæ*, they made Beds of the Brass and Iron they found there : which they dedicated to *Juno*. And Beds of Silver and Gold are mentioned by divers Authors, as *Huetius* observes in his *Demonstr. Evangel. Propos. IV. Cap. XIV. N. VII.*

*Is it not in Rabbath of the Children of Ammon.* ] This is thought by some to be a considerable Objection against *Moses* being the Author of this Book. For how should this Bedstead, say they, come to the Children of *Ammon* in his days ? No doubt, they imagine, it would have remained in *Basban* whilst *Og* lived ; though, in length of time, it might be carried into the Country of the *Ammonites* : As if *Og*, fearing the worst, might not send his Bed, and his best Furniture, unto the *Ammonites* : knowing they would be safe among them, because the *Israelites* were forbid to make War upon them. Or *Moses*, having conquered the Country, and kept all the Spoil, ( v. 7. ) might

might not sell this, among other Goods, to the Children of *Ammon* ; who preserved it in their capital City. No body can see an unreasonableness in either of these Suppositions of the same *Huetius*. Nor do I see how the Conjecture of another learned Person, (*Andræas Masius* upon the XII<sup>th</sup> of *Joshua*) can be confuted ; which is, That when the *Ammonites* drove out that monstrous sort of People, mentioned II. 21. *Og* might possibly escape, (and so is said here, to be left of the remnant of the Giants ) who flying hither to the *Amorites*, was made their King, because of his goodly Presence, and great Valour. But the *Ammonites* kept his Bedstead, and showed it as a Monument of that illustrious Victory : which they got over the *Rephaim*, or as they called them, the *Zamzumims* in that Country.

*Nine cubits was the length thereof, and four cubits was the breadth thereof.*] This is mentioned to show of what a vast Stature *Og* was : For Bedsteads being, according to the common Custom, made a third part longer than the Persons that lye in them, he was six Cubits high, as *Maimonides* computes : that is, as high again as any other Man. *More Nevochim*. P. II. Cap. XLVII. Which is very sober Discourse in comparison with what other Jews say of him. See *Seckikard* in his *Bechinah Happerschichim*, p. 120.

*After the cubit of a Man.*] According to the Cubit of ordinary Men, saith the same *Maimonides* (which is a little more than half a yard ) not of *Og* before mentioned. But what need was there, say the former Objectors, to mention this, since the *Israelites* saw *Og* lye dead before them, on the Ground ; and needed not to be told by *Moses* how tall he was ?  
And

Chapter  
III.

And therefore they conclude this was written by some body else, in after times. As if *Moses* did not write for the benefit of those that came after, as well as for the present Generation. Who, that they might be satisfied what a vast Man *Og* was, he left it upon record how large his Bedstead was, and where it might be seen; whereby they might judge of his Stature. Besides, there were in the present Generation, great numbers of Children, old Men, Women and Servants, who could not go to see *Og* lye at length upon the Field: but by this means were instructed, from what a terrible Enemy God had delivered them.

They that question the truth of this Relation, may read, if they be able, what the learned *Huetius* hath at large discoursed concerning Men of a portentous bigness in all Countries (in his *Questiones Alnetanae*, Lib. II. Cap. XII. N. III. ) of which no Man can doubt, who is not resolved to disbelieve all the World. In his *Demonstratio Evangelica* also he observes that *Homer* makes *Tityon*, when he was dead, to have lain stretcht out upon (not nine Cubits, but ) nine Acres of Ground :

———ἐν ἑνὶ αὐτῷ πελιδνῷ.

Which Hyperbole may excuse the Jewish Rabbins when they say, that *Og* was nine Cubits long, when he lay in his Cradle. See *Propos.* IV. Cap. VIII. N. IV.

Verse 12. Ver. 12. And this Land which we possessed at that time, from *Aroer*, which is by the River *Arnon*.] See II. 36.

And



*And half mount Gilead, and the Cities thereof, gave I unto the Reubenites, and to the Gadites.]* See XXXII Numb. 34, 35, &c. but especially XIII Josh. 15, &c. where he distinctly relates what Portion of this Country was given to the *Reubenites*; and v. 23, 24, &c. what was given to the *Gadites*. And it appears that none of *Gilead* belonged to the *Reubenites*; but the *Gadites* had one half of it, as the *Manassites* had the other.

Ver. 13. *And the rest of Gilead.]* Which was not Verse 13. given to the *Gadites*.

*And all Bashan, being the Kingdom of Og.]* That is, all that was taken from *Og*, of which he was King.

*Gave I unto the half Tribe of Manasseh; all the Region of Argob, with all Bashan.]* It is repeated again, lest any one should think that *Argob*, which was a distinct Province in that Kingdom, was not given to them by this Grant. See v. 4.

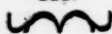
*Which was called the Land of Giants.]* Where the *Rephaims* formerly inhabited; of whom *Og* was the last. See XIV Gen. 5. compared with XV. 20. XIII Josh. 12.

Ver. 14. *Jair the Son of Manasseh took all the Country of Argob.]* This is one reason why he gave this Country to them. See XXXII Numb. 41.

*Unto the Coasts of Gesburi and Maachathi.]* We had no mention of these places before; which were in the Northern part of this Country; as appears from XII Josh. 4, 5. XIII. 11. But the People of these places they could not expel, XIII Josh. 13.

*And called them after his own Name.]* XXXII Numb. 4.



Chapter  
III.

*Unto this day.*] From hence likewise Cavils are raised against *Moses* being the Author of this Book : when the most that can be concluded from hence is, that upon the revising of these Books by *Ezra*, he put in these few words to certify the Reader, that still they retained this Name ; as some body , no doubt, added the History of *Moses* his death, at the end of this Book. This the greatest Defenders of the Authority of these Books, as written by *Moses* himself, make no scruple to allow : particularly *Huetius*, and since him *Hermannus Witzius* in his *Miscellanea Sacra*, Lib. I. Cap. XIV. Sect. 47. But there is no necessity to yield so much ; for *Moses* might say this himself, though it was not long before he wrote this Book. For so the holy Writers do sometimes mention places, which had their Name but newly given them, from a particular Fact, that Posterity might know the Original of it. See I *Act*s 19.

Verse 15. Ver. 15. *And I gave Gilead.*] All that was not possessed by the *Gadites*.

*Unto Machir.*] To the Posterity of *Machir*, XXXII Numb. 40.

Verse 16. Ver. 16. *And unto the Reubenites, and unto the Gadites.*] Here is a more exact Description of that part of the Country, which was given to the other two Tribes.

*I gave from Gilead.*] Half of which, as I observed, was given to the *Gadites*, v. 12.

*Even unto the River Arnon.*] Which was the Bounds of the Country toward *Moab*. See II. 36.

*Half the Valley.*] The same word, in the Hebrew Language, signifies both a *Valley*, and a *Brook* or *River* : and being translated in the foregoing words, *the River*, it should be so here likewise, *half the River*.

That

That is, to the middle of the River *Arnon* ; by which the Bounds of their Country is most exactly set. And thus not only the LXX. and the Vulgar , but *Onkelos* also translates it, *the middle of the Torrent* : yea, we our selves also in the XII<sup>th</sup> of *Josh.* 2. where there are the same words ; which in the Hebrew run thus, *Unto the River Arnon , the midst of the River* : where the City of *Aroar* stood, incompassed by the River, as I observed in the foregoing Chapter, v. 36.

*And the border.*] Something is understood, viz. *went* ( as the Phrase is XV *Josh.* 6, 7, &c.) or *reached*, or some such word. Or the meaning must be, *the Country bordering upon that River.*

*Even unto the River Jabbok, which is the border of the Children of Ammon.*] This River was the other Boundary of the Country.

Ver. 17. *The Plain also and Jordan.*] The flat Verse 17. Country toward the River *Jordan* : which was the Western Bounds of this Country of *Sihon* ; as the River *Arnon* was the Southern, and the River *Jabbok* the Northern ; the Country of the Children of *Ammon* being on the East.

*And the Coast thereof, from Cinnereth.*] The word *thereof* is not in the Hebrew : therefore these words may be better rendred *the Coast from Cinnereth*. Called *the Sea of Cinnereth*, XII *Josh.* 3. XIII. 27. it lying upon a Country and a City called by that Name, XI *Josh.* 2. XIX. 35. Which gave the Name to this Sea, called in the New Testament, *the Sea of Galilee*, and *the Sea of Genesareth*, and at last *the Sea of Tiberias* ; in honour of the Emperour *Tiberius*. See upon XXXIV Numb. 11.

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*Even unto the Sea of the Plain, even the Salt-Sea.]* The Dead-Sea, as it is called in other places: which, before the burning of Sodom and Gomorrah, had been a most pleasant Plain.

*Under Ashdodh Pifgab.]* The Name of a City in this Country, XIII *Josh.* 20.

*Eastward.]* Which lay East of the Salt-Sea and Jordan: which was the Western Bounds, as I said, of this Country.

Verse 18. Ver. 18. *And I commanded you at that time.]* That is, he gave this Charge to the two Tribes of Reuben and Gad, and to the half Tribe of Manasseh before mentioned.

*The LORD your God hath given you this Land to possess it, &c.]* According to their own desire: but on condition they should help their Brethren to conquer the Land of Canaan. See XXXII Numb. 20, 21, 22.

Verse 19. Ver. 19. *But your Wives and your little Ones, and your Cattle. (for I know you have much Cattle) shall abide in your Cities which I have given you.]* See XXXII Numb. 16, 24, 26.

Verse 20. Ver. 20. *Until the LORD have given rest unto your Brethren, as well as unto you, &c.]* Brought them to a Settlement in the Land of Canaan, and given them a peaceable possession of it. After which, we read that Joshua dismissed these Tribes, and sent them to their Wives and Children, XXII *Josh.* 4.

Verse 21. Ver. 21. *And I commanded Joshua at that time.]* About that time; when by God's order he appointed Joshua to be his Successor, and took him to be his Associate in the Government, XXVII Numb. 18, &c.

*Thine eyes have seen all that the LORD your God hath done unto these two Kings: So shall the LORD do*  
unto

unto all the Kingdoms whither thou passeſt. ] This Chapter seems to be the Preface to the Charge, which by God's Command he gave to *Joshua* at that time, XXVII. Numb. 19, 23. III.

Ver. 22. *Ye shall not fear them: for the LORD your God fighteth for you.* ] This is part of the Charge it self; which he had heard him give all the People, eight and thirty years ago, I. 21, 29, 30.

Ver. 23. *And I besought the LORD at that time,* Verse 23. *saying.* ] Being told by God at the same time (XXVII Numb. 12, 13.) that he should shortly dye, and only see the Land of *Canaan*, but not enter into it; *Moses* made his humble Supplication to God that he would not execute the Sentence, which he had denounced against him. For the word *besought* signifies Supplication to one that is offended.

Ver. 24. *O LORD God, thou hast begun to shew thy Servant thy greatness, and thy mighty hand.* ] In subduing the two Kings of the *Amorites*. Verse 24.

*For what God is there in Heaven, or in Earth, that can do according to thy works, and according to thy might?* ] He speaks according to the Language of those times, when Men worshipped many Gods, of several sorts: None of which, he acknowledges, were able to bring to pass, such things as the LORD had done.

Ver. 25. *I pray thee let me go over, and see the good Land that is beyond Jordan.* ] To see is here to enjoy it, as the rest of the *Israelites* were to do: For God bad him go up into a Mountain and behold it; but threatned he should not enter into it. Which Threatning he might well think was reversible, as others had been against the People of *Israel* upon his Prayer for them; though they had more highly offended

Chapter III. fended the Divine Majesty than he had done. For though he doubted at the first, especially when he saw no Water come out of the Rock at the first stroke; yet he presently recovered himself, and smote it the second time, believing God would relieve them.

*That goodly Mountain.*] Most think that he desired to go so far into it; as to see the place where God intended to settle his Divine Presence: which proved to be Mount *Moriab*. But nothing was known of this, a long time after: unless we suppose it was revealed unto him, that where *Abraham* offered *Isaac*, there the LORD would dwell. It seems to me that he means, that goodly Country, full of noble Mountains: for thus the word *Mountain* is often used; particularly XIII Numb. 29. where the Spies say the *Amorites dwell in the Mountain*, i. e. in that mountainous part of *Canaan*.

*And Lebanon.*] He desired to go through the whole Country, as far as *Lebanon*; which was the most Northerly part of it, (famous for goodly Cedars) as the Mountain before spoken of, was in the South of *Canaan*.

Verse 26. Ver. 26. *But the LORD was wroth with me for your sakes.*] See I. 37.

*And would not hear me.*] Refused to grant my Petition.

*And the LORD said unto me, Let it suffice thee, speak no more unto me of this matter.*] This suggests that *Moses* renewed his Petition, after the first denial; and more earnestly begg'd this Favour of God: which he could not obtain; but was enjoyned silence. This argues great displeasure: and is mentioned by him, as an Admonition to the *Israelites*,

*Israelites*, to be fearful to offend the Divine Majesty. Chapter IV.

Ver. 27. *Get thee up to the top of Pisgah.*] See Verse 27.  
what I have noted upon XXVII Numb. 12.

*And lift up thine eyes Westward, and Northward, &c.*] Take a full view of the Country in all the Quarters of it: which might be seen from the top of this Mountain, which was called *Nebo*. See XXXIV.

1, 2, 3.

Ver. 28. *But charge Joshua, and encourage and strengthen him, &c.*] Bid him not doubt, that I will bring my People thither under his Conduct; though I deny thee entrance into it.

Ver. 29. *So we abode in the Valley over against Beth-peor.*] It is likely that there was a Temple built to *Baal-Peor* which fronted this Valley: for so *Beth* signifies an *House* or *Temple* of *Peor*. Which gave the Name to a City wherein it stood; which was part of the Inheritance of the *Reubenites*, XIII *Josh.* 20. In this Valley *Moses* was buried, XXXIV. 6. where he made this most excellent Exhortation to all the People.

#### CHAP. IV.

Verse 1. **N**OW therefore hearken, O *Israel*.] Having commemorated several Benefits which God had bestowed upon them, since their coming out of *Egypt*, and the giving of the Law at Mount *Sinai*; with several severe Punishments which he had inflicted on them for their Disobedience. Verse 1.



Chapter obedience to it ; *Moses* proceeds now to exhort them earnestly to the observance of it.

IV. *Unto the Statutes.*] These seem to be such Laws as concerned the Worship of God.

*And the Judgments.*] And then these were such as concerned their Dealings one with another. Which two words comprehend all that is signified by *Testimonies* and *Precepts* also, in other places.

*Which I teach you, for to do them.*] Which he was about to set before them ; and press upon their Practice.

*That ye may live, and go in, and possess the Land, which the LORD God of your Fathers giveth you.*] Not perish as their Fore-fathers had done in their Rebellion : but be happy, and enjoy what God had promised, and was ready now to bestow upon them.

Verse 2. Ver. 2. *Ye shall not add unto the word which I command you, neither shall ye diminish from it.*] This is thought by some to signify, that they should not make the least alteration in the Laws he had given them, about the Rites of Divine Worship, and Abstinence from several Meats, and such like things : which were distinctive Marks, whereby they were separated from other Nations to be a peculiar People to him. Thus *Chiskuni* interprets these words, *Thou shalt not add fear, upon the fear of the blessed God.* That is, any other Worship to the Divine Worship prescribed by these Laws, nor diminish that Worship. Which Interpretation seems to be warranted, by what follows, *Thy eyes have seen what the LORD thy God did, because of Baal-Peor.* But in the words foregoing (which introduce these) *Judgments* being mentioned,



tioned as well as *Statutes*, there must be a larger sense of this Injunction, which relates to all the Laws of God : and the meaning seems to be, Ye shall not transgress any of these Precepts, either by doing any thing contrary to them, which was *to add* ; or omitting any thing which they required, which was *to diminish*. Thus *Grotius* interprets it upon 2 *Corinth. XI. 24. Ad-dere ad legem est facere quod lex vetat, diminuere est o-mittere quod lex jubet.* But which way soever we take it, nothing is more certain than that this Prohibition preserved these Books from any alteration, since the time they were written : For the whole Body of the People acknowledging their Divine Authority, none of them dared to change any thing, either by addition, or diminution. Of which there is a wonderful instance in the People that came out of *Affyria*, ( in the room of the *Israelites*, who were transported thither ) to inhabit the COUNTRY of *Sa-maria* ; who receiving this Law, their Posterity have kept it all along to this day, as uncorrupted, as the Jews themselves have done ; although they were their mortal Enemies, and have been exposed to all the Changes and Revolutions that can befall a Nation, during the long interval of Two thousand and four hundred years. Thus the most learned Dr. *Alix* observes, in his *Reflections upon the four last Books of Moses*, p. 144. And I do not see, why the perfection of the Scripture, without the Oral Law of the Jews, should not be thought to be established by these words, as another learned Person ( *Joh. Wagenfeil* ) understands them in his *Consut. Carminis Lipmanni*, p. 585. Yet, as the forenamed *Chiskuni* notes, it doth not seem reasonable to conclude from hence, that they were prohibited to add any Constitutions, as a Hedge

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and Fence to the Law; or as an Explication of it, when the sense was doubtful. See Mr. *Thornike* in his *Rights of the Church in a Christian State*, p. 180, &c.

*That ye may keep the Commandments of the LORD your God, which I command you.* ] This justifies the Explication I gave of the foregoing words, as respecting all God's Laws: and XII. 32. makes it more plain. And indeed, God being their Law-giver, it was the highest presumption to make any Alteration in any of his Laws.

Verse 3. Ver. 3. *Your eyes have seen what the LORD did because of Baal-peor, &c.* ] How he cut off Twenty four thousand by a Plague, and by the Hand of Justice, who had been guilty of Idolatry by the enticements of the *Midianitish* Women, XXV. Numb. 5, 9. Which seems to be a reason, why they should take a special Care about the Worship of God; that nothing were done contrary to the Laws he had ordained concerning it.

*For all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.* ] The Judges put to death all those that they knew to be guilty; and the Hand of God found out all the rest; so that there was not a Man of them left, who was not swept away by the Pestilence.

Verse 4. Ver. 4. *But ye that did cleave unto the LORD.* ] Did not depart from his Worship; but bewailed the Apostasie of some of their Brethren, XXV Numb. 6.

*Are alive every one of you this day.* ] A singular Providence watched over them, to preserve them in such good health, that not one in so many Thousands was dead since that time. Nor in the War with the *Midianites*, wherein they slew all the Males,

Males, did they lose so much as one Man, XXXI Chapter  
Numb. 7, 49. IV.

Ver. 5. Behold, I have taught you Statutes and Judgments.] v. 1. Verse 5.

Even as the LORD my God commanded me.] Sincerely and uprightly; without adding any thing of my self, or diminishing any thing that he said.

That ye should do so in the Land whither ye go to possess it.] To be the Rule of your Life, when ye come into the Land of Canaan.

Ver. 6. Keep therefore and do them, for this is your wisdom and understanding, in the sight of all the Nations.] Verse 6.  
It is your interest to observe them, as you will soon find by experience: which will teach you that it is not only the wisest Course in it self, but will get you the reputation of being a wise People among all your Neighbours.

Which shall hear of all these Statutes.] There being mention before (v. 1, 5.) of Judgments, as well as Statutes, and here only of the latter, Abarbinel thence infers, That even those Laws which depended wholly upon the Will and Pleasure of God, and for which they could give no reason, (for such they understood by Chukkim) would procure them very great Honour, if they were carefully observed. For the Nations seeing how wonderfully they prospered, would be apt to impute it to these extraordinary Prescriptions which they followed. Just, saith he, as a Physician, who cures desperate Diseases, by some small trifling Remedies (as they seem to others) is highly applauded for the profoundness of his Knowledge and Wisdom. But Maimonides takes this word Statutes to comprehend all the Laws of God; and undertakes to show that all the Six hundred and thirteen Precepts, have

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have a wise End in them, for the Profit and Benefit of those that observe them ; either to beget some wholesome Opinion in their Mind, or to pull out some perverse one ; either to institute some good Order, or to take away Iniquity, &c. See *Môre Nevochim*, P. III. Cap. XXXI.

*And say, Surely this Nation is a wise and understanding People.*] Who continued in Safety, Liberty, and Prosperity, abounding with all manner of Blessings, while they continued all to go up to worship One God sincerely, at one Place, at certain Set-times ; as if the whole Nation was but one Family. All the rest of their Laws, also, were admirably fitted to unite them unto God, and one to another ; and consequently, to make them appear a wise People, in the Eyes of other Nations ; whose Writers have not only highly magnified *Moses*, but their Law-Givers have transcribed several of his Laws into their own Constitutions. This appears by the old *Attick* Laws, and those of the Twelve Tables, as many learned Men have observed : Nay, the Oracle reported by *Porphyry*, in *Eusebius* his *Præparatio Evangelica*, Lib. IX. Cap. X. thus extols this Nation :

Μένοι Χαλδαῖοι σοφίαν λάχον, ἡδ' ἄρ' Ἐβραῖοι.  
Ἄυτὸ γένεθλον Ἀναχία σεβάζομενοι Θεὸν ἀγνῶς.

*The Chaldæans and the Hebrews, (who came from Chaldæa) are the only wise People, who worship God, the Eternal King, in a pure manner. And the Oracle of Apollo Clarius, recorded by Macrobius, Lib. I. Saturnak. Cap. 18. is no less remarkable :*

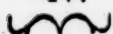
Θεός εἶμι τ' πάντων ὑπαίων Θεὸν ἔμμεν Ἰάω.

*Acknar-*

Acknowledge Jao, (so they pronounced the Name JEHOVAH) to be the highest God of all. For though Macrobius fancied the Sun to be here called 'Iáw, (no Body can tell why) yet Diodorus Siculus acknowledges 'Iáw to be the God, from whom Moses pretended to have his Laws, i. e. JEHOVAH. Chapter IV.

Ver. 7. *For what Nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for ?* Both Onkelos, and the Paraphrase of Jonathan, and likewise the Hierusalem Targum, are very significant upon this place : ' What People is there who have a God that approaches to them, so as the LORD our God doth to us ? At whatsoever Hour we cry unto him, he answers us. It is the manner of other People, to carry their Gods upon their Shoulders, to shew that they are near to them ; when, alas ! they are afar off, and cannot hear them. But the LORD our God sits on his Throne on high, and hears our Prayers, whatsoever time we call upon him, &c. To which may be added, that they had a Symbol of God's Presence continually among them, in the Hóly Place, where he dwelt with them, and Moses, whensoever he pleased, consulted him in all difficult Affairs ; as their High-Priest might do, with the Urin and Thummim, in all times to come. Verse 7.

Ver. 8. *And what Nation is there so great, that hath Statutes and Judgments so righteous, as all this Law which I set before you this Day ?* The true Greatness of a Nation, (it appears by this and the foregoing Verse) consists in the sincere Worship of God, and in the upright Administration of Justice. Both which were so provided for by the Divine Laws among the Jews, that no Nation could compare with them, or was

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was really so great as they were : For though their Country was but small, and they were often oppressed by several cruel Enemies, who desired their Extirpation ; yet they recovered themselves, and kept their Laws in their worst Condition (when commonly they best observed them :) Infomuch, that as a very learned Person of our own Church, long ago, observed : After so many Changes and Alterations as there were in their State, from better to worse, and back again ; after so many Victories got by them over others, and so many Captivities of their Persons, and Desolations of their Country, as others had wrought, *they continued still one and the same People*, governed by the same Laws, under several great and potent Monarchies. The successive Rise and Fall of *Three*, of which they were preserved to behold ; and in their declining State, able to stand out a great while against the *Fourth*, the mightiest that ever was on Earth, and that when this Monarchy was in its full strength. This is a plain Demonstration of the Truth of these Words of *Moses*, That no Nation was so great as they. See Dr. *Jackson's* First Book upon the Creed, Chap. XXI.

*Maimonides* observes, That the word *Zaddikim*, which we translate *righteous*, signifies as much as *equal* and *proportionate* : Such, saith he, were all these Laws of God ; in which there was no excess, by the prescription of long Pilgrimages, or severe Fasting ; nor any defect, which might open the Window to any Vice, or make them careless in the Practice of Virtue. *More Nevochim*, P. II. Cap. XXXIX.

Verse 9.

Ver. 9. *Only take heed to thy self, and keep thy Soul diligently, lest thou forget the things which thou hast seen, &c.* Their only danger was, lest they should grow



grow careless and unmindful of all the wonderful Things that God had done for them: Which he therefore exhorts them to think of frequently, and to keep in Memory and lay to Heart; so that they might preserve the Sence of them as long as they lived, and likewise teach all Posterity to be mindful of them.

Ver. 10. *Especially the Day that thou stoodest before* Verse 10. *the LORD thy God in Horeb.*] But above all, that memorable Day, when the LORD delivered his Law to them from Mount Sinai; at which the oldest of them were present, and had seen and heard what he said, and how it was delivered.

*When the LORD said unto me, Gather me the People together.*] Unto the foot of Mount Sinai; where they stood at such a distance from it as God prescribed, XIX Exod. 10, 11, 12, 13.

*And I will make them hear my Words*] XIX Exod. 9, &c. XX Exod. 1, &c.

*That they may learn to fear me all the Days that they shall live upon the Earth, &c.*] For those Words which they heard, were pronounced in so terrible a manner, as to make them dread to offend his Majesty, and to instruct their Children to stand in awe of him.


Ver. 11. *And ye came near, and stood under the* Verse 11. *Mountain.*] XIX Exod. 17.

*And the Mountain burnt with Fire.*] XIX. Exod. 16, 18.

*Into the midst of Heaven.*] Into the middle of the Air, which is frequently called *Heaven* in Scripture; as the *Fouls of Heaven* are the *Fouls of the Air*: But whether the Fire flamed up precisely, into the very midst of the lower Region of the Air, or only a great height, is not material; either way, the Expression is proper enough.

Ver. 12.

Chapter Ver. 12. *And the LORD spake unto you out of the  
IV. midst of the Fire.*] XIX *Exod* 20. XX. 1, 22.

 *Ye heard the Voice of the Words.*] XX *Exod.* 19.  
Verse 12. *But saw no Similitude.*] Tho' sometimes the Divine Majesty seems to have appeared in a visible Shape, (VII. *Dan.* 9, 10.) yet when he came to give them his Law, he would not appear in the Figure of a Man, or any other thing, that might seem to represent him to their outward Senses, or their Imagination: For it had been dangerous then to manifest himself, under any Resemblance, when he forbade them to make any Resemblance of him. They would have thought, he forbade them to make any other Resemblance, but that wherein he shewed himself to them; in which they would have concluded, it was lawful to represent him.

*Only ye heard a Voice.*] From hence some of the Jews would gather, that the People only heard the Sound of God's Words, when he spake the Ten Commandments; but not the Distinction of the Sound, so as to understand the Sense of what he said. Thus *Maimonides*, in his *More Nevochim*, P. 2. Cap. XXXIII. Which is manifestly false, as appears from *Ver.* 10. and 13. and XX *Exod.* 22. For therefore the Day wherein he spake to them in *Horeb* was so remarkable, as never to be forgotten; because he *made them hear his Words, so that they might learn to fear him*, &c. For tho' he did not appear in the likeness of any thing to them, yet he vouchsafed to speak to them plainly in their own Language, that they might be instructed in their Duty; both which was to keep them from Idolatry. He did not let them see any Shape, that they might not make any Image of him, to worship it or him by it, after the manner of the Heathens; but

but he let them hear his Voice, that they might not go and worship any other Gods, which the Heathens pretended spake to them. Chapter IV.

Ver. 13. *And he declared unto you his Covenant, which he commanded you to perform, even ten Commandments.* Verse 13. These were the principal Laws which they covenanted with him to observe, tho' afterwards he added others, *after the Tenor of which he made a Covenant with them, XXXIV Exod. 27.*

*And he wrote them upon two Tables of Stone.* XXIV Exod. 12. XXXIV. 28.

Ver. 14. *And the LORD commanded me, at that time, to teach you Statutes and Judgments, that ye might do them in the Land whither ye go over to possess it.* Verse 14. This doth not signifie, that they themselves did not hear the *Ten Words* from Mount Sinai, but were taught them by *Moses*, (as *Maimonides* fancies in the fore-named place) for it plainly relates to the rest of the Laws, which God immediately after gave him, (*Exod. XXI. XXII. XXIII.*) It being their own desire, that God would speak to them no more by himself, but communicate the rest of his Will by *Moses*, XX *Exod. 19.* And accordingly he told the People, *all the Words of the LORD, and all the Judgments*, which he delivered to him, XXIV *Exod. 3.*

All this will appear more plainly from the next Chapter of this Book, v. 22, &c.

It is a meer Imagination of those Jews, who take the *Statutes and Judgments* here mentioned, for their Oral Law, as *Aben Ezra*, *R. Solomon*, *R. Bechai*, and others do, upon this place: Who say, That when God gave *Moses* the written Law, he expounded it to him: Which Exposition he delivered to *Joshua*, and he to the LXX Elders, &c. so that it came

Chapter down to them in a successive Tradition.

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Ver. 15. *Take ye therefore good heed to your selves,*  
 (for ye saw no manner of similitude on the Day that the  
 Verse 15. LORD spake unto you in Horeb, out of the midst of the  
 Fire.) He gives them a special Caution about this,  
 because the Nations of the World were so prone to  
 make Images of their Gods; which he expressly for-  
 bids in the Second Commandment. Upon this Text  
 the present Jews ground the Third Article of their  
 Faith; which is, that *God is incorporeal*.

Verse 16. Ver. 16. *Lest ye corrupt your selves.*] By worship-  
 ping any thing but God himself alone. Unto whom  
 they being espoused, the giving Divine Worship un-  
 to any thing else, was such a Corruption as Adultery  
 is in a married Woman.

*And make you a graven Image, the similitude of any  
 Figure.*] See the Second Commandment, XX Exod.

3, 4.

*The likenesses of Male or Female.*] The representati-  
 on of God in Humane Shape is first forbidden, be-  
 cause it was most common among the Heathens. There-  
 fore I cannot think this relates to the *Egyptian* Wor-  
 ship, who honoured Oxen as sacred to *Osiris*, and  
 Cows as sacred to *Isis*. Unto which Mr. *Selden* thinks  
 the LXX. had respect, when they translated these  
 words, ὁμοίωμα ἀρσενικὸν ἢ θηλυκόν. *De Diis Syris*,  
*Syntag. I. Cap. IV.*

Verse 17. Ver. 17. *The likenesses of any Beast that is on the  
 Earth, &c.*] The word *Or* is to be here supplied, and  
 in all that follows, in this manner: *Or the likenesses of  
 any Beast that is on the Earth; or the likenesses of any  
 winged Fowl that flieth in the Air:* Where *Col tzippor  
 Canaph*, which we translate, *Any winged Fowl*, signi-  
 fies all *Birds*, and *Insects*, that fly in the Air: For in  
 the

the shape of such Creatures also, the Heathen represented their Gods, or some of their Qualities: For not only Oxen were sacred to *Apis*, and Rams to *Jupiter Ammon*, but Hawks, and Eagles, and even Beetles to other Deities.

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Ver. 18. *Or the likeness of any thing that creepeth on the Ground.*] Nothing was more common among the Heathen, than the Worship of Serpents.

*Or the likeness of any Fish that is in the Waters.*] The famous *Dagon*, whom the *Philistines* worshipped, was a Fish with an Humane Face, Hands, and Feet. Certain it is, the *Syrians* worshipped a Fish, as *Cicero* tells us in his third Book of the Nature of the Gods, *Syri Piscem venerantur*: Which Mr. *Selden* thinks, relates to the famous Goddess, *Atazgatis*; which is a word made out of the Hebrew *Addir-dag*, i. e. magnificent, or potent Fish. See *De Diis Syris*, Syntag. II. Cap. II. The *Egyptians* were famous, in After-times, for worshipping all sorts of Animals; and if one could find they were so in the Days of *Moses*, it might be assigned as the most probable Reason of his cautioning the *Israelites* against these things so particularly, they being lately come out of *Egypt*.

Ver. 19. *And lest thou lift up thine Eyes unto Heaven.*] From hence, I believe, that common Speech among the *Arabians* was derived, *Take heed how thou gazeſt on the Splendor of the Stars*: Which is in the first Century of *Arabick* Proverbs, set forth by *Erpenius*, (*Prov. XXVIII.*) who saith he knew not what to make of it: But I take it to be a Caveat against Idolatry, to which the ancient *Arabians* were addicted.

*And when thou seeſt the Sun, and the Moon, and the Stars, even all the Host of Heaven.*] The most ancient Idolatry of all other, seems to have been the Wor-

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ship of the Sun, and the rest of the heavenly Bodies, which began among the *Chaldeans*: For there is not any God, or Goddes, among the ancient Gentiles, but hath a respect to the *Sun*, or the *Moon*, as *Gisbertus Cuperus* hath very plainly demonstrated in his *Harpocrates*, P. 87, &c. 108, &c. And a very learned Man of our own, hath lately said a great deal on the same Subject. See *Appendix to the Antiquity of Palmyra*, Cap. IV. by Mr. A. Seller. And *Maimon. More Nevoch.* P. III. Cap. XXX.

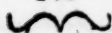
*Shouldest be driven to worship them, and serve them.*] Drawn in, enticed, and deceived, (as *Onkelos*, and the LXX. translate it) either by the instigation of some evil Genius, or admiration of their Splendor, or imitation of other Nations, or a vain Opinion that some Divinity inhabits such illustrious Bodies, or out of a Sense of the Benefits Mankind receive by them: For the chief Philosophers themselves were led by their weak Reasonings into this Error, as appears even by *Plato*, who saith, It is most just that the Heaven should be worshipped with all the Gods and Demons, and that we should, *Τιμᾶν τε καὶ ὀχεύειν διαπερόντας ἀντὶ*, &c. as he speaks in his *Epinomis*. See *Eusebius*, in his *Præpar. Evang. Lib. XIII. Cap. XVIII.* where he shews how much better the Hebrews speak in this matter; and quotes some Words of *Plato*, out of a Work of his, not now extant, for the Explication of these Words of *Moses*. And to make this Idolatry seem more reasonable, some of the Philosophers asserted the Sun to be indued with Understanding; and therefore is called by *Proclus*, *Πνεῦς νοεῖς βασιλεὺς*, *The King of Intellectual Fire*, to distinguish it from other Fires, which are without Understanding: And from thence, in one of the Coyns of *Caracalla*, there is over the Sun,

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surrounded with Rays, the word *PROVIDENTIA*. In short, the World had been so long settled in this Worship, that it was no easie matter, when the Son of God came, to root it out : For the *Essens* (the best Sect among the Jews) seem to have had a Tang of this Superstition, as *Josephus* represents them, *Lib. II. De Bello Judaico, Cap. VII.* Some indeed excuse them, as if they only admired the Sun, as the most excellent Work of God, which they expressed by some kind of Adoration : But *Josephus* expressly tells us, That early in the Morning, they directed to him, *Πασις τις δ' ἄς*, as if they beseeched him to rise. And this stuck still in the Minds of some who professed Christianity ; particularly the Followers of *Basilides*, and the *Manichees*, who called the Sun and the Moon by the Name of Gods ; and, sometimes, called the Sun, *Christ*, as *Theodoret* tells us, *Lib. I. Cap. XXVI.* And *Epiphanius*, and *St. Austin*, say the same, in more places than one. No wonder therefore, that *Julian* the Apostate should say, that God produced, *Ἐξ ἑαυτοῦ Ὁλίκον Θεὸν μέγιστον πᾶσι θεοῖσιν ἑαυτῶν*, Out of himself the Sun, the greatest God, in all things like unto himself : For which he quotes *Plato*, in his famous Oration, in praise of the Sun : Where he saith, The same Sun hath filled the Heaven with innumerable other Gods, page 146. *Ὅλας ἐκενὸς Θεὸν ἐστὶν ἐν ἡλίου πατρὶς*, The whole Heaven is full of Gods from the Sun.

Which the LORD thy God hath divided unto all Nations under the whole Heaven.] The Sence is very plain ; that all Nations under Heaven have the Benefit of the Sun, Moon, and Stars, as well as the Jews ; who were therefore to worship him alone, who is the LORD of them all, and hath made them to be Ministers unto us. This *R. Solomon* saw, and yet he could

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could not stick to it, but fell into the vain Fancy of the generality of the Jews, that God hath distributed the Nations of the World under the Government of several Stars, which Stars are under the Government of Angels; but the Jews under the Government of God alone, and not subject to any Planet. Which hath no Foundation at all; much less can we think, that God appointed the Nations of the World to worship the heavenly Host, lest they should be Atheists, as *Clemens Alexandrinus*, and *Justin Martyr* fancy from this place: Unless they mean, that God for their Sins delivered them up to this Impiety; which several great Men since have thought to be the true meaning of these words: For there are no such words now to be found in the LXX: as they alledge, Ἰμὴν δ' ἐκ ἑταρῶν ἔδωκε Κύριος ὁ Θεὸς σου.

There is one who takes the word *Chalak*, which we translate *Divide*, to signifie to *Blandish*, and makes this the Sence: That God places these great Luminaries in the Heavens, to invite and allure all Nations to admire and adore him, the Creator of them. And indeed, in the Conjugation which the Hebrews call *Hiphil*, this word doth signifie to *soften* and *smooth*, and consequently to allure; but it never signifies so, in that they call *Kall*.

*Maimonides* makes the Sence of *Moses's* Argument to be this: God hath made the Sun and Moon to be Ministers; not to be worshipped: According to that, I Gen. 18. Which made the *Psalmist* so particularly call upon all the heavenly Bodies, to praise the LORD, CXLVIII Psal. *More Nevoch*. P. II. Cap. V.

Verse 20. Ver. 20. But the LORD hath taken you, and brought you forth out of the Iron Furnace. This is a Phrase used also by Solomon, I Kings VIII. 51. and by Jeremiah XI.

XI. 4. to express the most cruel Servitude ; wherein God suffered them to be tried, as Metals are in a Furnace of Iron, red hot : For he doth not allude to their making of Bricks (as some imagine), which were not wrought in an Iron Furnace.

*To be unto him a People of Inheritance, as ye are at this Day.*] These were two powerful Arguments to induce them to be obedient : That they were not only delivered from the hardest Slavery ; but now made God's peculiar People, (see XIX *Exod.* 5.) whom he had purchased for his Inheritance; *i. e.* to be his People for ever.

From this Verse, Sir John Marston gathers, That Moses had respect, in the foregoing Verses, to the Egyptian Superstition ; as if he had said, *Excusso servitutis iugo, etiam excutienda sunt Ægypti Βαλύματα*, having shaken off the Egyptian Yoke, they were also to shake off their abominable Idols : For the invisible God is not to be worshipped by Images, or Symbols. So that when he forbids them, *v. 16.* *To make a graven Image, the similitude of any Figure, the likeness of Male and Female*, he thinks Moses hath respect to the *Boves utriusque sexus Sacri*, The Sacred Beeves of both kind ; the Males to *Osiris*, the Females to *Isis*. And he mentions, *the likeness of any Beast that is on the Earth*, *v. 17.* Because all the Egyptians worshipped not only the Creatures before-mentioned ; but *Canem & Felem*, a Dog and a Cat : The Thebans and Saitæ worshipped Sheep ; the Mendesiens a Goat ; and others of them ; Wolves and Lyons : And he adds, *The likeness of any winged Fowl that flieth in the Air* ; because all the Egyptians worshipped an Hawk ; and the Bird called *Ibis* ; and the Thebans an Eagle. In *v. 18.* he mentions, *the similitude of any thing that creepeth*

Chapter *creepeth on the Ground* ; because about *Thebes*, Serpents were sacred to *Jupiter* : *And the likeness of any Fish that is in the Waters* ; because all *Egypt* worshipped certain Fishes, and some of them the *Crocodile*, and the *Hip-potamus*. And as for the *Sun, Moon, and Stars*, v. 19. the worship of them was common to the *Egyptians*, with all other Nations. All this he justifies out of good Authors ; and it might pass for Truth, had we any certainty that the *Egyptians* in the time of *Moses*, were as sottish as they were in the time of *Herodotus*. See *Seculum IX. Sect. de Idololatria*.

Verse 21. Ver. 21. *Furthermore* ; or rather, *But*

*The LORD was angry with me for your sakes.*] He remembers this again, (tho' he had mentioned it twice before, I. 37. III. 26.) that they might be the more deeply sensible of the danger of offending God, since such a Man as he was excluded from the good Land, for one single Fault. Or hereby he would magnifie the Goodness of God to them, who tho' great Offenders, had a Priviledge granted to them, which was denied him.

*And swore that I should not go over Jordan, &c.*] He only told him so at the first, XX Numb. 12. but upon *Moses's* importunate Intreaty, that he would revoke the Sentence, (of which we read in the foregoing Chapter of this Book) it seems he silenced him, by confirming his Threatning with an Oath.

Verse 22. Ver. 22. *But I must die in this Land, I must not go over Jordan.*] See XXVII. Numb. 12, 13, 14. His frequent Repetition of this, shews how near it went to his Heart. *But ye shall go over, and possess that good Land.* God's Promise to them, he would have them think, was as irrevocable as his Threatning against him.

Ver. 23.

Ver. 23. *Take heed unto your selves, lest ye forget the Covenant of the LORD your God, which he made with you, and make you a graven Image, &c.* ] For this was the principal thing in the Covenant, that they should worship him alone. Which is the reason it is so often repeated, and was immediately after the delivery of the Law from Mount Sinai, mentioned alone; as if it was the only thing he had said unto them, XX *Exod.* 22, 23. *Ye have seen that I have talked with you from Heaven: Ye shall not make with me Gods of Silver; neither shall ye make unto you Gods of Gold.*

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Verse 23.

Ver. 24. *For the LORD thy God is a consuming Fire.* ] So he appeared upon the Mount, when he delivered his Laws from thence in flaming Fire, XXIV *Exod.* 17. The learned *Huetius* thinks, that from these Words of *Moses*, the ancient *Persians* took up the Worship of Fire; at first, only as a Resemblance of God, or a Symbol of him, (as *Maximus Tyrius* saith, *Dissert.* XVIII.) but afterwards, as God himself, *Demonstr. Evangel.* p. 94.

Verse 24.

*Even a jealous God.* ] Who cannot endure any Rival in your Affection: See XX *Exod.* 5. These were two awakening Arguments to keep them from Idolatry; that God cannot endure it, and will be very terrible in his punishment of it.

Ver. 25. *When thou shalt beget Children, and Childrens Children, and shalt have remained long in the Land.* ] When they were very much multiplied, and had been long settled in the possession of the Land of *Canaan*.

Verse 25.

*And shall corrupt your selves.* ] By the Worship of other Gods.

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*And make a graven Image, or the likeness of any thing.]* Which he had strictly prohibited, and solemnly caution'd them to beware of, v. 23.

*And shalt do evil in the sight of the LORD thy God, to provoke him to Anger.]* By imitating the idolatrous Customs of other Nations.

Verse 26. Ver. 26. *I call Heaven and Earth to witness against you this Day.]* A solemn kind of Asseveration ; that as surely as the Heaven and the Earth shall endure, they should utterly perish.

*That ye shall soon utterly perish from off this Land, whereunto ye go, &c.]* As soon as the Measure of your Iniquity is filled up, ye shall speedily be destroyed without Remedy. Which the Hebrews refer to the Captivity by *Salmaneser*, and *Nebuchadnezzar* ; after they had been almost Eight hundred Years in this Country ; and so might be said, *to have remained long in the Land.*

Verse 27. Ver. 27. *And the LORD shall scatter you among the Nations.]* See XXVI Levit. 33.

*And ye shall be left few in number among the Heathen, &c.]* XXVI Levit. 22.

Verse 28. Ver. 28. *And there ye shall serve Gods, the work of Mens Hands, Wood, and Stone, &c.]* The Idols of the Heathen : To the Worship of which he threatens to abandon them, as a punishment for their Apostasie from God. And the Heathen sometime compelled them to worship their Gods, as we read in the Third of *Daniel*.

*Which neither see, nor hear, nor eat, nor smell.]* This is a Description of the most stupid Idolatry, to which they should be delivered, if they fell from God. See XXI Numb. 29.



Ver. 29. *But if from thence thou shalt seek the LORD thy God.*] When they were scattered among the Hea- then, v. 27. Chapter IV.

*Thou shalt find him, if thou seek him with all thy Heart, and all thy Soul.*] If they then repented sincerely, and became unfeigned Worshippers of the LORD their God alone, he promises them forgiveness. Verse 29.

Ver. 30. *When thou art in tribulation, and all these things are come upon thee.*] In great distress, by the execution of the foregoing Threatnings. Verse 30.

*Even in the latter Days.*] In future Times, or in their most declining State. The Jews themselves apply this to the present State, wherein they now are, and have been many Years; as appears by the ancient *Nitzacon*, set forth lately by *Wagenfeil*, p. 254. where he saith the whole Nation must repent, before God send Deliverance unto them.

*If thou turn to the LORD thy God, and shalt be obedient to his Voice.*] The great end of punishment was to convert them, and make them more observant of God's Commands.

Ver. 31. *For the LORD thy God is a merciful God.*] Verse 31. See XXXIV Exod. 6, 7. XIV. Numb. 17, 18.

*He will not forsake thee, neither destroy thee, &c.*] He promises not to cast them off, nor destroy them utterly, (tho' they were utterly thrown out of their Land, v. 26.) but restore them to his Favour, according to the Covenant made with their Fathers, and confirmed by an Oath, XVII Gen. 19. XXII. 16, 17. See XXVI Levit. 44, 45.

Ver. 32. *For ask now of the Days that are past, which were before thee, since the day that God created Man upon the Earth, &c.*] Turn over the Annals of the whole World, from one end of it to the other, ever

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since it was made, and search, whether thou canst find any thing like to that which God hath done for you. Which R. Isaac thus glosses in his *Munimen Fidei*, (lately set forth by Wagenfeil, p. 103.) *From the Creation of the World, till their going out of Egypt, there were passed Two thousand four hundred and forty eight Years; and yet in all that long Tract of Time, there never were seen, or heard, in any part of the World, such prodigious Miracles as were wrought to bring them out of Egypt; and afterward, in leading them through the Red Sea; raining Manna on them; and the appearance of the Divine Majesty at Mount Sinai, &c.*

Verse 33. Ver. 33. *Did ever People hear the Voice of God speaking out of the midst of Fire, as thou hast heard, and live?]* Here was a double, or rather tripple Prodigy, never heard of before, that God should speak to them audibly and distinctly, so long as to inform them in their Duty towards himself, and one another; and this out of the midst of devouring Flames, and without the least hurt to any one of them, XX *Exod.* 18. XX. 18. XXIV. 17.

Verse 34. Ver. 34. *Or hath God assayed to go and take him a Nation from the midst of another Nation.]* Another Wonder, never before heard of; that God, by two Men alone, Moses and Aaron, should demand the Delivery of a Nation, under the Power of another Nation far greater and stronger than themselves, and effect it also, by no other Means but such as here follow:

*By Temptations.]* This word may be thought to signify the grievous Trials of the *Israelites*, whose Miseries were increased after the first Attempt for their Deliverance; which seemed to them a strange way of proceeding, V *Exod.* 19, 22, 23. But by *Temptations,*

ptations, may in this place be, in general, meant Miracles, as the Hebrews understand it, and the Chaldeeword *Teneffin* signifies. This, and the two following words being of the very same import with the three words in the New Testament, which we often meet withal, ( and seem to be taken from hence ) *Δυνάμεις, τέρατα, καὶ σημεῖα*, With Miracles, Wonders, and Signs, II Act. 22. 2 Corinth. XII. II Hebr. 4.

By Signs.] Which are mentioned, IV Exod. 9. VII. 9, 10.

And by Wonders.] This signifies all the Ten Plagues of Egypt : For Pharaoh would not let the Israelites go, till God had multiplied his Wonders on the Land of Egypt, as we read, VII Exod. 3. X. 1, 2. XI. 9, 10.

And by War.] This seems to relate to the Overthrow of Pharaoh, in the Red Sea ; where the LORD is said to fight for Israel, ( XIV Exod. 14. XV. 3. ) while they, which is the greatest Wonder of all, were delivered without striking a stroke.

And by a mighty Hand, and a stretched-out Arm. ] These are Phrases which we often meet withal, when Moses speaks of their Deliverance out of Egypt. III Exod. 19. VI. 6. XV. 12. and many other places. And the Hebrews think, that his mighty Hand particularly refers to the grievous Murrain, and the Pestilence, which are called the Hand of the LORD, X Exod. 3, 15. And his stretched-out Arm, to have a particular respect to the killing of the First-born ; the Angel that was going to smite Jerusalem, appearing with a drawn Sword, and his Hand stretched out, I Chron. XXI. 16.

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*And by great Terrors.]* Wherewith the Minds of those were stuck who heard of these things, XV *Exod.* 14, 15, 16. Or else he means the Frights in which the *Egyptians* were, while they remained three Days in most dismal Darkness, (X *Exod.* 23.) for the conclusion of this Verse signifies, that he speaks of *all that the LORD their God did for them in Egypt, before their Eyes.*

Verse 35. Ver. 35. *Unto thee it was shewed.]* This was a particular kindness to the *Israelites*, which God never before manifested to any other Nation.

*That thou mightest know that the LORD he is God : there is none else besides him.]* That they might believe him to be the only true God, and worship none but him. Which two Articles, saith *Maimonides*, (*More Nevochim*, P.II. Cap.XXXIII.) that God is, and that he is but One ; are Fundamentals of Religion, which were known not only by Prophets, but by every Body else.

Verse 36. Ver. 36. *Out of Heaven he made thee to hear his Voice.]* See XX *Exod.* 22.

*That he might instruct thee.]* Teach them his Will, which was chiefly declared in the Ten Commandments.

*And upon Earth he shewed thee his great Fire.]* He means either that they saw it as they stood upon the Earth ; or, that it burnt upon the top of the Mount in their sight, XXIV *Exod.* 17.

*And thou heardest his Words out of the midst of the Fire.]* Ver. 11, 12. and XX *Exod.* 18, 19.

Verse 37. Ver. 37. *And because he loved thy Fathers, therefore he chose their Seed after them.* See XV *Gen.* 5, 6, 7. And many other Places in that Book, III *Exod.* 15, 16, 17.

*And*

*And brought them out in his sight with a mighty power.]* For as he led them the way out of Egypt, in a Pillar of Cloud, and of Fire, (XIII *Exod.* 21.) So when they were in danger by Pharaoh's pursuit of them, he came behind them, and they marched in his sight, XIV *Exod.* 19.

*Out of Egypt.]* This is mentioned in Scripture as the highest Benefit, never to be forgotten by them. So G. Schickard observes, (in his *Mischpat Hamelek*, Cap. III. Theorem X.) That they are put in Mind of this, in the Frontispiece of the Decalogue, XX *Exod.* 2. in the Institution of Sacrifices, XXII *Levit.* 33. in the Promise of a Blessing, XXVI. 13. and here, in the enumeration of God's wonderful Works; and afterwards, in the commendation of his Love, VII *Dent.* 8. in his Dehortation from Ingratitude, VIII. 14. in his Institution of the Passover, XVI. 6. in the Speech which the reproving Angel made to them, II *Judges* 1. in the hope he gave them of Victory over the Midianites, VI. 9. in his Answer to their Petition for a King, I *Sam.* X. 18. and on a great many other occasions: For this was, *Velut Fundamentum & initium Reipublicæ*, &c. as another learned German speaks, (Gierus on IX *Dan.* 15.) the Foundation as we may call it, and the Beginning of their Commonwealth founded by God; which comprehended in it abundance of Miracles, far exceeding all the Power of Nature.

Ver. 38. *To drive out Nations before thee greater and mightier than thou art.]* So mighty that they frightened their Fathers from attempting the Conquest of them, XIII *Numb.* 28, 29, 31.

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*To bring thee in to give thee their Land for an Inheritance, as it is this day.]* That is, as he had given them a late Experiment, by overthrowing the two Kings of the *Amorites*, and giving them their Land for a possession.

Verse 39. Ver. 39. *Know therefore this day, and consider it in thy Heart, that the LORD, he is God in Heaven above, and upon the earth, and there is none else.]* Be sensible therefore, and settle this Belief in thy Heart, that the LORD is the sole Governour of the whole World.

Verse 40. Ver. 40. *Thou shalt therefore keep his Statutes and his Commandments, which I command thee this day, &c.]* Worship and obey him, as the only way to make them and their Posterity live happily in the Land, which God was about to give them.

*That it may be well with thee, and with thy Children after thee, and that thou mayst prolong thy days upon the earth, &c.]* Tho' *Moses* speak of their long Life upon Earth, yet the better sort of Jews did not set up their rest here; but from this word *prolong*, extended their hope as far as the other World: For thus *Maimonides* saith, (in his Preface to *Perek Chelek*) they were taught by Tradition to expound these Words, *That it may be well with thee*, in the World which is all good; and *mayest prolong thy days*, in the World which is all long, *i. e.* never ends.

Verse 41. Ver. 41. *Then Moses severed three Cities.]* I observed in the Preface to this Book, that *Moses* did not deliver all that is contained in this Book, in one continued Speech; but at several times, as appears even by the beginning of the next Chapter, where it is said, *He called all Israel, and said unto them, &c.* Which supposes, that after this Preface in these four Chapters, he



he dismissed them to consider what he had said ; and then some time after assembled the People again, to put them in Mind of the Laws, which he so earnestly pressed them to observe. But between these two times, (after he had spoken all that is contained in these four Chapters, and before he rehearsed the Decalogue) he put in execution the Command of God lately given, to set apart three Cities of Refuge on this side *Jordan* : Which he here relates, in the order, I suppose, wherein it was done.

*On this side Jordan, towards the Sun-rising.*] On the East-side of *Jordan*, according to what was ordered, XXXV Numb. 14.

Ver. 42. *That the Slayer might flee thither, which should kill his Neighbour unawares, &c.*] See there, v. 11, 12, &c.

Ver. 43. *Namely, Bezer in the Wilderness, in the plain Country of the Reubenites, and Ramoth in Gilead of the Gadites, and Goshen in Basban, of the Manassites.*] Thus they are set down also in the Book of *Joshua*, XX. 8. XXI. 27, 36, 38.

Ver. 44. *And this is the Law which Moses set before the Children of Israel.*] Now follows the Law, which (after the forementioned assignation of the Cities of Refuge) *Moses* set before all the People, and pressed them to the observance of it.

Ver. 45. *These are the Testimonies, and the Statutes, and the Judgments.*] As the next Chapter contains the Law ; that is, the Ten Commandments, which *Moses* set before them : So, in several following Chapters, (after new earnest Exhortations to Obedience) he represents to them the rest of God's Will, comprehended under these three words ; *Testimonies, Statutes, and Judgments* : Some of which belong to the Divine

M Service,

Chapter Service; others to their Civil Government, and the  
 IV. rest to Ceremonial Observations, for the better security and preservation of both the former.

*Which Moses spake unto the Children of Israel, after they came forth out of Egypt.]* Which he had formerly delivered to them, after they were come out of the Egyptian Bondage, in the XXI, XXII, XXIII Chapters of Exodus, and in the following Books.

Verse 46. Ver. 46. *On this side Jordan, &c.]* In this, and the two following Verses, he again mentions the place and the time, when and where he *set before them* the Law, and the Testimonies, Statutes and Judgments, recorded in the following part of this Book: Which he repeats, that all Posterity might observe, these Discourses were made a little before he died.

*In the Valley over against Beth-peor.]* III. Ult.

*In the Land of Sihon King of the Amorites, who dwelt at Heshbon.]* II. 24, 31, &c.

*Whom Moses and the Children of Israel smote, after they were come forth out of Egypt.]* In the fortieth Year after their departure thence: As appears from XXI Numb. 24. XXXIII. 38.

Verse 47. Ver. 47. *And they possessed his Land, and the Land of Og King of Bashan, &c.]* See XXI Numb. 33, &c.

Verse 48. Ver. 48. *From Arder, which is by the Bank of the River Arnon, even unto Mount Sion, which is Hermon.]* The Mount here called *Sion*, is not that which was so famous in After-times, when *David* made it the Royal Seat; for that was on the other side *Jordan*, and is written with different Letters in the *Hebrew*: But in all probability, is a Contraction of *Sirian*; which is the Name by which the *Sidonians* called *Hermon*: For the Bounds of this Country are so described,

scribed, III. 8, 9, 12. to extend from the River *Armon*, to Mount *Hermion*, which is called *Sirion*. Chapter V.

Ver. 49. *And all the Plain on this side Jordan Eastward, even unto the Sea of the Plain.* See III. 17. Verse 49.

*Under the Springs of Pisgab.* The same place there called *Ashtod-Pisgab*. Which is exactly described after the same manner, by *Benjamin Tudelensis*, in his *Itinerary*, set forth by *L'Empereur*, p. 51. Where he saith, that *Jordan* is called at *Tiberias*, the Sea of *Genesareth*; and coming from thence with a great force, falls, at the foot of this Hill, into the Sea of *Sodom*, which is called the Salt Sea.

C H A P. V.

Verse 1. **A**ND *Moses called all Israel, and said unto them.* Verse 1. That is, summoned all the El-

ders, and Heads of their Tribes, who were to communicate what he said to the rest. Thus it is commonly expounded: But that which he saith, XXIX. 10, 11. seems to direct us to another Interpretation; that he himself went from Tribe to Tribe, and repeated these *Ten Words*, (as they are called) placing himself in several parts of their Camp, that every one might hear what he said. And this was sometime after he had, in like manner, exhorted them to Obedience, in the foregoing Preface. See IV. 41.

*Hear, O Israel, the Statutes and Judgments, which I speak in your Ears this day.* Mind what I now say unto you.

## Chapter

## V.



*That ye may learn them, and keep and do them.]*

That ye may not be ignorant of such important Truths, nor negligent in the Practice of them; which is the End of Knowledge.

Verse 2. Ver. 2. *The LORD our God made a Covenant with us in Horeb.]* See XXIV Exod. 3, 5, 6, 7, 8.

Verse 3. Ver. 3. *The LORD made not this Covenant with our Fathers.]* Viz. Abraham, Isaac, and Jacob: With whom he covenanted to give their Posterity the Land of Canaan; but did not make to them this discovery of his Will, which was the matter of the Covenant at Horeb.

*But with us, even us, who are all here alive this day.]*

A great part of those who were then at Horeb, were now alive, viz. all under twenty Years old. And if they had been all dead, Moses might have said, *He made it with us*; because they were still the same People, tho' the particular Persons were dead, with whom the Covenant was made, not only for themselves, but for their Posterity.

Verse 4. Ver. 4. *The LORD talked with you Face to Face in the Mount, &c.]* Openly, clearly, and distinctly; or by himself, without the Mediation of Moses; but in no visible shape, for that is expressly denied in the foregoing Chapter, IV. 12, 15.

Verse 5. Ver. 5. *I stood between the LORD and you at that time, to shew you the Word of the LORD.* As a Mediator, whom God employed to prepare them to meet him, (XIX. Exod. 10, 11, &c.) and to prescribe them the Bounds, at what distance they should keep, (v. 12.) and to bring them forth to meet with him, (v. 17.) and to charge them to keep within their Bounds, v. 21. And on the other side, to represent their Desires unto God, after he had spoken to them, XX Exod.

*Exod.* 19. So that he was truly a Mediator between God and them ; and stood also in a middle place, at the foot of the Mount, while they stood further off. Chapter V.

*For ye were afraid by reason of the Fire.] XX Exod.* 18.

*And went not up into the Mount.] XIX Exod.* 17. XX. 21.

*Ver. 6. I am the LORD thy God, which brought thee out of the Land of Egypt, from the House of Bondage.]* This Preface to the Ten Commandments is explained, *XX Exod.* 2.

*Ver. 7. Thou shalt have none other Gods before me.]* *Verse 7.* See *XX Exod.* 3. It is wisely observed by *Grotius*, (*Lib. 2. de Jure Belli & Pacis*, Cap. XX. Sect. XLV.) That true Religion was ever built upon these *Four Principles*: *First*, That there is a God, and that he is but One. *Secondly*, That God is nothing of those things that we see with our Eyes, but something more sublime than them all. *Thirdly*, That he takes Care of Humane Affairs, and judges them most justly. *Fourthly*, That he is the Maker of all things whatsoever. Which Principles are explained in these first four Precepts of the Decalogue ; the Unity of the Godhead being delivered in the first place.

*Ver. 8, 9, 10. Thou shalt not make thee any graven Image, nor the likeness of any thing, &c.]* The Second Principle, That God's Nature is invisible, is contained in this Second Commandment : Being the Ground of this Prohibition, to make any Image of him. Which the best of the Heathen forbid also for this very reason, Ὡς ἐκ ἐπαγγελίας Θεὸς δύναιτο ἄλλως ὑποθεῖν, *Because it is impossible to conceive God otherwise, but by the Mind alone, as Plutarch reports the sense of Numa among*

Chapter among the *Romans*. And we find the same as plainly said by *Antisthenes* among the *Greeks*, in *Clement Alexandrinus*, Ὁφθαλμοῖς οὐκ ὁραταί, οὐδὲ λόγια, διότι οὐκ ἴδεις οὐδὲ λαλεῖς ἑμὰς οὐδὲ εἰκόνος : He is not seen by the Eyes, nor is like to any thing ; and therefore none can learn any thing of him by an Image. Nor could the *Vulgar*, I am apt to think, have been kept so long, and so generally as they were, to the worship of them, if it had not been by bold Fictions, that some of them were *Διοπετῆ*, *Fallen down from Heaven*; and that all of them were, *Θεῶν καὶ διὰς μετέστας ἀνὰ πλεον*, *Divine Things*, and full of a *Divine Communication*, as *Jamblicus* speaks. And to make them more revered, while some of them were *Ἐμφανῆ*, conspicuous to all the People ; others were kept secret in the inmost part of their Temple, as having hidden in them a *Symbolical Presence of God*, as *Proclus* speaks upon *Timæus*. Which *Ezek Spanhemius* justly thinks, was done in imitation of what *Moses* saith concerning God's Presence upon the Mercy-Seat, in the Holy of Holies. *Observationes in Callimachum*, p. 586, &c.

See upon these three Verses my Annotations on XX *Exod.* 4, 5, 6.

Verse 11. Ver. 11. *Thou shalt not take the Name of the LORD thy God in vain, &c.*] This contains the *Third Principle* before-mentioned, that God takes Notice of all things, even of our Thoughts, and governs all our Affairs : For it is the Foundation of an Oath, that God knows our very Hearts, and is Witness to our Meaning, as well as our Words ; and will, if we swear falsely, punish us for it : Which is an acknowledgment also both of the Justice, and the Power of God. See upon XX *Exod.* 7.

Ver. 12.



Ver. 12. *Keep the Sabbath-day to sanctifie it.*] They Chapter  
were to keep it in Memory, that they might sanctifie V.  
it, as it is XX *Exod.* 8. see there. And it was *san-*  
*ctified*, or set apart for special Ends and Purposes; Verse 12.  
that they might give to the blessed God the seventh  
part of the Week, (as *Abarbinel* speaks upon these  
Words) and might learn the Divine Law, together  
with the *Kabalab*, or Traditional Exposition of the  
Words, and mark well the *Niceties* of it: For which  
he quotes a Saying out of the *Gemara* of the *Hierusa-*  
*lem Talmud*, *Sabbaths and Feasts were not given, but*  
*to learn the Law upon them.* Which is the reason he  
saith of another Speech of theirs, in their *Midrasch*,  
or Allegorical Exposition upon *Exodus*, That the *Sab-*  
*bath weigheth against all the Commandments.* Because it  
was a principal means to make them known and ob-  
served. There is not much said indeed, in express  
Words, concerning this End of the Rest of the Sab-  
bath: But common Reason told the Jews, it could  
not be intended meerly as a Day of Ease from La-  
bour; but for the solemn Service of God, and Instru-  
ction in their Duty to him.

*As the LORD thy God commanded thee.*] At *Ma-*  
*rah* say the Jews commonly, where he gave them a  
*Statute and an Ordinance*: See XV *Exod.* 25. But  
one of them saith better, *At Marah it was designed, and*  
*at Sinai it was commanded.* But they do not look back  
far enough for the Original of this Commandment:  
For there being two Things in this Day, the Rest of  
it, and the Religion; the Rest of it was in Remem-  
brance of their Deliverance out of *Egypt*, and the O-  
verthrow of *Pharaoh* in the Red Sea, which com-  
pleted their Deliverance; immediately after which,  
they kept their first Sabbatical Rest. The Religion  
was

Chapter was in Remembrance of the Creation of the World ;  
 V. and so this Day had been observed from the beginning by the Patriarchs, tho' we find no mention made of their *Resting* : And that may possibly be the meaning of these Words, *As the LORD thy God commanded thee*. That is, immediately after he had finished the Creation of the World.

Verse 13. Ver. 13. *Six Days shalt thou labour, and do all thy Work.*] See upon XX *Exod.* 9.

Verse 14. Ver. 14. *But the Seventh Day is the Sabbath of the LORD thy God, in it thou shalt not do any Work, &c.*] The reason why they might not do any Work on this Day, is given in the XX *Exod.* 11. which is wholly omitted here ; because *Moses* had another Reason to add, for the Inforcement of this Precept : And refers them (in the foregoing Words, *v.* 12. *As the LORD thy God hath commanded thee*) to what he had said in the Book of *Genesis* and *Exodus* ; where he had set down the Reason which God himself gave with his own Mouth, for the Religious Observation of this Day ; because *in Six Days the LORD made Heaven and Earth, &c.* So that this Commandment was designed to establish the *Fourth* Principle I mentioned, that God is the Maker of all Things. To preserve the Memory and Sence of which, (as the Author of the Answer, *Ad Orthodoxos*, observes, LXIX.) this Rest was instituted, to be observed with a more than ordinary Sanctity. It being of such great moment, that the first Sabbath-breaker was punished with Death ; because the voluntary Violation of it, contained in it a Denial, that the World was created by God.

*That*

That thy Man-servant and thy Maid-servant may rest as well as thou.] Mercy towards Men, as well as Piety towards God, was a Reason for the observation of this Sabbatical Rest. Chapter V.

Ver. 15. And remember that thou wast a Servant in the Land of Egypt, and that the LORD thy God brought thee from thence, &c. therefore the LORD thy God commanded thee to keep the Sabbath-day. This is a new Ground for the observation of the Sabbath; because God had given them rest from their hard Labour in Egypt: Which obliged them to keep that Seventh Day, which God appointed at the giving of Manna, (being the Day on which he overthrew Pharaoh in the Red Sea) as the Memory of the Creation of the World obliged them to keep one Day in seven. So our Mr. Mede hath explained it: See my Annotations on XIV Exod. 30. And Maimonides hath something to the same purpose, in his More Nevochim, P. II. Cap. XXXI. See upon XX Exod. 11. Verse 15.

Ver. 16. Honour thy Father and thy Mother, as the LORD thy God hath commanded thee.] In the Twentieth of Exodus, v. 12. See there. To which I shall here add, That the Laws of Solon made those Children infamous, who did not afford Sustenance to their Parents, and provide them an Habitation. And by the ancient Law of Athens, he that reproached his Parents, was disinherited; if he struck them, his Hand was cut off; if he left them unburied, he lost their Estate, and was banished his Country: And another Law punished this Ingratitude with Death. See J. Meursius, in his Themis Attica, Lib. I. Cap. 2, 3. where he shews, That by Parents they understood, not only Father and Mother, but Grand-father, and Grand-mother; nay, *Τέτων μῆτρῃ καὶ πατρὶ ἐὰν ἐν ζῶντι*  
N i. e.

Chapter *i. e.* Great Grand-mother, and Great Grand-father, if they were yet alive, as *Isaacs* tells us, *Orat. VII.* V. And the Ground of all these Laws, was, a Sence they had, as *Æschines* tells us, That Men ought to honour their Parents, as they did the Gods, Οὗς ἔστιν θεοὶ τιμᾶν τοῖς θεοῖς. See *Sam. Petitus*, in *Leges Atticas*, Lib. III. Tit. 3. Whence *Hierocles* calls Parents, Θεοὶ ἑρῆγοι, *Earthly Gods*. And *Philo* upon the Decalogue, Θεοὶ ἑμπαρεῖς, &c. *Visible Gods*, who imitate him that is unbegotten, by giving Life. And accordingly, next to the Precepts concerning the Worship of God, *Moses* here places immediately the Duty owing unto Parents.

*That thy Days may be prolonged, and that it may go well with thee, &c.*] These last Words are added to what God spake, (XX *Exod.* 12.) as an Explication of the foregoing. Whereby they are excited to Obedience, by the Promise not only of a long Life, but of an happy. I say *Obedience*, for that's included in Honour, as the Apostle explains it, III *Coloss.* 20. *Children obey your Parents in all things*: Where God, that is, hath not commanded the contrary, and where it is not inconsistent with the Publick Good; which is alway to be preferred ever before the Duty that is owing to Natural Parents. Infomuch, that common Reason taught the Heathen, that for the Good of the Society, the Son is to lay aside the Reverence he should pay to his Father, and the Father to pay it unto the Son; that is, when he is in Publick Office: Thus the famous *Fabius Cunctator*, commended his Son, for making him light off from his Horse, when he met him in his Consulship, as *Plutarch* tells us. And see *A. Gellius*, L. XI. *Noct. Attic.* Cap. I. & Lib. XIII. Cap. ult. & Lib. XIV. in the beginning.

Ver. 17. *Thou shalt not kill.*] If a Man killed another involuntarily, he was banished, by the Laws of Athens, from his Country for a Year : But if he kill'd another, *ἡ περιβία*, as *Demosthenes* speaks, out of forethought, and designedly, he was put to Death : See *Sam. Petitus*, Lib. VII. in *Leges Atticas*, Tit. 1. p. 508, 512. Yea, so detestable was this Sin accounted, that even, *τὰ ἄψυχα*, *Lifeless Things*, such as Wood, or Stone, or Iron, wherewith a Man was killed, *Draco* ordered to be thrown out of their Coasts. *Ib.* p. 523.

Chapter V.

Verse 17.

Ver. 18. *Thou shalt not commit Adultery.*] This Crime was also punished with Death, by the Laws of *Draco*. *Solon* indeed, left it to the Liberty of the Husband, who caught another Man in Bed with his Wife, either to kill him, if he pleased, or to let him redeem his Life with a Sum of Money. But if after this he lived with his Wife, he was infamous, as *Demosthenes* tells us ; who saith, she might not come publickly into their Temples : If she did, any Man might treat her as he pleased, only not kill her : So that she was so odious as to be thrown, *Ἐκ τῆς οἰκίας τῆς ἀνδρός, καὶ ἐκ Ἱερῶν τῆς πόλεως*, Both out of the House of her Husband, and out of Holy Places of the City. Nor might she go abroad with any Ornaments, (*Μὴ ἔξαιναι κοσμήματα*, is the Law of *Solon*). If she did, any Body might take them away from her, and tear her Clothes in pieces, and beat her ; only not maim her in any part of her Body. See the same *Petitus*, Lib. VI. Tit. 4.

Verse 18.

Ver. 19. *Neither shalt thou steal.*] The Laws of *Draco* punished all Theft with Death : Which *Solon* thought too severe, and therefore chang'd that Punishment into making Satisfaction, by restoring double ;

Verse 19.



Chapter V. ble; yet still making it Death, if any Man stole above such a Value; or took any thing out of the Publick Baths, and such-like places, tho' of never so little Value. See in the same Author, *Lib. VII. Tit. 3.*

Verse 20. Ver. 20. *Neither shalt thou bear false Witness against thy Neighbour.*] There was an Action at Athens lay both against false Witnesses, and him that produced them: Who had a Fine set upon them, and were made infamous. And if they were found thrice in the same Fault, *Τέλος εἶδεν καὶ αὐτὸς καὶ τὰς ἐκ τούτων ἀπομύς τῆς* <sup>54</sup> *ἑ*, Both they themselves, and all their Posterity, were made infamous. As Andocides speaks. See *lb.* page 559.

Verse 21. Ver. 21. *Neither shalt thou desire thy Neighbour's Wife, neither shalt thou covet thy Neighbour's House, &c.*] It is observed by some, that an exact Order is observed in the delivery of these Precepts: For first he places such Offences as are consummate, and then those that are but begun, and not perfected. And in the former he proceeds from those that are most heinous, unto those that are less grievous: For those Offences are the greatest which disturb the Publick Order, and consequently do mischief unto a great many. Such are those that are committed against Governors and Rulers, who are comprehended under the Name of Parents; by whose Authority Humane Society is preserved. And then among those which are against particular Persons, those are the greatest which touch a Man's Life: Next, those that wrong his Family; the Foundation of which is Matrimony: Then those that wrong him in his Goods, either directly by Stealth, or more craftily by bearing False-witness. Then in the last place, those Sins are mentioned, which



which are not consummate, being gone no further than desire ; which in *Exodus*, (XX. 17.) are expressed by one and the same word, but here by two ; which we translate *desire* and *covet* : Between which I know no difference ; unless they express higher and lower degrees of the same Sin. The contrary to which, is contentedness with our Portion, and thankfulness to God for it ; which will not let us covet any thing belonging to another Man, with his loss and damage.

Ver. 22. *These Words the LORD spake unto all the Assembly in the Mount ; out of the midst of the Fire, of the Clouds, and of the thick Darknes.*] XIX *Exod.*

16. XX. 18. This confutes the foolish Fancy of the Jewish Doctors, that the People heard only the first Words of God, *I am the LORD thy, &c. thou shalt have no other Gods but me*, i. e. They heard him declare his Existence, and his Unity ; but all the rest were reported to them by *Moses*. Nothing can be more contrary to what he here saith, that *all these Words* (that is, the Ten Words before mentioned) were spoken to *their whole Assembly*. See *More Nevochim*, P. II. Cap. XXXIII.

*With a great Voice.*] That is, so loud that it might be heard by the whole Camp.

*And he added no more.*] All the rest of the Commandments, which follow in the XXI, XXII, and XXIII of *Exodus*, were delivered to *Moses* alone, and by him to the People, according to their own desire, XX *Exod.* 19. XXI. 1. XXIV. 3.

*And he wrote them in two Tables of Stone, and delivered them unto me.*] That is, the Ten Commandments, and no more, XXIV *Exod.* 12. XXXI. 18. XXXIV. 1, 28. Left what they heard with their Ears, should

Chapter should quickly slide out of their Minds, he took care  
 V. to have it engraven with his own Hands, in these  
 Tables.

Verse 23. Ver. 23. *And it came to pass, when ye heard the Voice out of the midst of the Darknes, (for the Mountain did burn with Fire) that ye came near unto me; even all the Heads of the Tribes and Elders.* After they had recovered out of the Fright wherein they were, at the Conclusion of these Words: When the Thunderings, Lightnings, and Noise of the Trumpet was so terrible, that they removed and stood afar off, XX Exod. 18.

Verse 24. Ver. 24. *And ye said, Behold the LORD our God hath shewed us his Glory, and his Greatness, and we have heard his Voice out of the midst of the Fire.* Here Moses relates more largely, what he said in short, XX Exod. 19.

*We have seen this day, that God doth talk with Man, and he liveth.*] This looks like a thankful Acknowledgment of the great Goodness of God, in vouchsafing them such a Favour, as never any Men had before, and which they could not expect again. And accordingly Moses makes use of it, as an Argument to be very observant of God's Commands, XX Exod. 22, 23.

Verse 25. Ver. 25. *Now therefore why should we die? For this great Fire will consume us: For if we hear the Voice of the LORD our God any more, then we shall die.*] It is an ungrounded Conceit of Maimonides, (in the place above-mentioned) that when they had heard the first Words, they fell into a Swoon, and did not recover themselves till all the rest was spoken; which made them conclude, that they should really die, and never come to themselves again, (as we

we speak) if they should hear him speak to them any more. The plain meaning is, that mortal Men could not endure to hear him speak in that manner : For the Voice was so loud, and accompanied with such Flashes of Fire, and such Claps of Thunder, as made them conclude, if it had continued longer, they should have expired.

Ver. 26. *For who is there of all Flesh ?* i. e. Of all Men, who are weak and frail, as the word *Flesh* denotes. Verse 26.

*That hath heard the Voice of the living God, speaking out of the midst of Fire (as we have) and lived.* ] There is no Instance of such a thing as this ; which made them afraid of hearing him speak, in this manner, any more : For they did not mind God's End and Intention in this, (which *Moses* suggests to them in the XX *Exod.* 20.) but in a confusion of Thoughts imagined, that tho' they had escaped once, the Flames out of which he spake might devour them, if they came near them again.

Ver. 27. *Go thou near and hear all that the LORD our God will say, and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do it.* ] See XX *Exod.* 19. This shews their Opinion of *Moses*, that he could be able not only to endure that without disorder, which made them ready to die ; but go into the very midst of the Darkness, out of which those Flames came. Verse 27.

Ver. 28. *And the LORD heard the Voice of your Words, when ye spake unto me, and the LORD said unto me, I have heard the Voice of the Words of this People, &c.* ] As *Moses* here reports more largely what they said to him, than he did in *Exodus* ; so he likewise gives a larger Account what God bad him

Chapter him say to them, in answer to their desire.

V.

*They have well said, all that they have spoken.]* It very much becomes them, out of a sense of their meanness and unworthiness, and of the inconceivable Majesty of God, to desire he would speak to them by a Mediator.

Verse 29. Ver. 29. *O that there were such an Heart in them, that they would fear me, and keep my Commandments always.]* The words are wonderful emphatical in the Hebrew, *Who will give, that there may be such an Heart in them.* Which is an Expression of the most earnest desire; but withal signifies, that if what he had done for them, would not move them to fear and obey him, it was impossible to perswade them to it. Not but that he could miraculously work upon them, and change their Hearts, (saith *Maimonides*) if he pleased, as he miraculously changed the Nature of other things; but if this were God's Will, to deal with them after this fashion, there would have been no need to send a Prophet to them, or to publish Laws, full of Precepts and Promises, Rewards and Punishments; by which (saith he) God wrought upon their Heart, and not by his absolute Omnipotence. *More Nevochim, P. III. Cap. XXXII.*

*That it might be well with them, and with their Children for ever.]* For God desired nothing more than this, which they themselves promised, (v. 27.) which moved him to vouchsafe such a special Priviledge to them, as first to speak to them himself, and at their desire, consent to speak to them by his Prophet.

Verse 30. Ver. 30. *Go, say to them, get you into your Tents again.]* All this shews, that *Moses* was a Mediator between God and them, and between them and God.

Ver. 31.

Ver. 31. *But as for thee, stand thou here by me.* ] He invites Moses unto the nearest approaches unto his Majesty; and the most familiar converse with him, XX Exod. 21. XXIV. 2, 18. For this was the highest degree of Prophecy, as Maimonides calls it, in his *More Nevochim*, P. III. Cap. LI. And in his Preface to that Book, he saith, This is the greatest degree of Illumination of a Prophet, concerning whom it is said, *Stand thou here with me* : And again, *The Skin of his Face shone*. Which he supposes signified, that his Mind was always full of light ; whereas other Prophets were sometime in darkness, and saw nothing.

*And I will speak unto thee all the Commandments, and the Statutes, and the Judgments, which thou shalt teach them.* ] According to their own desire, v. 27. See VI. 1.

*And that they may do them, in the Land which I give them to possess it.* ] According to their Promise, in the same, v. 27.

Ver. 32. *Ye shall observe to do therefore as the LORD your God hath commanded you.* ] Being obliged by such singular Benefits as no other Nation ever had the like, (v 24, 25, 26.) and having engaged themselves so solemnly to be obedient, v. 27.

*Ye shall not turn aside, to the right hand, or to the left.* ] This is a Phrase often used to signifie, a strict observance of God's Laws ; neither superstitiously adding to them, nor profanely laying aside any of them, XVII. 20. XXVIII. 14. 1 Job. 7.

Ver. 33. *Ye shall walk in all the ways which the LORD your God hath commanded you.* ] That is, observe all his Laws, and make them the Rule of their Lives.

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VI.

*That ye may live, and that it may be well with you, and that ye may prolong your Days, in the Land which ye shall possess.]* Universal Obedience, he would have them sensible, was the only way to make them live happy, and long, in that good Land which he was about to bestow upon them. This he inculcates again in the next Chapter, VI. 3. For all Mankind thought *long Life* a very great Blessing, as appears by *Callimachus's Hymn to Diana*, Ver. 132, 133. when he promises to those whom she favours,

— — — — — ἕδ' ἐπὶ σῆμα  
ἔρχονται, πλὴν ὅτε πολυχρόνιον φέρων.

i. e. *They shall not come into their Grave, till they have reached a great old Age.*

## C H A P. VI.

Verse 1. Verse 1. **N**OW these <sup>f</sup>are the Commandments, the Statutes, and the Judgments. ] Which God promised to deliver to him, in the foregoing Chapter, v. 31. and *Commandments* are thought commonly, to relate unto the Moral Laws; *Statutes* to Rites and Ceremonies, which have no natural Reason for them; and *Judgments* to Civil Government.

*Which the LORD your God commanded to teach you, that ye may do them in the Land whither ye go to possess it.]* They are the Words of God himself, in the place before named, v. 31.

This,



This, I suppose, was spoken by *Moses* to them, a little time after he had delivered what is contained in the foregoing Chapter : being a Preface to the rest of the Laws which he received from God in Mount *Sinai*, as they desired. Chapter VI.

Ver. 2. *That thou mightest fear the LORD thy God,* Verse 2.  
to keep all his Statutes, and his Commandments, which I command thee, &c.] The prime Intention of God's speaking to them by himself, and by *Moses*, was, to implant his Fear in their Hearts, as the true Principle of Obedience : Which so certainly flows from it, if it be preserved in its power and force, that it frequently in Scripture signifies the whole Duty we owe to God. But here more particularly it seems to signify their adhering to him as the only God : So it is used, 1 Kings XVIII. 3, 12. and in the New Testament most plainly, X Act. 2, 35.

Ver. 3. *Hear therefore, O Israel, and observe, to do* Verse 3.  
*it.*] Mark therefore so well what I say, as to do accordingly.

*That it may be well with thee, &c.*] As the only way to be happy, and to grow a mighty Nation, and in short, enjoy all that God had promised to their pious Ancestors.

Ver. 4. *Hear, O Israel.*] He repeats it again ; because what he was going to say, is of the highest Importance. Verse 4.

*The LORD our God is one LORD.*] Being to remind them of all the Laws which God delivered to them by him, and to endeavour to beget an holy Fear of him, as the Principle of Obedience ; he most earnestly presses upon them, before he proceed further, the *First* of the Ten Commandments : Which is, that there is but One God, who alone is to be worship-

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ped ; and that he is their God : Whose Laws therefore could not be controuled by the Authority of any other pretended God.

Many of the ancient Fathers, particularly *Theodoret*, and *Greg. Nyssen*, think there is a plain intimation of the Blessed Trinity in these words, *The LORD our God is one LORD* : And some of the Jews themselves have thought, there was something extraordinary in it, that the Name of God should be thrice mentioned, as it is in this Sentence : Which signifies three *Midoth*, or Properties, they confess ; which they sometimes call *three Faces*, or *Emanations*, or *Sanctifications*, or *Numerations*, tho' they will not call them three Persons ; as *Joseph de Voysin* observes, in his Book against an *Anonymus Anti-trinitarian*, p. 58, 63, 71, 72. And the *Cabbalists* say as much, who asserting ten *Sephiroth* in God, (which they take to be something different from the Essence of God, and yet not Creatures, but *Emanations* from it, as *Manasseh Ben Israel* explains their Words) they make the *Three* First of them to be more than the other Seven ; and call them *Primordial*. The *First* of which they call the *Wonderful Intelligence*, and the *First Intellectual Light*, (as *St. James* calls God the *Father of Lights*) and the *First Glory*. The *Second* they call, among other Names, the *Illuminating Intelligence*, (just as *St. John* saith, the Eternal WORD *enlightens every one that cometh into the World*) and the *Second Glory*. And the *Third* they call the *Sanctified Intelligence*, (so the word סְפִירוֹת, which is in *Psal* must be translated, not *Sanctifying*, as *Rittangelius* takes it) or they may mean no more than the *Holy Intelligence* ; which is the very same with the *Holy Spirit*. All this we find in the Book *Jetzira*, which they fancy was made by  
Abraham,

*Abraham* : From whence we cannot but learn, that they had an obscure Notion of the Blessed Trinity ; and that the Apostles used no other Language about it, than what was among the Jews. The best of which are so sensible of such things as I have mentioned, that they think we Christians are not *Idolaters*, tho' we believe Three Persons in the Godhead, (which they fancy inclines to *Polytheism*) because we believe the Unity of God ; and therefore may be saved as well as they. So *J. Wagenfeil* shews in his Annotations upon *Sota*, Cap. VII. p. 751, &c. And *Arnoldus* in his *Spicilegia* after him, p. 1218.

Ver. 5. *And thou shalt love the LORD thy God with all thine Heart, &c.*] Our blessed Saviour alledging these two Verses, XII *Mark* 29, 30. looks upon these Words, as a part of the First Commandment : For after he had said, *The first of all the Commandments is, Hear, O Israel, the LORD our God is one LORD ; and thou shalt love the LORD thy God with all thy Heart, and with all thy Soul, &c.* he thus concludes, *This is the first Commandment.* For to own him to be the only God, the Author of our being, and of all things, doth necessarily include in it a love of him above all things whatsoever ; which requires us to love him, who hath made them so lovely. This is another Principle or Spring of Obedience, inseparable from the Fear of God before-mentioned : Which doth not drive us away from him, but draw us to him ; being such a Reverence towards him as Children have to their kind Parents, which is ever mixed with Love to them.

*With all thine Heart, and with all thy Soul, and with all thy Might.*] For there being no other God but he alone, none else could have any Right to their Love  
and

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and Service, but he only : Whose Nature is so excellent, that it requires the utmost we can do, to testify our regard to him. This one of the Jewish Writers hath admirably expressed in this manner : ‘ Whosoever serves God out of love, he gives himself to the Study of his Laws, and unto Good Works, &c. which excite him to love God with the most flagrant Affection ; not for the sake of any thing in this World, nor for the fear of any Evil ; but he serves God truly, because he is the Truth, and the chiefest Good ; that he may be admitted to Communion with him. And a Man ought to love him with the most vehement and intense Affection ; so that he languish with love to him, just as a Man that is in love with one he desires to make his Wife : Wheresoever he is, at home or abroad, when he eats and drinks, when he lies down and rises up, he thinks of her. To which *Solomon* compares the Love of the Spouse, who saith, *I am sick of Love*, 2 Cant. 5. To this purpose, *Baal Chasidim*, mentioned by *Wagenfeil*, upon *Sota*, Cap. V. p. 611.

By the *Heart* may be here meant the Will, which is the Original of all that a Man doth, (as the Jews speak) whether Good or Evil : By the *Soul*, the Affections, (to which *St. Mark* adds the *Mind*, i. e. the Understanding, or Rational Faculty) and by *Might* or *Strength*, is meant the Power of the Body for Action ; which four all together make up the whole Man. And the word ALL added to each of these, doth not exclude all other things from any share in our Thoughts and Affections ; but only from an equal Interest in them. The Love of God ought to be superiour, and direct all our other Motions to serve him, as *Maimonides* expresses it in his Preface to *Pirke Avoth*.

Ver. 7.

Ver. 7. *And thou shalt teach them diligently unto thy Children.*] In the Hebrew the words are, (as our Margin observes) shall *whet* or *sharpen* them: signifying, as some think, that they should endeavour to make them pierce their Hearts. But *De Dieu* rather thinks it signifies, *Beat them* into them; as things are hammered on an Anvil with repeated Strokes. Which the famous *Bochartus* doth not so well approve; who observes, that the word *Sanan*, which in *Arabick* signifies in the first place to *sharpen* or *whet*; signifies also *Exquisite docere*, &c. to teach exquisitely; so that he who is taught, be made thereby more acute and perspicacious. Which is the intention he thinks of the Hebrew word here, *L. 2. Canaan*, Cap. XVII. However it be expounded, it imports the Diligence they should use, (as we translate it) to instil this Principle into their Children's Minds, that there is but One God; and to work in them a fear and love of his Divine Majesty: For to that which goes before, (*v. 4, 5, 6.*) these words have a particular respect. By which it appears, that *Moses* thought his Law was so plain, that every Father might be able to instruct his Sons in it, and every Mother her Daughters.

*And shalt talk of them when thou sittest in thine House, and when thou walkest by the way, and when thou liest down, and when thou risest up.*] As much as to say, they should take all occasions to inculcate this great thing, at home and abroad, Night and Day; never ceasing their most earnest Endeavours, to persuade their Children, not to worship any other God; nor to fail to worship the LORD their God, with sincere Affection.

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~~~~~  
Verse 7.

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The Jews have made from hence, one of their *affirmative Precepts*, That twice a Day, at least, they should recite these words, *Hear, O Israel*, &c. which is a very dilute Sence of this Precept: Wherein *Moses* requires not meerly their saying these words (in which there might be a great deal of Superstition) but taking all opportunities to imprint them upon the Minds and Hearts of their Children.

## Verse 8.

Ver. 8. *And thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes.* Just thus he commands them to preserve the Memory of their Deliverance out of the Land of *Egypt*, almost in the same words: See XIII *Exod.* 9, 16. where this is sufficiently explained. And it appears to be a Proverbial Speech from XLIX *Isa.* 16. There are some learned Men indeed, who take these words literally, notwithstanding St. *Hierom* hath delivered his Opinion to the contrary, that there is no Command for *Phylacteries*, which are grounded upon these words; particularly *Jos. Scaliger*, in his *Elench. Trihæres. Nic. Serarii*, Cap. 7. 8. Where he thinks God gave this Command to the *Israelites*, to prevent their following the Rites of other Nations; who armed themselves against Dangers, with superstitious Amulets in their Foreheads; which the *Egyptians*, he thinks, called *Totaphot*. But since, neither here, nor in *Exodus*, there are any such words, as *thou shalt make thee Frontlets*; but *Moses* only saith the things he is speaking of, *shall be for Frontlets between their Eyes*; I take it not to be meant literally. Tho' it's likely they intended well, who so understood it: For our blessed Saviour doth not seem to reprove the Jews for wearing *Phylacteries*; but for their Ostentation, in making them broader than ordinary.

Ver. 9.



Ver. 9. *And thou shalt write them upon the Posts of thy House, and on thy Gates.*] This looks more like a literal Command, than the former; and it might have been very useful to them, when they went in and out of their House, to read these words, *Hear, O Israel, the LORD thy God is one LORD, &c.* But the Jews are too scrupulous about the Words they should write, and upon what part of the Posts and Gates they were to put them, &c. as Mr. Selden observes, *Lib. III. De Synedr. Cap. XIII. N. 2.* Tho' after all, it may be, this was not intended; but only, that they should never let this Principle slip out of their Mind, but think of it when they went out and came in as well as when they were in their Houses, and by the Way; when they rose up, and when they lay down. Yet it must be observed, that other Nations used to write their Laws upon their Gates, as *Huetius* notes in his *Demonstratio Evangelica*, p. 58. which it's likely they did in imitation of the Jews; who to this Day have written in a Parchment these Words, from v. 4. to the end of this Verse, (with that other passage, *Chap. XI. from v. 13. to v. 20.*) which they roll up, and writing on it the Name of *Shaddai*, put it into a piece of Cane, or other hollow Wood, and fasten it to the Doors of their Houses, and of each particular Room in them; and as often as they go in and out, they make it a part of their Devotion, to touch this Parchment, and kiss it: As *Leo Modena* tells us, in his *History of the Jews*, P. 1. Cap. 2.

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Verse 9.

Ver. 10. *And it shall be, when the LORD thy God shall have brought thee into the Land, which he swore, &c.*] Of this he speaks with the greatest assurance; there being no doubt to be made, that God would immediately give them possession of the good Land

Chapter VI. promised to them. The only danger was, lest they should be thrown out of it for their Disobedience.

*Great and goodly Cities, which thou buildedst not.]* For they did not lay all waste, as they did *Jericho*, (for which there was a particular Reason) but dwelt in them, after they had destroyed the Inhabitants.

Verse 11. Ver. 11. *And Houses full of all good things, which thou filledst not, &c.]* In this, and what follows in the rest of the Verse, he sets forth the great Bounty of God to them; who intended to enrich them with all manner of Good Things, without any Labour of their own to purchase them.

Verse 12. Ver. 12. *Then beware lest thou forget the LORD, which brought thee forth out of the Land of Egypt, &c.]* In Prosperity we are too prone to forget our Benefactors.

Verse 13. Ver. 13. *Thou shalt fear the LORD thy God, and serve him.]* Preserve an awful Sence of him in thy Mind, and be constant in his Worship and Service; which was never more necessary, than when they enjoyed so many Blessings from him.

*And shalt swear by his Name.]* When there was any need for it: As in making Covenants with their Neighbours, or in bearing their Testimony before a Judge, they were to swear only by the Name of God; not by any Idol, nor by the Heaven, or the Earth, or any thing therein; for they can bear Witness to nothing: See XXIII *Joshua* 7, 8. Nor was it lawful, as *Maimonides* observes, (in his Treatise called *Shebnoth*) to joyn any other thing with the Name of God. But it was all one, whether a Man sware by the proper Name of God, or by any of his Attributes, as by the Name of him who is merciful, or gracious, or long-suffering, &c. for this is a perfect Oath: See

*Selden*

Selden, L. 2. De Synedr. Cap. XI. N. 2. And see Chapter VI. N. 7. concerning other Oaths.

Ver. 14. *Ye shall not go after other Gods, of the Gods of the People which are round about you.*] This shews, Verse 14. that his Intention in this Chapter, is to press upon them the Observation of the First Commandment; which our Saviour justly calls, the Great Commandment.

Ver. 15. *For the LORD thy God is a jealous God.*] Verse 15. See XX Exod. 5. XXXIV Exod. 14.

*Among you.*] In the Hebrew, *In the midst of you*; to observe all you do, tho' never so secretly.

*Lest the Anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the Earth.*] For this was the most provoking of all other Sins: And therefore we never read, either in the Law, or in the Prophets, the word *Charon* (i. e. *Fury*), or *Aph* (*Anger*), or *Caas* (*Indignation*), or *Kinab* (*Jealousie*) ascribed unto God, but when mention is made of Idolatry: So *Maimonides* observes, *More Nevoch*. P. I. Cap. XXXVI.

Ver. 16. *Ye shall not tempt the LORD your God, as ye tempted him in Massah.*] Verse 16. Never distrust God's good Providence, nor murmur against him in any distress: For that was the Temptation at *Massah*, XVII Exod. 2, 7.

Ver. 17. *You shall diligently keep the Commandments of the LORD your God, and his Testimonies, and his Statutes, which he hath commanded thee.*] Verse 17. As if he had said, I cannot too oft press this upon you; nor can you use too great care in this matter.

Ver. 18. *And thou shalt do that which is right and good in the sight of the LORD, that it may be well with thee.*] Verse 18. As they loved themselves, he charges them

Chapter not to follow their own Desires, (which is called *doing that which is good in their own Eyes*) but govern themselves by his Holy Will.

*And that thou mayest go in and possess the good Land.] Or rather, After thou hast gone in, and possessed the good Land which the LORD swore unto thy Fathers: For there was no doubt of their going in; but only of their behaviour there, after they were made so happy, v. 10, 11, 12.*

Verse 19. Ver. 19. *To cast out all thine Enemies from before thee, as the LORD hath spoken. ]* He seems particularly to charge them to drive out the People of Canaan, as God had commanded; XXXIII Numb. 32. For otherwise, they would tempt them to forget this great Principle of their Religion, that the God of Israel was the only God, and intice them to serve their Idols, v. 14.

Verse 20. Ver. 20. *And when thy Son asketh thee in time to come, saying, What mean the Testimonies, and the Statutes, and the Judgments, which the LORD our God hath commanded you? ]* Abarbinel thinks, that their Posterity, in future Ages, might observe three sorts of Precepts in the Law, viz. *Testimonies*, which in Hebrew are called *Eduth*, which were such Constitutions as bare witness of some great thing God had done for them, and preserved the Memory thereof; such was the *Passover*. And then, *Secondly*, There were *Chukkim* (*Statutes*), which are such Precepts the Reason of which is unknown. And, *Thirdly*, *Mischpatim* (*Judgments*), which are such whose Reason is evident. Now they might desire to know the Reason, why such several Laws were given: And he thinks *Moses* teaches them to give a distinct Answer to their Children, about each of these.

Ver. 21.

Ver. 21. *Then thou shalt say unto thy Son, we were Pharaohs Bondmen in Egypt, and the LORD brought us out of Egypt with a mighty Hand.* ] As if he had said, Tell them the Reason why he gave us the first sort of Precepts ; particularly that about the Passover was ; because we were Slaves, and God brought us into a State of Liberty ; which he would have always thankfully remembred, by the observation of that Feast, which testified what God wrought for us by his own Power alone. The like may be said of the other two great Festivals, which were to preserve the Memory of such-like Benefits.

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Verse 21.

Ver. 22. *And the LORD shewed Signs and Wonders, great and sore, upon Egypt, upon Pharaoh, and all his Household, &c.* ] Particularly slew all their First-born, and spared those of the Israelites : The Memory of which he ordered to be preserved, by giving their First-born unto him, XIII Exod.

Verse 22.

Ver. 23. *And he brought us out from thence, that he might bring us in, to give us the Land which he swore to our Fathers.* ] This is the Reason, Abarbinel fancies, of giving them the Judgments before-mentioned: God brought us out, saith he, to place us in this good Land, and settle us here, under a Government of our own. Now Civil Society cannot be preserved, without just Judgments ; and therefore, that we might live in good Order, God gave us these Political Laws.

Verse 23.

Ver. 24. *And the LORD commanded us to do all these Statutes, to fear the LORD our God.* ] As for the third sort, which are Statutes, give your Children this Answer : That tho' we do not know the Reason of them, yet the benefit of them is manifest ; for they lead us to the Fear of God : And nothing is so much for

Verse 24.

Chapter VI. for our Good, as that ; both for the eternal Good of our Souls, and for the long Life of our Bodies. So he interprets the last Words of this Verse : And so doth *Maimonides*.

*For our Good always, that he may preserve us alive, as it is at this Day.*] The first Words in the Hebrew are, *That it may be well with us all our Days* : Or more literally, *For good to us all our Days*. That is, say our Rabbins, (they are the Words of *Maimonides*, P. III. *More Nevochim*, Cap. XXVII. where he repeats what I observed before, upon IV. 40.) *That it may be well with us in that World which is wholly good ; and our Days may be prolonged in that World which is wholly long*. Or in short, that thou mayest come into the World, which is wholly good and long ; which is a perpetual Subsistence. As for the last Words, they belong, he thinks, to their Corporeal Subsistence here, which endures but for a time ; and therefore he saith, *As at this Day* ; to shew he speaks of the present World, wherein they should live happily by observing his Laws.

Verse 25. Ver. 25. *And it shall be our Righteousness, if we observe to do all these Commandments.*] Their Children might say, If there be such Benefits in observing the *Statutes*, which lead to the fear of God, and to Happiness here and hereafter, what need we trouble our selves about the other two ? Unto which *Abarbinel* imagines, they are taught to give this Answer : *It is our Righteousness, if we observe to do ALL these Commandments*, i. e. We cannot be righteous before God, if we have not respect to all his Precepts, whether *Testimonies*, *Statutes*, or *Judgments* ; which are all comprehended in this word *Mitzvoth*, or *Commandments*. This is something nice



nice and curious, but there is a great deal of Truth in it. Chapter VII.

The word *Righteousness* also, it must be acknowledged, often comprehends *Mercy* in it : And thus the LXX. and the *Vulgar Latin* here understand it. And to take in this Sence, these Words may be thus expounded : If we observe to do all these Commandments, *God will account us a righteous People, and be kind to us.*

Before the LORD our God, as he hath commanded us. Having a sincere Respect to God, in all that we do.

C H A P. VII.

Verse 1. **W**Hen the LORD thy God shall bring thee into the Land whither thou goest to possess it.] That is, when he had put them into possession of it. Verse 1.

And hath cast out many Nations before thee, the Hittites, and the Girgassites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, &c.] There were Ten Nations inhabited this Country in the Days of Abraham : But Three of them were either worn out since that time, or being but a small People, were incorporated with the rest : For the Kenites, and the Kenezites, (see XV Gen. 19.) are not mentioned after that time, and the Rephaim possessed but a little part of Canaan ; the great Body of them being in Basban, on this side Jordan, where Moses now was : See upon XV Gen. 19.

Seven.

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*Seven Nations greater and mightier than thou.]* The *Amorites* alone seem to have been mightier than the *Israelites*, (for there were no less than *five Kings* of them, that dwelt in the Mountains, X *Josh.* 3, 6. besides those in other parts) and therefore all the Seven Nations, were much superiour to them in strength.

Verse 2. Ver. 2. *And when the LORD thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them, &c.]* He still pursues his Intention, to preserve in them a due care to observe the First Commandment, of which he began to treat in the foregoing Chapter: For that is the Reason, why they were to destroy these Seven Nations, that they might not be in danger to be seduced by them, to serve other Gods, v. 1. But whether they were not first to offer them Terms of Peace, according to the Directions in the Twentieth Chapter of this Book, is a Question which I have endeavoured to resolve in another place, upon XXIII. *Exod.* 33. Certain it is, that if they refused their Offers, there was the greater Reason to be severe to them: And without offering them any Terms, God might, in Justice, order the *Israelites* to destroy them: For every King hath Power in his Dominions, to cut off Evil-doers; and therefore much more the King of Kings: Who might order whom he pleased, (as other Kings do) to be Executioners of his Vengeance upon these Seven Nations, for their abominable Idolatries, beastly Lusts, and horrid Cruelties, and other such-like Sins, of which they were guilty.

This was a thing of such moment, that God ordered *Moses* to give them this Charge, some time ago, XXXIII *Numb.* 52. which he now renews.

*Thou*

[Thou shalt make no Covenant with them.] To suffer them to live with them, in the same Country, XXXIV Exod. 12.

Nor shew Mercy to them.] For that had been Cruelty to themselves, and their Posterity, to spare such incurable Idolaters. How far the *Talmudists* extend this, see in *Dionys. Vossius*, upon *Maimonides's* Treatise of Idolatry, p. 139. and *Maimon*. himself, in the following Paragraphs, 4, 5, 6.

Ver. 3. Neither shalt thou make Marriages with them: Verse 3. thy Daughters thou shalt not give to his Sons; nor his Daughters shalt thou take to thy Sons.] See XXXIV Exod. 15. Some of the Jews think they might marry with them, if they became Profelytes of Justice, (as they called those who received Circumcision, and undertook to observe the whole Law) and they that think this was not lawful, yet think, that they might marry with the Children of such Profelytes: See *Selden*, Lib. V. *De Jure Nat. & Gent.* &c. Cap. XIV, XV. And the *Talmudists* say, this Law did not extend to Profelytes, who might marry with any of these Nations, as he shews there, Cap. XVIII.

Ver. 4. For they will turn away thy Sons from following me, that they may serve other Gods, &c.] There was great danger, if they loved their Wives, that they might draw them to their Idolatry; in which they were so rooted, that there was little hope of converting them to the true Religion. Therefore this is opposed to the Love of the LORD their God; for the preserving of which in their Hearts, they are forbidden such Marriages, XXIII. *Josh.* 11, 12. And indeed it was but a piece of Natural Equity, that they should abstain from such familiarity with those, who would certainly undo them. Which made *Abraham*,

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before

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before this Law, charge his Son *Isaac*, not to take a Wife from among the *Canaanites*; and the same care was taken of *Jacob*. And when this Law of *Moses* was abolished, the Apostle warns Christians themselves against such unequal Matches, 2 *Corinth. VI. 14.* The danger of which *David* had noted, *CVI Psal. 35, 36.* So will the Anger of the LORD be kindled against you, &c. See *VI. 15.*

Verse 5.

Ver. 5. *But thus shall ye deal with them:* Or, *therefore thus shall ye deal with them.*] That is, to prevent the forementioned Mischiefs, he orders them to leave no Relick of their Idolatry remaining.

*Ye shall destroy their Altars.*] The very same Precept *XXXIV Exod. 13.*

*And break down their Images.*] The very same words with these, are in *XXIII Exod. 24.* (only there it is said, *quite break down*) and in *XXXIV Exod. 13.*

*And cut down their Groves.*] There is the same mention of *Asherim*, (which we translate *Groves*) in the place last named; only another word for *cut down*: See there. But Mr. *Selden*, both there, and here, understands by *Asherim*, wooden Images of *Astarte*; a great Goddess worshipped in that Country: For which, among other Reasons, he gives this, that *Gideon* is said to have thrown down the Altar of *Baal*, and cut down the Grove *that was by it*. So we translate it, *VI Judg. 25, 28.* where, in the Hebrew, the last word is *Alau*; which signifies, *upon it*, and not *by it*: And so the *LXX*, *Ἐν αὐτῇ*. And therefore the *Asherah*, which is said to be *upon* the Altar, must not signify a Grove, but an *Image*; and none more likely than that of *Astarte*. See *De Diis Syris Syntagn. 2 Cap. 2.* and 2 *Kings XXIII. 6, 7.*

And

*And burn their graven Images with Fire.]* As he was commanded to destroy their molten Images, XXXIII Numb. 52. that so no sort of Image, nor any Monument of their Worship might be left in the Country; but all so entirely abolished, that they might have no Incentive to Idolatry. This was the work of the Supreme Governour, as *Grotius* prudently observes: For tho' out of private places, it belonged to the Lord of the place; or if he were negligent, to the King, to remove Idols, yet none but the Supreme Power might remove them out of publick places, or such Persons who were delegated thereby to that Office: See *L. de Imper. Sum. Potest. circa Sacra*, Cap. VIII. Sect. 3.

Ver. 6. *For thou art an holy People unto the LORD thy God.]* This is an Argument frequently used, particularly in the Book of *Leviticus*, why they should cleave to God alone: because he had separated them to himself by many peculiar Laws, which no other People had but they. XI *Levit.* 44, 45. XIX. 2. XX. 7, 26.

*The LORD thy God hath chosen thee to be a special people unto himself, above all People that are upon the face of the Earth.]* As he had distinguished them from all other People by peculiar Laws; so by special Favours and singular Priviledges, which no other Nation whatsoever enjoyed. See XIX *Exod.* 5, 6. Some interpret the Words *special People*, to signify that they belong'd to none but him; and he had no other People but they; whom he had espoused to himself. From whence it is, that as the *Israelites* are called *God's People*, so that Country is called *his Land* (LXXXV *Psal.* 1.) for there he dwelt by his special Presence. And the King of that Country is called

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*God's King*, (XVIII Psal. 50.) and he is said to sit on *God's Throne*; and to be *Nelech le Jehovah*, King for the LORD, 2 Chron. IX. 8. and the Kingdom is called the *Kingdom of the LORD*, XIII. 8. and therefore with this Argument *Afa* addresses himself to God in the next Chapter, (XIV. 11.) for Help in time of Distress, because *he was their God*; and would not, he hoped, let their Enemies prevail against himself. And accordingly these Enemies are said to be destroyed before the LORD and before his Host, v. 13. *Jehoshaphat* also exhorts the Judges in that Book, to great Caution, 2 Chron. XIX. 6. because they judged not for Man, but for the LORD. And the Prophet exhorts in the following Chapter, XX. 15. not to be afraid of a mighty Host which came against him, because *the Battle is not yours but Gods*; the Cause in which they fought being his, more than their own.

Verse 7. Ver. 7. *The LORD did not set his Love upon you, nor choose you.*] To be his special People, as he calls them in the foregoing Verse.

*Because ye were more in Number than any People; for ye were the fewest of all People.*] When God declared his Love first to *Abraham* and his Posterity, he had no Child, XII Gen. 1, 2, 3. XV. 1, 2. And when he had, his Family continued so small, after there were XII Heirs of the Promise, that in the space of Two Hundred Years, they were but LXX. Persons, XLVI Gen. 27. Nor do we read of any great increase of them till after the Death of *Joseph*, which was near Fourscore Years more, I Exod. 7, 8, &c. So St. Steven observes, VII Acts 17. *When the time of the Promise drew nigh, which God had sworn to Abraham, the People grew and multiplied in Egypt.*

Ver. 8.



Ver. 8. *But because the LORD loved you.*] Because it was his good Pleasure to single them out from all other People; to receive special Tokens of his Favour to them. Chapter VII.  
Verse 8.

*And because he would keep the Oath, which he had sworn unto your Fathers, hath the LORD brought you out with a mighty hand, &c.*] Not for any desert of theirs; but to make good his Promise confirmed with an Oath, did he work their wonderful Deliverance out of Egypt, XV Gen. 13, 14. XXII. 16, &c.

Ver. 9. *Know therefore that the LORD thy God, he is God.*] He exhorts them therefore to preserve this Sense in their Mind, that their God is the only God. Verse 9.

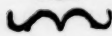
*The faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments, &c.*] Who will not only faithfully keep his Word and make good his Promises, but do abundantly more than he hath promised, to those that cleave unto him alone, and serve no other God. For it appears by the Second Commandment, that is peculiarly meant, by *loving him*.

*To a thousand Generations.*] See XX Exod. 6.

Ver. 10. *And repay them that hate him.*] Punish all Idolaters, who are peculiarly called *haters of God*; as I have often observed. See XX Exod. 5. Verse 10.

*To their Face.*] They themselves should live to see and feel the Punishment of their Idolatry. So the Chaldee Paraphrases it *Becajehon*, in their Life.

*He will not be slack to him that hateth him, he will repay him to his Face.*] Though he do not punish him immediately, yet he will not defer it long; but be avenged of him, before he die. Therefore when he threatens to punish them to the Third and Fourth Generation,

Chapter VII.  generation, the meaning is not, that he will only punish their Posterity, but them, with their Posterity: whom they shall see destroyed before their Face. For the *Fourth Generation* (as *Maimonides* observes) is as much as the oldest Men commonly live to see.

Verse 11. Ver. 11. *Thou shalt therefore keep the Commandments, and the Statutes, and the Judgments, which I command thee this day, to do them.*] All the Laws of God (see VI. 1.) especially this great Commandment, to have no other God but him.

Verse 12. Ver. 12. *Wherefore it shall come to pass if ye hearken to these Judgments, and keep, and do them; that the LORD thy God, shall keep unto thee the Covenant and Mercy, which he sware unto thy Fathers.*] As faithfully fulfil his Promises to them, as he did to their Fathers.

Verse 13. Ver. 13. *And he will love thee.*] Continue his Love to them.

*And bless thee and multiply thee.*] This was the great Promise made to their Fathers, that he would make their Posterity as numerous as the Stars of Heaven, and the Dust of the Earth, XV Gen. 5. XXII. 17. XXVIII. 14.

*He will also bless the Fruit of thy Womb.*] Preserve them from Miscarrying, that so they might multiply.

*And the Fruit of thy Land, thy Corn, and thy Wine, and thine Oyl.*] By giving them Rain in due Season, &c. See XXVI Levit. 4, 5.

*The increase of thy Kine.*] The Hebrew Word *Segar*, which we translate *Increase*, the LXX. *Vulgar* and *Syriac* render the *Herd*s. But *Onkelos* and *Jonathan* translate it as we do, *the young ones which the Mothers bring forth*. See *Bochart*, P. I. *Hieroicoicon*. L. II. Cap. XXX.

*And*

*And the Flocks of thy Sheep.]* The Hebrew Word Chapter VII. *Astarothe*, comprehends Flocks both of Sheep, and of greater Cattle, as the same *Bochart* observes, P. 1. *Hieroz.* L. III. Cap. XLIII. and in his *Canaan*, Lib. 2. Cap. 2. where he observes that the Goddess *Astarte* in those Countries was thought to preside, over Flocks of Sheep, and Herds of Oxen.

Ver. 14. *And thou shalt be blessed above all People.]* Verse 14. He promises to make them as singular for his Favours, as they were in their Laws and manner of Living.

*There shall not be Male or Female barren among you, or among your Cattle.]* See XXIII. Exod. 26.

Ver. 15. *And the LORD will take away from thee all* Verse 15. *Sickness.]* Or, remove from them the common Diseases and Infirmities of Mankind; so that they should die in a good old Age (as the Scripture Speaks) which tended manifestly to their Increase and Multiplication.

*And will put none of the evil Diseases of Egypt (which thou knowest) upon thee.]* Neither those Blotches, or Boils, which God by an immediate Hand smote them withal, IX Exod. 9. XV. 26. Nor any other which they in that Country were subject unto; peculiarly their filthy Ulcers called *Ægyptiaca* and *Syriaca*, as *Casaubon* observes upon *Persius* Sat. V. p. 467. with which the Priests of *Isis* were wont to threaten and terrify poor People, if they did not worship her. In Opposition to which our very learned Dr. *Spencer* thinks God made this special Promise to his People, to preserve them from all such evil Diseases, if they kept themselves pure from that *Egyptian* Idolatry. Which is very ingenious, if the Worship of *Isis* was so ancient as the Days of *Moses*. See L. I. de *Legibus Hebr. Ritual.* Cap. III.

*And*

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*And will lay them upon all them that hate thee.] And thereby disable them to hurt his people.*

Verse 16. *Ver. 16. And thou shalt consume all the people, which the LORD thy God shall deliver thee.] Utterly destroy all the people of Canaan, when they had Conquered them ; as he commanded them before, v. 7.*

*Thine eyes shall have no pity upon them.] The reason of this severity was, because of their abominable wickedness, as I there observed.*

*Neither shalt thou serve their Gods, for that will be a snare unto thee.] In the Hebrew, and thou shalt not serve their Gods, &c. This severity was used to prevent their being inticed by them to their Idolatry ; if they had suffered them to live among them.*

Verse 17. *Ver. 17. If thou shalt say in thine heart, these Nations are more than I, how shall I dispossess them ?] If such a diffidence began to arise in their hearts , as possessed their fore-fathers, XIV. Numb.*

Verse 18. *Ver. 18. Thou shalt not be afraid of them, but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt.] He requires them immediately to expel all fear, by Faith in God : which the remembrance of what God had done for them, if seriously reflected on, might well work in them.*

Verse 19. *Ver. 19. The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, &c.] Of all these he had put them in mind before , IV. 34. and now renews the remembrance of it, that the experience they had of Gods power and goodness, might banish all fear out of their hearts.*

Verse 20. *Ver. 20. Moreover the LORD thy God will send the hornet among them.] Raise up enemies , which they think not of to infest them ; that is, unusual swarms of hornets, and of an unusual bigness, it's like, which came*

came like an Army upon them. See XXIII Exod. Chapter 28. VII.

*Until they that are left, and hide themselves from thee, be destroyed.] Which should pursue those that fled from the Israelites, and sting them to Death in their lurking Holes.*

Ver. 21. *Thou shalt not be afrighted at them.] Let Verse 21. all this inspire you with Courage.*

*For the LORD thy God is among you, a mighty God and a terrible.] The Sovereign of the World, of whose Goodness you have had such long Experience, dwells among you, and conducts and leads you, wheresoever you go : And who can stand before him ? See XVII Exod. 7.*

Ver. 22. *And the LORD thy God will put out these Nations before thee, by little and little : Thou mayst not consume them at once, lest the Beasts of the Field increase upon thee.] Be not discouraged, tho' they be not destroyed all at once : There is great Reason against that ; concerning which, see XXIII Exod. 21. where this Verse is explained.*

Ver. 23. *But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.] In time he will deliver them all up into thy Hand,; and thou shalt so over-power them, as to leave none of them remaining.* Verse 23.

Ver. 24. *And he shall deliver their Kings into thy hand.] As he did, we read in the Book of Joshua, XII. 7, 8, 9, &c. where XXXI Kings are enumerated, who were conquered by him.* Verse 24.

*And thou shalt destroy their Name from under Heaven.] There shall no Memory, of so much as the Names of such Men, be left any where.*

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*There shall no Man be able to stand before thee, until thou have destroyed them.]* The Kings, and great Men of the Country being destroyed, their Victory was easier over the rest.

Verse 25. Ver. 25. *The graven Images of their Gods shall ye burn with Fire.]* This he had required before, v. 5. but mentions it again ; to let them know, that if they did not perform their part of the Covenant (of which this was the chief) God would not destroy the Inhabitants of *Canaan* totally. As we find he did not, II *Judg.* 2, 3. and for this very Reason, as *Joshua* had told them, XXIII. 12, 13.

*Thou shalt not desire the Silver and Gold that is upon them.]* The Jews are too nice and curious, who expound this only of the Gold and Silver Clothes, or the Chains, or other Jewels of Gold and Silver, wherewith their Images were adorned ; because he saith *upon them*. There is no reason to doubt, but he means, that they should be destroyed, if they were entirely made of massy Gold and Silver ; which they were not to convert to their own use : For thus *Moses* did with the Golden Calf, XXXII *Exod.* 20. and *Jacob* in ancienter time buried all the *strange Gods*, as well as the Ear-rings that were in their Ears, XXXV *Gen.* 4. And *Josiah*, in future Ages, burnt every thing that had been employed to Idolatry ; even the Vessels that were made for *Baal*, as well as the Images, &c. and stamp'd them to Powder, 2 *King.* XXIII. 4, 6, 14, 15.

*Nor take it unto thee, lest thou be snared therein.]* Be drawn into a Conceit, that there was something sacred in it ; and so tempted to worship it.

For



*For it is an abomination to the LORD thy God.]* Whatsoever hath been employed to such idolatrous Worship, is so detestable unto the Divine Majesty, that he will not have it converted to any ordinary and common use, but utterly destroyed.

Ver. 26. *Neither shalt thou bring an Abomination into thy House.]* And therefore he requires them, not to bring any of that Silver and Gold, which had belonged to those Idols, (which he calls an *Abomination*) into their Houses, to be employed unto any private use whatsoever : So the Jews understand these words, having made from hence one of their affirmative Precepts : *That no Man should seek the least profit or benefit, from any thing appertaining to an Idol.*

*Letst thou be a cursed thing like it.]* Every thing that was idolatrous, was a *Cherem*, devoted to Destruction, as he saith in the last words, *It is a cursed thing*; which no Man might meddle withal, XIII. 17. If he did, he became an accursed thing, *i. e.* was devoted to destruction, as the thing it self was. This was apparent afterwards, in the Example of *Achan*, in the VII *Josb.* who took a Wedge of Gold, and a *Babylonish* Garment, for his own private use, when it had been made a *Cherem* by God's expresse Command, (VI *Josb.* 17.) and therefore was stoned to Death.

*But thou shalt utterly detest it, and thou shalt utterly abhor it.]* Not only look upon it, as useles and unprofitable, but as hateful and execrable in the highest degree; and therefore to be entirely destroyed. All this tended to their preservation in the true Religion; which taught them to have every thing contrary to it, in the utmost detestation : Insomuch, (as *Matmonides* interprets this Precept in his *More Nevochim*,

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P. III. Cap. XXXVII.) that if any Man broke such Images, or melted them down, and then sold the Silver and Gold, he committed an Abomination; and the Price of this being mingled with his other Riches, proved the Rust of them all. This he thinks is the meaning of bringing *an Abomination into their House*. Which was so far from bringing a Blessing, (as the Heathen imagined) that it brought a Curse upon all that they had.

The Jews were so sensible of all this, after they had severely smarted for their Idolatry, that they thought it unlawful, to use any Vessel that had been employed in sacrificing to a false God: Nay, to warm themselves with the Wood of a Grove that was cut down; or to sit under the Shadow of it, for Coolness sake, while it was standing; or so much as to use the Ashes of the Wood, that were left after the Grove was burnt. See *Selden*, Lib. II. *De Jure Nat. & Gent. juxta Discipl. Hebr.* Cap. VII. pag. 215, 216, &c.

## C H A P. VIII.

Verse 1. Verse 1. **A**LL the Commandments which I command thee this day, shall ye observe to do.] He seems still to press them, to have a special care to observe the Ten Commandments; and especially the first of them (VI. 4, 5, 6.): For it appears by the later end of this Chapter, that he hath a regard to that.

*That ye may live.* ] Long and happily: For Life every one knows, frequently signifies all the Comforts of Life, as Death signifies all manner of Miseries.

*And*

*And multiply.*] Which is the effect of a long and happy Life. Chapter VIII.

*And go in and possess the Land, &c. Or, After ye go in and possess the Land, which the LORD swore unto your Fathers.]* See VI. 18.

Ver. 2. *And thou shalt remember all the way, which the LORD thy God led thee these forty Years in the Wilderness.]* Whereby they were severely punished for the Rebellion of their Forefathers against him; which should be an Admonition to them to be more dutiful. Others expound it of the care of God over them, in providing for them, and protecting them, as well as leading them by a glorious Cloud, all that time: Which doth well enough agree with what follows. See II. 7.

*To humble thee.]* Or to afflict thee with tedious Wandrings up and down, backward and forward, without any certain Dwelling-place.

*And prove thee.]* To try whether they would be better, by being kept so long out of the good Land promised unto them.

*And to know what was in thine Heart, whether thou wouldest keep his Commandments, or no.]* God knew perfectly how they were disposed towards him; but it was fit, that they should know themselves better, and Posterity be instructed by their Behaviour.

Ver. 3. *And he humbled thee, and suffered thee to hunger.]* He afflicted thee, by suffering thee to want Bread to eat, XVI Exod. 2, 3.

*And fed thee with Manna.]* But it was, that he might have an opportunity to make a bountiful Provision for such a vast multitude of People, as were fed by him every Day from Heaven, and teach them to depend on his good Providence.

*Which*

Chapter VIII. *Which thou knewest not, neither did thy Fathers know.]*  
 XVI Exod. 15. He made an unusual, as well as an  
 unexpected Provision for them.

*That he might make thee know, that Man doth not live by Bread only.]* That it is not only our common Food that preserves us.

*But by every Word that proceedeth out of the Mouth of God, doth Man live.]* But by any thing whatsoever, (for so Word often signifies) which God shall please to command to give us Nourishment. This was a wonderful incouragement to Obedience ; that God would rather work a Miracle, than suffer them to want Necessaries ; and by a light aerial sort of Bread, give them as great strength and vigour, as the most solid Nourishment was wont to afford them. The remembrance of which could not but excite their Posterity to love God, and serve him, if they often and seriously reflected on it.

Verse 4. Ver. 4. *Thy Raiment waxed not old upon thee, neither did thy Foot swell these forty Years.]* These were two other wonderful Benefits, which, if well considered, could not but incline them to be obedient to him, who multiplied Miracles to nourish and strengthen their Faith and Hope in him. The Jews, to increase the Miracle, say, Their Clothes enlarged, as they grew bigger, from Children to Men ; and so did their Shoes also. But there was no need of this, for the Clothes and Shoes of those Men that died, might serve their Children when they grew up to their stature. And it was sufficiently amazing, without such additions, that their Clothes should not so much as decay, nor their Feet by so long travelling in hot and stony places, have the least swelling in them : Or, as some translate it, *grow callous*. There are those that refer

refer this last Clause not to their *Feet*, but to their *Shoes*; according to what we read, XXIX. 5. Chapter VIII.

Ver. 5. *Thou shalt also consider in thine Heart.*] Of-  
ten reflect and ponder. Verse 5.

*That as a Man chasteneth his Son, so the LORD thy God chasteneth thee.*] All the Afflictions which God had sent upon them, he would have them think, were not for their undoing, but for their amendment, and correcting what was amiss in them; and therefore ought to be thankfully acknowledged, as well as his Benefits.

Ver. 6. *Therefore thou shalt keep the Commandments of the LORD thy God, to walk in his ways, and to fear him.*] Howsoever therefore he dealt with them, it ought to have led them to Obedience. In the repetition of this so often, *Moses* doth but practice his own Lesson, which he had taught them, VI. 7. That they should *teach these Words diligently to their Children*, &c. Verse 6.

Ver. 7. *For the LORD thy God bringeth thee into a good Land.*] Therefore there was the greater need they should enter into it, with the pious Resolution before-mentioned, *to fear God, and walk in his ways*. Otherwise, they would be in great danger to be corrupted by such plenty and variety of all good things, as this Land afforded. Verse 7.

*A Land of Brooks of Water, of Fountains, and Depths that spring out of Valleys and Hills.*] The Hebrew word *Tebom*, which we translate *deep*, and in the plural Number, *Depths*, signifies sometimes those great Caverns of Water, that are within the Ground; which were made by the plentiful Rains, which God sent upon this Country, while they were obedient to him: Which both made it fruitful, (tho' now barren) and abound-

Chapter VIII. abounding also with Water for their Cattle, LXXVIII  
*Psal. 15. XXXI Ezek. 4.* But it is here commonly interpreted *Lakes, or Wells of Water.*

Verse 8. Ver. 8. *A Land of Wheat and Barley, and Vines, and Fig-trees, and Pomegranates.*] Plentifully stored with all things necessary, for the support and pleasure of Life.

*A Land of Oyl-Olive and Honey.*] The same word *Debas*, which signifies *Honey*, signifies also *Dates*. And so *de Dieu* thinks it most reasonable to translate it here; being joyned with four other sorts of Fruits: And so *Kimchi*, saith the ancient Jews, expounded it in this place, and in 2 *Chron. XXXI. 5.* where it is said, That *Israel brought in abundance, the first Fruits of Corn, Wine, Oyl, and Honey, or Dates*, as we there translate it in the Margin.

Verse 9. Ver. 9. *A Land wherein thou shalt eat Bread without scarceness.*] Be in no want of any sort of Provision, which is comprehended under the Name of *Bread*.

*Thou shalt not lack any thing in it.*] No other Conveniences of Life.

*A Land whose Stones are Iron, and out of whose Hills thou mayst dig Brasse.*] Where there are useful Minerals, as plentiful, as Stones are in other places. These are the rather mentioned, because there were no such Mines in *Egypt*, where they had long dwelt, and were stored with plenty of other things, XI *Numb. 5.*

Verse 10. Ver. 10. *When thou hast eaten, and art full.*] After a liberal Meal.

*Then thou shalt bless the LORD thy God, for the good Land which he hath given thee.*] Give solemn Thanks to God, not only for that present Repast, but for the plentiful Provision he had made for them of all good things, in the Land he had bestowed on them.



them. From this place the Jews have made it a general Rule, or as they call it, an affirmative Precept, That *every one bleſs God at their Meals.* That is, as I ſaid, give him Thanks for his Benefits : For he bleſſes us, when he beſtows good things upon us ; and we bleſs him, when we thankfully acknowledge his Goodneſs therein : Which is a natural Duty, which we owe to the Fountain and Original of all Good.

Ver. 11. *Beware that thou forget not the LORD thy God, in not keeping his Commandments, and his Judgments, and his Statutes, which I command thee this day.*] He would have their Thankſgiving for his Benefits, leave ſuch a ſence of God upon their Minds, as ſhould make them careful to yield him an entire Obedience.

Ver. 12. *Leſt when thou haſt eaten, and art full, and haſt built goodly Houſes, and dwelt therein.*] Feaſted in ſtately Houſes, wherein they enjoyed their Eaſe.

Ver. 13. *And when thy Herds and thy Flocks are multiplied, and thy Silver and thy Gold is multiplied, and all that thou haſt is multiplied.*] The ſence of theſe two Verſes is, when they had great abundance of all good things, within Doors and without.

Ver. 14. *Then thine Heart be lifted up.*] Which is an uſual Effect of great Riches ; as *Euripides* obſerves in that known Saying of his, *Ἔλεος δὲ τίλει ᾠστὸν*, Wealth breeds Pride, Scorn, and Contempt of others : This *Moses Kotzensis* thought ſo great a Sin, that he puts it among the Negative Precepts ; and pretends, he was warned in a Dream ſo to do, tho' *Maimonides*, and others, had omitted it. And when he awaked, he was confirmed in it, by reading a place in the *Ge-*

Chapter. *marā* upon *Sota*, Cap. I. which saith, Wheresoever  
 VIII. we find these Words in Scripture, *Take heed lest*,  
 there is a Prohibition, as there is, v. 11. and here, to  
 take heed of Pride : *For whosoever is proud, he shall be*  
*brought low*, as the *Gemara* there adds ; which are, in  
 a manner, the Words of our blessed Saviour, XVIII  
 St. Luke 14.

*And thou forget the LORD thy God.*] This is another common effect of large Possessions, which make the Owners of them fall into Sloth and Luxury, and such Forgetfulness of the Donor of all good Things, that they trust in uncertain Riches, (as the Apostle speaks) and not in the living God, imagining now they can never want ; not because God is so good, but because they have such store of good Things laid up for many Years.

*Which brought thee forth out of the Land of Egypt, and from the House of Bondage.*] No wonder if they forgot all his former Benefits, when they were unthankful for the present.

Verse 15. Ver. 15. *Who led thee through that great and terrible Wilderness.*] See I. 19.

*Wherein were fiery Serpents.*] See XXI Numb. 6.

*And Scorpions.*] These are commonly joyned with *Serpents* in Scripture ; even in the New Testament, X Luke 19. XI. 12, 13. being found in the same places, especially in this Desert of *Arabia*.

*And Drought.*] The Hebrew word *Tsimmaon* signifies a *dry place*, as we translate it, CVII. Psal. 33. XXXV Isa. 7. And that best agrees with what here follows, *Where there was no Water*.

*Who brought thee forth Water out of a Rock of Flint.*] From which one would have sooner expected Fire than Water, XX Numb. 11.

*Who*

*Who fed thee in the Wilderneys with Manna, which thy Fathers knew not, v. 3.]* The great *Salmasius*, in a Treatise on purpose about *Manna*, hath said a great deal to prove, that the *Manna* which God sent the Jews, did not differ in its form or substance, from that which commonly fell in those Countries, and doth so at this Day. But herein consisted the Miracle, that he gave it them in a prescribed Measure, and so abundantly, as to suffice such a vast Number; and that every Morning, in all Seasons of the Year: This made it a *Divine Manna*; for the common fell only in small Quantities, and not always, but at some times in the Year.

*That he might humble thee.]* This word is commonly understood of humbling by *Affliction*; which may seem not to belong to *Manna*: For that was a singular Benefit, being an excellent Nourishment, and of a delicious Taste: But they having nothing else beside this to live upon, were soon tired with it, (as we find *XI Numb. 6.*) and much more did it seem an Affliction to them, to live upon one thing alone, for forty Years together. And God intended by it to humble them, at the same time that he was extraordinary kind to them.

*And that he might prove thee.]* Whether they would be thankful that they were not starved, and submit to his wise Providence, and obey his Laws; which they had the greater reason to observe, because it was evident they owed their very Life and Being to him every Moment: For without new Supplies every Day from Heaven, they had been famished in that desolate Wilderneys.

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VIII.

*And do thee good at thy latter end.]* That in Conclusion his kindness to them might be more thankfully received, and more safely enjoyed. So Maimonides expounds this Passage in his *More Nevochim*, P. III. Cap. XXIV. 'God was pleased to accustom 'them to labour in the Wilderness, that he might increase their happiness, when they came into the 'Land of Canaan. For this is certain, *A transition from labour to rest, is far sweeter than continual rest.* 'Nor could they so easily have subdued the Land, 'and overcome the Inhabitants of it, unless they had 'indured some hardship in the Wilderness. For 'rest and idleness takes away Mens Courage, but labour and hard fare augments it. And this is the 'good, saith he, which was in the issue to redound 'to them, by this wise dispensation of God's Providence.

Verse 17. Ver. 17. *And thou shalt say in thine heart, my power, and the might of my hand, hath gotten me this wealth.]* Such vain Conceits are apt to arise in Mens minds, if they preserve not a sense of God, and of all his Mercies to them.

Verse 18. Ver. 18. *But thou shalt remember the LORD thy God : for it is he that giveth thee power to get wealth.]* Continually call to mind, that they owed all they had, and the increase of it, to his Almighty Providence; without whom they could never have gotten possession of this Land, nor have prospered in it.

*That he may establish his Covenant which he swore unto thy Fathers, &c.]* He would have them sensible of their own unworthiness also (which would make them more grateful to him) of all the Blessings God had bestowed on them, and acknowledge them to his

his meer goodness, and fidelity to his Promises; for they had been a murmuring and rebellious People.

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VIII.

Ver. 19. *And it shall be if thou do at all forget the LORD thy God.*] Luxury and Pride (the usual effects of Fulness) naturally made them unthankful and unmindful of God: And neglect of God's Service made them easily fall to Idolatry.

Verse 19.

*And walk after other Gods, and worship and serve them.*] The two last Expressions are the Explication of the first: for then they walked after the Idols of the People, (as *Onkelos* paraphrases it) when they worshipped and adored them. It is evident by this, that the drift of *Moses* in all this Discourse, is (as I observed before) to press upon them the first and great Commandment.

*I testify against you this day, that ye shall utterly perish.*] See IV. 26.

Ver. 20. *As the Nations which the LORD destroyeth before your face.*] He speaks in the Present Tense, because he was about to destroy them: and when he began, he destroyed them by little and little, (VII. 22.) and there were still more to be destroyed.

Verse 20.

*So shall ye perish, because ye would not be obedient to the voice of the LORD your God.*] It was but just that they should perish as those Nations did, because they fell into their Sins.

Verse 1. Verse 1. **H**<sup>ear, O Israel.</sup> ] He begins a new Exhortation to them; at some distance of time from the former: but still aiming at the same thing, to represent to them the danger of Idolatry.

*Thou art to pass over Jordan this day.* ] That is, shortly; not long hence; for it cannot be meant precisely: all these things being spoken in the *eleventh* Month of the last Year of their Travels, and they passed not over *Jordan* till the *first* Month of the next Year. Between which and this time, *Moses* died, and they mourned a whole Month for him.

*To go in to possess Nations.* ] A Country inhabited by Nations: for the People themselves they were to destroy.

*Greater and mightier than thy self.* ] Whom notwithstanding God would deliver up into their Hands.

*Cities great and fenced up to Heaven.* ] As the Spies had represented them, I. 28. and they were indeed very strong Cities, whose Walls could not easily be scaled.

Verse 2. Ver. 2. *A People great and tall.* ] XIV Numb. 28, 32.

*The Children of the Anakims whom thou knowest.* ] Who seem to have been the chief of those *Nephilim*, or *Rephaim* (which we sometimes translate *Giants*) in those parts, XIII Numb. 22, 28, 33.



Of whom thou hast heard say, who can stand before the Children of Anak? ] A common Proverb in those days. The Children of *Anak* being so famous, that the whole Nation (as *Bochartus* thinks) took it's Name from them. For *Bene-Anak* (i.e. Children of *Anak*) or *Pheneanak* is easily changed into *Phenicia*. These *Anakims* were vanquished by *Joshua*, who drove them out of the Cities where they dwelt, and made them flee to the *Philistims*. Where a Remnant of them seem'd to have liv'd till the days of *David*. For *Goliath* and his Brethren *Lahmi*, *Sippai* and *Ishbibanob* (1 *Chron.* XX. 4, &c.) were *Anakims*; and so was that Man with six Toes on each Foot, and six Fingers on each Hand, (2 *Sam.* XXI. 16.) for they were all born at *Gath*: which was one of the Cities to which the *Anakims* fled, XI *Josh.* 22. Some think that from hence Kings, among the Greeks, were called *Ανακτες*, because commonly they chose those to rule over them, who were Persons of a great Stature, and carried Majesty in their Faces. But it is not improbable (as I observed before) that some of the *Anakims* fled into *Greece*, and settled there, when they were driven out of *Canaan*.

Ver. 3. Understand therefore this day. ] Settle this Verse 3. therefore in your Minds, before you go over *Jordan*, as undoubted truth.

That the LORD thy God is he that goeth before thee. ] Over *Jordan*, III *Josh.* 3, 4, &c.

As a consuming fire. ] Before whom none can stand, IV. 24.

He shall destroy them, and he shall bring them down before thy face. ] See III *Josh.* 10, 11. The Hebrews have a conceit, that the Fire which burnt upon the Altar appeared in the Form of a Lion: to show what God

Chapter IX. God would be to their Enemies, if the *Israelites* obeyed him ; otherwise, what he would be to them.

*So shalt thou drive them out, and destroy them utterly, as the LORD hath said unto thee.]* Not the whole seven Nations intirely ; whom he said God would drive out by little and little, (VII. 22.) but so many, as to make a Settlement for themselves in *Canaan*, without much difficulty.

Verse 4. Ver. 4. *Speak not in thine heart, after that the LORD thy God hath cast them out.]* When this is done, do not so much as entertain a Thought.

*For my righteousness hath the LORD brought me in to possess this Land.]* Nothing is more dangerous than Pride and Self-conceit : And therefore as he taught them before, VIII. 7. to have an humble Opinion of their own Power ; so now not to arrogate any thing to themselves, on the account of their own Righteousness.

*But for the wickedness of these Nations the LORD doth drive them out from before thee.]* XVIII Lev. 24, 25, 27, 28.

Verse 5. Ver. 5. *Not for thy righteousness, or the uprightness of thine heart, dost thou go to possess their Land ; but for the wickedness of these Nations, &c. and that he may perform the word which the LORD sware unto thy Fathers, &c.]* It was of great moment (which makes him repeat it again) that they should understand the true Causes why God expelled these Nations, and gave their Land to the *Israelites* ; which were these two : *First*, The abominable wickedness of the *Canaanites* ; for which they deserved to be rooted out. *Secondly*, God's gracious Promises to the pious Ancestors of the *Israelites*, with whom he made a Covenant,

nant, and confirmed it with an Oath, to plant them there, in the room of the former Inhabitants. Chapter IX.

Ver. 6. *Understand therefore that the LORD thy God giveth thee not this good Land to possess it, for thy righteousness.]* He repeats it a third time, that if it were possible, he might root out of the Israelites the Opinion of their own Deserts, before he rooted the Canaanites out of their Country. Verse 6.

*For thou art a stiff-necked People.]* So far from being Righteous, that they were very Refractory. Of which God often complained, XXXII Exod. 9. XXXIII. 3, 5. and Moses acknowledges it in his Prayer to God for them, XXXIV. 9.

Ver. 7. *Remember, and forget not, how thou provokedst the LORD thy God to wrath in the Wilderness.]* Verse 7. In order to destroy the Opinion of their own Righteousness, it was necessary to call to mind some of their most notorious Provocations; which he exhorts them carefully to preserve in their Mind, as a Means to keep them humble.

*From the day that thou didst depart out of the Land of Egypt, until you came to this place, ye have been rebellious against the LORD.]* This appears by the many Murmurings we read of in the two first Years after they came out of Egypt; and likewise in the last: of which only we have a particular Account; but their behaviour, all the rest of the time they spent in the Wilderness, was no better.

Ver. 8. *Also in Horeb ye provoked the LORD to wrath.]* Verse 8. Or rather, *Even in Horeb,* (for there is an *Emphasis* in this, and he speaks it with some Indignation) when they had newly received the Law; and had a visible Appearance of God in great Glory, upon Mount Sinai; and had entred into Covenant with him;

Chapter IX. him; they so shamefully revolted from him, that he thought to have destroyed them, XXXII Exod. 7, 8, &c.

Verse 9. Ver. 9. *When I was gone up into the Mount to receive the Tables of Stone, even the Tables of the Covenant which the LORD made with you.*] See XXIV Exod. 11.

*Then I abode in the Mount forty days, and forty nights, I neither did eat bread, nor drink water.*] See XXIV Exod. 18. XXXIV. 28.

Ver. 10. Ver. 10. *And the LORD delivered unto me two Tables of Stone, written with the finger of God.*] See XXXI Exod. 18.

*According to all the words which the LORD spake with you in the Mount.*] See XXXIV Exod. 28.

*Out of the midst of the fire, in the day of the Assembly.*] When the whole Body of the People were assembled, and heard God speak these Ten Words out of the midst of the Fire. See IV Dent. 10, 11, 12, 13.

Verse 11. Ver. 11. *And it came to pass, at the end of forty days and forty nights, that the LORD gave me the two Tables of Stone, &c.*] That is, having given him the two Tables, as was said before v. 10.

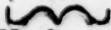
Verse 12. Ver. 12. *The LORD said unto me.*] Immediately after he had delivered to him the Tables, XXXI Exod. 18. XXXII. 7.

*Arise, get thee down quickly from hence, for the People which thou hast brought forth out of Egypt, have corrupted themselves, &c.*] See XXXII Exod. 7, 8.

Verse 13. Ver. 13. *Furthermore, the LORD spake unto me, saying, I have seen this People, and behold it is a stiff-necked People.*] Who will not bend to the Yoke of my Laws, XXXII Exod. 9.

Ver.

Ver. 14. *Let me alone.] Do not make any Inter-* Chapter  
*cession to me for them.* IX.

*That I may destroy them, and blot out their Name*   
*from under Heaven; and I will make of thee a Nation* Verse 14.  
*greater and mightier than they.] See XXXII Exod.*

10.

Ver. 15. *So I turned, and came down from the Mount.]* Verse 15.  
*See XXXII Exod. 15.*

*And the Mount burnt with fire.] Was all in a flame;*  
*in token of God's high displeasure against them; and*  
*as if he intended presently to consume them.*

*And the two Tables of the Covenant were in my hand.]*  
*XXXII Exod. 15.*

Ver. 16. *And I looked, and behold ye had sinned a-* Verse 16.  
*gainst the LORD your God, and had made you a mol-*  
*ten Calf.] About which he found them dancing,*  
*XXXII Exod. 19.*

*Ye had turned aside quickly out of the way, which the*  
*LORD had commanded you.] For a few Weeks be-*  
*fore he had commanded them with his own Mouth,*  
*not to make to themselves any graven Image, &c.*  
*XX Exod. 4. And immediately after commanded*  
*Moses to repeat this Precept particularly to them,*  
*Not to make with him, Gods of Silver or Gold, v. 22,*  
*23.*

Ver. 17. *And I took the two Tables, and cast them* Verse 17.  
*out of my two hands. and brake them before your eyes.]*  
*By God's order, no doubt; in token that they had*  
*broken his Covenant, and were unworthy to be own-*  
*ed by him for his People, (XXXII Exod. 19.) or that*  
*the Covenant was made void, and God no longer*  
*engaged to them.*

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Ver. 18. *And I fell down.*] To pray God for Pardon; though not presently: but after he had broken the Calf in pieces, reproved *Aaron*, and made a slaughter among the People, XXXII *Exod.* 20, 21, &c.

*As at the first.*] When he first heard of their Sin, XXXII *Exod.* 11, 12, 13. and the next Morning after he had broken the Calf, and done Execution upon the Offenders, v. 30, 31, 32.

*Forty days and forty nights, I did neither eat bread, nor drink water.*] XXXIV *Exod.* 2, 28.

*Because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.*] He spent this time, very much, in earnest Supplication to God, to forgive not only this, but all their other sins, whereby they had deserved to be cast off by him. For they provoked him at *Marah*, XV *Exod.* 23. and in the Wilderness of *Sin*, XVI. 2, 3. and at *Massah*, XVII. 2, 3, 4.

Verse 19. Ver. 19. *For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you, to destroy you.*] Which God had expressed both before he came down from the Mount, and after, XXXII *Exod.* XXXIII. 3, 5. Inasmuch that the LORD removed out of the Camp; and would not for the present, dwell among them, v. 7.

*But the LORD bearkned unto me at that time also.*] See XXXIV *Exod.* 8, 9, 10. Where the LORD tells him, he expected they should be more faithful hereafter, in observing their Covenant with him; particularly this part, of *worshipping no other God*. See there v. 10, 11, 12, 13, 14.



Ver. 20. *And the LORD was very angry with Aaron to have destroyed him, &c.*] This shows the heinousness of this Sin, which had like to have cost Aaron his Life : though he meerly complied with the impetuous Desire of the People, out of Fear and want of Courage to resist them. Chapter IX. Verse 20.

Ver. 21. *And I took your sin.*] So Idols are termed in XXXI Isa. 7. The Object or Occasion of Sin, as well as the Punishment of it, being called by the Name of Sin. Verse 21.

*The Calf which you had made, and burnt it with fire, and stamp'd it, and ground it very small, &c.*] This he did before he went up the second time into the Mount, XXXII Exod. 20.

*And I cast the dust thereof into the Brook that descended out of the Mount.*] From the Rock which Moses smote with his Rod, XVII Exod. 6. which constantly supplied them with Drink : which for the present they could not have, but mixed with their Sin; as we read XXXII Exod. 20.

Ver. 22. *And at Taberah.*] Besides this great Sin committed at Horeb, he puts them in mind of several other ; that they might be the more humbled, and have no Opinion of their own Righteousness remaining in them. See concerning this XI Numb. 1, 2, 3. Verse 22.

*And at Massah.*] As the foregoing Sin was committed after the making the Golden Calf ; so this was before it, XVII Exod. 7.

*And at Kibroth-battaavah ye provoked the LORD to wrath.*] This Provocation was immediately after that at Taberah, XI Numb. 33, 34. All which three places had their Names from the Sin of the Israelites, or from their Punishment.

Ver.

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Ver. 23. *Likewise.*] And yet this was not all.  
When the LORD sent you from Kadesh-Barnea, saying, Go up and possess the Land which I have given you.]  
Verse 23. XIII Numb. 1, 2, 3.

Then ye rebelled against the Commandment of the LORD your God ; and ye believed him not, nor hearkened to his word, XIV Numb. 1, 2, 3. of which unbelief God there complains, v. 11.

Verse 24. Ver. 24. *Ye have been rebellious against the LORD, from the day that I knew you.*] To comprise all in a few words, You have been a disobedient People ever since I was acquainted with you. So he suspected they would prove, IV Exod. 1. and, upon the first disappointment, found it to be true, V Exod. 24, 25.

Verse 25. Ver. 25. *Thus I fell down before the LORD forty days and forty nights, as I fell down at the first ; because the LORD had said he would destroy you.*] Having interposed some other Instances of their rebellious Disposition, besides their making the Golden Calf, he returns to what he had begun to say concerning his Intercession with God for a Pardon ; which he could not obtain without long Importunity. For we cannot from these words gather, as some of the Jews do, that Moses was three times in the Mount forty days and forty nights : it being plain, that he speaks here of the same time, which he mentioned v. 18. And if we should think he intended any other, we might conclude he was four times in the Mount so many days and nights ; because he mentions it over again in the next Chapter, X. 10.

*Because the LORD had said he would destroy you.*] XXXII. Exod. 10. XXXIII. 5. This made him so earnest to obtain an Assurance from God, that he would

would continue to be as gracious to them, as he had been : of which he had given him some hope before he went up into the Mount. See XXIII Exod. 17. XXXIV. 9, 10.

Ver. 26. *I prayed therefore unto the LORD, and said, O LORD God, destroy not thy People, and thine Inheritance, which thou hast redeemed through thy greatness, &c.*] He used the same Argument, in his Petition for them when he went into the Mount the second time, which he had urged before he came down the first time from it, XXXII Exod. 12.

Ver. 27. *Remember thy Servants, Abraham, Isaac and Jacob.*] The very same he had said there, v. 13.

*And look not unto the stubbornness of this People, nor to their wickedness, nor to their sin.*] He prays that the gracious Promise of God to their pious Forefathers, would move him to over-look the high Provocations of their Posterity. Which he aggravates in several words ; the more to humble them, and to magnifie God's Mercy in granting them a Pardon. The word *Stubbornness* seems to relate to their very evil Disposition of Mind ; and their *Wickedness* to all their undutiful Murmurings ; and their *Sin* to their Idolatry ; which is often called in Scripture peculiarly by the Name of *Sin* : It being the highest Provocation ; from whence sprang all manner of Wickedness. Thus *Jeroboam* is said to have made *Israel to sin*, by setting up the Calves at *Dan* and *Bethel* to be worshipped.

Ver. 28. *Lest the Land whence thou broughtest them out say, Because the LORD was not able to bring them into the Land which he promised them, and because he hated them, he hath brought them out to slay them in the* Wil-

Chapter *Wilderness.* The sence of this also he had before urged, XXXII *Exod.* 12.

Ver. 29. *Yet they are thy People, and thine Inheritance, which thou broughtest out by thy mighty power, &c.*  
 Verse 29. They were redeemed by him out of the Land of *Ægypt*, and after a wonderful manner separated from all other People, to be his peculiar, (XIX *Exod.* 4, 5, 6.) and besides, having repented of this Sin in making the Golden Calf, God had again owned them to be his, and promised his Presence should go with them, XXXIII *Exod.* 14. Insomuch that *Moses* there saith, before he went into the Mount again, v. 13. *Consider that this Nation is thy People.* And see v. 15, 16.

## C H A P. X.

Verse 1. Verse 1. **A**T that time the LORD said unto me, *Hew the two Tables of Stone like unto the first, and come up unto me into the Mount.*] After his Anger was something appeased, he ordered *Moses* to come up to him where he had been before, and bring with him two Tables of Stone like those he had broke, that God might renew his Covenant with them. But there was this difference (as I observed XXXIV *Exod.* 1.) that God himself made the former Tables; but he bad *Moses* make these: which signifies some Abatement of his Favour.

*And make thee an Ark of Wood.*] This Command was given at his first going up into the Mount, XXV *Exod.* 10. and perhaps was renewed again now, upon the occasion of making these new Tables which were to be put into it.

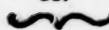
Ver.

Ver. 2. *And I will write on the Tables the words that were in the first Tables which thou brakest.* ] So we read he told him, XXXIV Exod. 1. Chapter X.

*And thou shalt put them in the Ark.* ] As soon as it was made to receive them. Verse 2.

Ver. 3. *And I made an Ark of Shittim-wood.* ] This looks as if he made an Ark before he made the Tables ; that when he brought them down, it might be ready to receive them. And it hath given some ground to the Jewish Doctors, to say that there were two Arks: one made by *Moses*, wherein he put the Tables of Stone that were broken, and those that were renewed, until the others was made by *Bezaleel* : For we read expressly that *Bezaleel made the Ark*, XXXVII Exod. 1. and here it is said that *Moses* made it. So that they conclude there were two made : and this made by *Moses* they fancy was the Ark that went before them in their Marches and Battles ; which the other never did by God's order, but only when they entred into *Canaan*, ( III *Josh.* ) for when of their own selves they carried it forth in the days of *Eli*, God was angry with them, and delivered it into the Enemies hand, I *Sam.* IV. 3, 4, 11. But *Aben-Ezra*, *Nachmanides*, and *Abarbinel* have confuted this by strong Reasons to the contrary, as may be seen in *Buxtorf's Histor. Arcæ*, p. 35, 36, &c. And as to this place, they are of Opinion that *Moses* speaks of the Ark made afterwards by *Bezaleel*, which *Moses* is said to have made, because he commanded him to make it : Just as *Solomon* is said to have built the Temple, because he caused it to be built. Or if it be granted that *Moses* made an Ark before he went the second time into the Mount, (which this Verse seems to Countenance) it will not follow that there were two Arks

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in use among the *Israelites* ; for this Ark now made was of meer Wood , not overlaid with Gold , and designed only as a Chest wherein to keep the Tables handsomely, till the Ark could be made by *Bezaleel*, and then the Tables were translated into that, and this Chest of *Moses* laid aside.

*And hewed two Tables of Stone like unto the first, and went up into the Mount, &c. ]* See XXXIV Exod. 4.

Verse 4.

Ver. 4. *And he wrote on the Tables , according to the first writing, the Ten Commandments. ]* XXXIV Exod. 28.

*Which the LORD commanded you in the Mount, out of the midst of the fire, in the day of the Assembly. ]* When the whole Congregation was gathered together at the foot of the Mount. See IX. 10.

*And the LORD gave them unto me. ]* To carry down to the People.

Verse 5.

Ver. 5. *And I turned my self. ]* From the Divine Prefence, where he had been supplicating for Mercy, and had received from thence the Tables of the Covenant.

*And came down from the Mount. ]* At the end of Forty Days and Nights, XXXIV Exod. 28, 29.

*And put the Tables in the Ark which I had made. ]* Which he commanded to be made by *Bezaleel*, (XXXVII Exod. 1.) and put into the Tabernacle as soon as it was built, with these Tables in it , XL Exod. 20, 21.

*And there they be, as the LORD commanded me. ]* Though *Moses* mention his making the Ark, before his hewing the Tables, and going up into the Mount, (v. 3.) yet these words seem to determine that he speaks of the Ark made by *Bezaleel*, according to his directions.



directions. For now that they were going over *Jordan*, the Tables were in the Ark, which he is said here to have made. Which was certainly *the Ark of the Covenant*, not that Chest, which some suppose *Moses* to have made, to keep the Tables in, till the other could be fitted for their Reception.

Ver. 6. *And the Children of Israel took their journey* Verse 6.  
*from Beeroth of the Children of Jaakan, to Mosera.]*  
Not immediately; but after they had passed through several other places, and made some stay in them. For they went from *Bene-Jaakan* to *Gudgodah*, (or *Hor-hagidgad*) and so to *Jotbath*, and the rest of the Mansions mentioned XXXIII Numb. 32, 33, &c. until they came to Mount *Hor*.

*There Aaron died, and there he was buried.]* At *Mosera*; or the top of Mount *Hor*: which was another part of the same Mountain, as *Horeb* was of *Sinai*.

*And Eleazar his Son ministred in the Priests Office in his stead.]* The greatest difficulty is to give an account, how this comes in here; and what connexion this and the following Verse, have with what went before. All the satisfaction that I can give to it, is this; that *Moses* having told them, that he put the Tables of the Testimony or Covenant into the Ark, as a Token God was reconciled to them; and that there they still were as the LORD commanded: he puts them out of all doubt of it, by telling them, that though *Aaron* (who had the special Care of the Holy Place, and all things in it committed to him) was dead, yet *Eleazar* his Son was still alive, who could testify those Holy Things remained, as when *Moses* first placed them there; he being Consecrated to the Priests Office instead of *Aaron*, and in this very Mount (XX Numb. 25, 26, &c.) which is the

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Verſe 7.

occaſion of mentioning this Station here, when moſt of the reſt are omitted.

Ver. 7. *And from thence.*] Not from *Moſera*, but from *Bene-jaakan*; as appears from XXXIII Numb. 32. where a full Account is given of their Removals, which are but juſt touched here.

*They journeyed to Gndgodah.*] Called in the Book of *Numbers* by the Name of *Hor-bagidgad*. And none will think it ſtrange that there is ſuch variation in the proper Names of Places and of Men, in Proſane Writers as well as the Scriptures, who conſiders (as *Conradus Pellicanus* here notes) how differently the Names of Places are pronounced now, from what they were in former Ages; and how much one Nation differs from another, when they ſpeak of them; and what Alterations are made, from the firſt Founders of Nations and Cities, by thoſe that conquer them, and change all Names to their own Glory. See how Names were changed among the *Israelites* in no long time, XXVI Numb. 15, 16, 17, 23, 24, 35, 38, 39, &c.

*And from Gndgodah to Jotbath.*] And ſo to the reſt of the Places (mentioned XXXIII Numb. 34, 35, 36.) till they came to Mount *Hor*.

*A Land of Rivers of Waters.*] A place where there was plenty of Water; which he mentions, I ſuppoſe, that they might reflect upon their foul diſtruſt of God's Providence a little after, when they murmured for want of Water at *Kadeſh*, XX Numb. 3, 4, &c.

Verſe 8.

Ver. 8. *At that time.*] Not long after *Moses* came down from the Mount the ſecond time; of which he had been ſpeaking, v. 5.

*The LORD separated the Tribe of Levi.]* To his own special Service, as we read III Numb. Some think that God renewed his Choice of them to the Employment here mentioned, after Aaron's death, when he confirm'd them in their Office. But we read of no such thing: and it cannot be inferred merely from these words *at that time*, which may well relate to the time mentioned, v. 5.

*To bear the Ark of the Covenant of the LORD.]* Here are three parts of their Office mentioned, in these and the following words. The first of which was to carry the Ark; which peculiarly belonged to the *Kohathites*, (III Numb. 27, 31.) when the Camp removed from one place to another. Who were good Witnesses that the same Ark still remained at that day, wherein *Moses* first placed the Tables of the Covenant; for it never stirred but by their means.

*To stand before the LORD.]* This is a Phrase used of Servants that wait upon their Masters, before whom they are said to stand. Thus *Gebazi* attended the Prophet *Elifha*, 2 Kings V. 25. And the Prophets themselves are thus said to stand before the LORD, 1 Kings XVII. 1. XVIII. 15. Therefore here signifies that the *Levites* were separated to be God's Ministers, as it follows.

*To minister unto him.]* As Assistants to the Priests in the Tabernacle, III Numb. 6. and as a guard to the Tabernacle, v. 7, 8. Which was the second part of their Office.

*And to bless in his Name, unto this day.]* This was the greatest thing of all, and was peculiar to the Priests; who were a part of the Tribe of *Levi*; but had the sole Privilege among them to bless in the Name of the Lord, as we read expressly, VI Numb.

Chapter 23, 24. If indeed it could be made out, that by  
 X. blessing in the Name of the LORD, is meant only to  
 bless the Name of the LORD; that was common to all  
 the Levites, who sang Praises and gave Thanks continually to him in the Temple, as I suppose they did in the Tabernacle. But I find no Example of the use of this Expression in this sense. And therefore it must be restrained to the Priests, who were Sons of Levi, as well as the rest; and are so called when Moses mentions this part of their Office, XXI *Dent.* 5.

Verse 9. Ver. 9. *Wherefore Levi hath no part nor inheritance with his Brethren.*] Because God would have them only attend to this Service, and not look after other Affairs. Particularly, of guarding the Sanctuary, and keeping constant watch there, to secure all the Holy Things, especially the Ark; which they took care none should meddle withal. And therefore the People might be sure it remained as Moses left it, when he put it into the Tabernacle, with the Tables of the Covenant in it.

*The LORD is his Inheritance, according as the LORD thy God promised him.*] He took care to provide for the Levites, without having any Land to plough or sow, &c. See XVIII *Numb.* 20.

Verse 10. Ver. 10. *And I stayed in the Mount, according to the first time, forty days and forty nights.*] This doth not signify that after the separation of the Levites, he went up again into the Mount: but having confirmed what he said concerning his putting the Tables of Stone in the Ark, which he made after he came the second time down from the Mount, (v. 5.) he returns to what he was speaking of in the beginning of the Chapter, and had begun to say before (IX. 25.) how he prayed to God for them, when he

went

went to carry the Tables he had hewn up unto God in the Mount ; that now he might relate to them the Success of his Prayers ; which follows in the next words. Chapter X.

*And the LORD hearkened unto me at that time also, and the LORD would not destroy thee.]* As he feared he would, because he had so threatned, IX. 15.

Ver. 11. *And the LORD said unto me, Arise, take thy journey before the People, that they may go in and possess the Land, &c.]* This cannot refer to what he said unto him after the making the Golden Calf, (as I find some take it from XXXIII Exod. 1.) for that was before he went up into the Mount again. But to what he said at the Conclusion of their Removals from place to place, (some of which he mentions here, v. 6, 7.) for then he orders them what to do when they entered into Canaan, which, he saith, *I have given you to possess it, XXXIII Numb. 51, 52, 53.* Verse 11.

Ver. 12. *And now Israel, what doth the LORD thy God require of thee.]* Unto whom he hath given Tables, wherein he himself hath wrote his Will, with his own Hand, v. 4, 5. and hath graciously pardoned your foul Breach of his Covenant, upon my Intercession, v. 10. Verse 12.

*But to fear the LORD thy God.]* The Fear of God sometimes includes in it all Religion ; but here seems to signifie one of the great Principles of Obedience. See VI. 2.

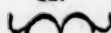
*And to walk in all his ways.]* Unto which the Fear of God inclines Men, when their Hearts are possessed with it.

*And to love him.]* Especially if the Love of God be in them : which is still a stronger Principle of Obedience, VI. 1.

And

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*And to serve the LORD thy God with all thy heart, and with all thy soul.]* Being constant in his Worship and Service; and worshipping him alone, VI. 13. XIII. 3. For loving him with all the Heart and Soul, seems here to have particular respect, to their having no inclination to serve other Gods, 1 Kings VIII. 23, 48. Which the Jews, after they had smarted for their Idolatry, understood to be the great Commandment. As their Father Jacob, they say, taught his Twelve Sons, when they came about him on his Death-bed, saying to them: *Ye perhaps worship the Idols which Terah the Father of Abraham worshipped; or those which Laban my Mother's Brother worshipped; or ye worship the God of Jacob. To whom they all made this Answer, with a perfect Fear, Hear, O Israel, our Father, THE LORD OUR GOD IS ONE LORD.* Whereupon Jacob said, LET HIS GREAT NAME BE BLESSED FOR EVER. Thus the Hierusalem Targum upon VI. 4. of this Book.

Verse 13. Ver. 13. *To keep the Commandments of the LORD, and his Statutes which I command this day for thy good.]* Self-love should have inclined them to obedience to God's Commands, which he gave them for their good; though he rewarded their Obedience to them, as if he had received the Benefit thereof.

Verse 14. Ver. 14. *Behold the Heaven.]* Where the Sun, Moon and Stars shine.

*And the Heaven of Heavens.]* And all the glorious Regions beyond them.

*Is the LORD's thy God.]* Are all his Possession, as they are his Work.



*The Earth also, with all that therein is.]* As well as Chapter X.  
this Earth, and all the Creatures that are in it.

Ver. 15. *Only the LORD had a delight in thy Fathers to love them, and he chose their Seed after them, even you above all People, &c.]* He would have them sensible therefore, that the Possessor of Heaven and of Earth, could have no need of them, or of their Services, who were a very inconsiderable Part of his Creatures : But it was his own meer good Will and Pleasure which moved him to show such Love to Abraham as he had done, and to his Posterity for his sake, above all other Nations on Earth. Verse 15.

Ver. 16. *Circumcise therefore the fore-skin of your heart.]* Do not satisfy your selves therefore with the bare Circumcision of your Flesh (and the Observance of such External Rites and Ceremonies) but cut off and cast away all your naughty Affections, which make you insensible both of God's Mercies and Corrections, and disobedient to his Commands. Verse 16.

*And be no more stiff-necked.]* As he had often before complained they were ; particularly XXXII Exod. 9. and see IX.6. of this Book. It is a Metaphor, as I observed, from Oxen, who when they are to draw in a Yoke, and go forward, pull back their Neck and their Shoulder, to withdraw themselves from the Yoke. To both which the Scripture alludes, IX Nehem. 29. And sometime severally we find mention of them, as in the place before-named in Exodus, he speaks of their *stiff-neck* : and in VII Zachar. 11. he saith, *They pull'd away the shoulder.* St. Stephen puts both these together in his Character of the wicked Jews, that killed our blessed Saviour, VII Acts 51. that they were *stiff-necked and uncircumcised in heart.* Therefore the contrary disposition, God promises to-

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wards the Conclusion of this Book, as the greatest Blessing he could bestow on them, XXX. 6.

Ver. 17. *For the LORD thy God is God of gods, and Lord of lords.*] Superiour to all other Beings; whether Kings on Earth, or Angels in Heaven.

*A great God, a mighty, and a terrible.*] Who can do what he pleases every where; and therefore is to be greatly dreaded.

*Which regardeth not persons, nor taketh reward.*] The most righteous Judge of Men, who will not connive at your Sins because you are Circumcised; nor be bribed by any Sacrifices to overlook your Wickedness, (XXIII *Exod.* 8. XIX *Lev.* 15. I *Dent.* 17.) Nor, on the contrary, reject those that uprightly obey him, though they be not Jews. So St. *Peter* learnt to understand these words, X *Acts* 34.

Verse 18. Ver. 18. *He doth execute the Judgment of the Fatherless and Widow.*] Takes their part, as we speak, and defends them against those that would oppress them.

*And loveth the Stranger, in giving him Food and Raiment.*] Provideth for those, who are driven unjustly out of their own Country; or travelling on their honest Occasions, fall into want. For he seems here to speak of those who were neither Profelytes of Justice, nor of the Gate, as the Jews speak, but were meer Gentiles.

Verse 19. Ver. 19. *Love ye therefore the Stranger.*] Be kind and hospitable to such distressed Persons: which is a Vertue that flows from the Love of God, (v. 12.) to which it is in vain to pretend, if we love not all Mankind. This Love consists in imitating God's Care of such Persons, whereof he speaks in the foregoing Verse; viz. doing them Justice equally with

with others; and affording them Food and Rai-  
ment.

*For ye were strangers in the Land of Egypt.]* This  
Vertue was peculiarly required of the *Jews*; who  
had been in that Condition, which he commanded  
them to pity. See XXIII *Exod.* 9. XIX *Levit.*  
33, 34. And if they had sincerely practised this  
Duty towards Aliens, the Grace of God shewn  
to the Gentiles in our blessed Saviour, would not  
have seemed so strange to them, as it did.

Ver. 20. *Thou shalt fear the LORD thy God, him* Verse 20.  
*shalt thou serve.]* This was explained before, v. 12.

*To him shalt thou cleave.]* Serve, that is, and Wor-  
ship none but him.

*And swear by his Name.]* See VI. 13.

Ver. 21. *He is thy praise.]* Whom thou oughtest Verse 21.  
therefore to praise. Or rather, in whose Love and  
Favour thou oughtest to glory: and to think it the  
highest honour to be his Servant, and to have him for  
thy God, as it here follows.


*He is thy God.]* Who hath bestowed upon thee all  
the good things which thou enjoyest.

*That hath done for thee all these great and terrible  
things, which thine eyes have seen.]* In bringing them  
out of Egypt, destroying Pharaoh in the Red-sea;  
leading them through the Wilderness; giving them  
the Country of *Sihon* and *Og*, &c. Whom therefore  
they were bound to Love and Serve, and to confide  
in his Mercy, and not in their own Power or Righte-  
ousness, VIII. 17, 18. IX. 4, 5, 6.

Ver. 22. *Thy Fathers went down into Egypt with* Verse 22.  
*threescore and ten persons.]* See XLVI *Gen.* 27.

I *Exod.* 5. Their Family, he would have them re-  
X 2 member,

Chapter member, was very small, about Two hundred Years ago.

 And now the LORD thy God hath made thee as the Stars of Heaven for multitude.] Vastly increased them, according to his Promise unto Abraham, XV Gen. 5. XII Exod. 37. XXVI Numb. 51, 62. Which alone (as *Conradus Pellicanus* here notes) was sufficient to fill their Hearts with his Love, and their Mouths with his Praise.

## C H A P. XI.

Verse 1. Verse 1. **T** Herefore thou shalt love the LORD thy God.] Who, of so small, hath made thee so great a Nation.

*And keep his charge.*] A Phrase used frequently concerning the *Levites*, III Numb. 7, 8, &c. But here comprehends all the Particulars following, *His Statutes and his Judgments, and Commandments*; which he had charged them to observe. See VI. 1.

Verse 2. Ver. 2. *And know you this day.*] Consider seriously what I have said to you, till you be sensible of it, VIII. 5. IX. 6.

*For I speak not with your Children, which have not known, and which have not seen.*] The words, *I speak*, are not in the Hebrew: and they may as well be supplied thus, *For not with your Children have these things been done*, &c. Which agrees well with v. 7.

*The Chastisement of the LORD your God.*] The Plagues he sent upon the *Egyptians*.

*His greatness.*] Which appeared by the many great things he did, only upon the stretching out of *Moses* his Rod.

*His*

*His mighty hand, and stretched out arm.]* These Chapter  
are more words, to express the same thing. XI.

Ver. 3. *And his miracles, and his acts, which he did in the midst of Egypt.]* Or, *His miraculous Acts, &c.* Verse 3.  
He uses so many words to make them sensible, how much they were obliged to God for their deliverance out of the Slavery of *Egypt*: which nothing could have effected, but God's Almighty Power, declared in various Instances. This is the first Argument wherewith he excites their Love to God, (which he pressed in the foregoing Chapter, and begins this again with it) that God had loved them so much, as to work many astonishing Miracles,\* rather than let them continue Slaves to *Pharaoh*.

Ver. 4. *And what he did unto the Army of Egypt, Verse 4. unto their Horses, and to their Chariots.]* Who pursued after the *Israelites*, and overtook them, XIV *Exod.* 6, 7, 8. Whereby the kindness of God appeared after he had delivered them, in preserving them from being brought back to their Slavery.

*How he made the water of the Red-sea to overflow them as they pursued after you.]* See XIV *Exod.* 23, 24, 27, 28.

*And how the LORD hath destroyed them unto this day.]* Brought them so low, that they have not recovered their strength, to attempt any thing against you since that time.

Ver. 5. *And what he did to you in the Wilderness, Verse 5. until ye came unto this place.]* Provided for them, protected, and preserved them Forty years; giving them possession also of the Country of *Sihon* and *Og*, two Kings of the *Amorites*. These Benefits, if they considered, which they could not but see, they owed to his Love alone, were powerful Arguments to move them to love him. Ver.

Chapter Ver. 6. *And what he did to Dathan and Abiram, the*  
 XI. *sons of Eliab, the son of Renben.] XVI Numb. 1, &c.*

Verse 6. The remembrance and consideration of the terrible Vengeance the LORD took upon rebellious People, he uses as another Argument to make them obedient. And there was none more remarkable than this upon *Dathan and Abiram*. He doth not mention *Korah*: but they could not well forget him, when they thought of his Confederates; though he suffered another Punishment.

*How the Earth opened her mouth, and swallowed them up, and their Households, and their Tents, &c.] See XVI Numb. v. 32, 33, &c.*

Verse 7. Ver. 7. *But your eyes have seen the great Acts of the LORD, which he did.] In Egypt, at the Red-sea, and in the Wilderness, (v. 3, 4, 5.) Some of which all of them had seen; and there were none of them who had not seen some.*

Verse 8. Ver. 8. *Therefore shall ye keep all the Commandments which I command you this day.] Remembling what had befall'n, both their Enemies and themselves.*

*That ye may be strong, and go in and possess the Land, whither you go to possess it.] In hope that the same God would empower them to subdue the Canaanites, and give them full possession of their Country.*

Verse 9. Ver. 9. *And ye may prolong your days in the Land which the LORD swore unto your Fathers to give unto them, and to their Seed.] This may relate both to the present Generation, and to their Posterity; who, after their Fathers had lived long in the Land of Canaan, should succeed them, and enjoy it in future Ages. See v. 21.*



*A Land that floweth with Milk and Honey.*] This Chapter  
is a common description in all Authors, of a rich  
and pleasant Country. Particularly in *Enripides*,  
XI.

ῥεῖ δὲ γάλακτι πῖδον,  
ῥεῖ δ' οἶνω, ῥεῖ δὲ μελισσῶν  
Νέκταρ——

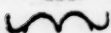
And the like *Bochartus* hath observed in *Virgil*, *Horace*, and other Writers, *Hierozoic. Lib. IV. P. I. Cap. XII.*

Ver. 10. *For the Land whither thou goest to possess it, is not as the Land of Egypt, from whence ye came out.*] He uses all manner of Arguments to persuade them to Obedience; from a grateful remembrance of God's former Mercies, (v. 2, 3, &c.) from the terrible Punishment of the Disobedient, (v. 6.) from the Benefits that would redound to themselves, by their Obedience, (v. 9.) and now he represents to them what a noble Country he was going to bestow upon them: but of such a Condition as would keep them in a constant dependance upon his Favour, for the blessing of it.

*Where thou sowedst thy Seed, and wateredst it with thy foot, as a Garden of Herbs.*] This doth not signify that the Land of *Egypt* was not so fruitful as the Land of *Canaan*, (for their Fertility is not to be compared) but that there they reaped the Fruits of their Labour with more pains. *Diodorus Siculus* indeed, and *Herodotus* say, that the *Egyptians* take the least pains of all other Men about their Corn: insomuch that it may be affirmed, *δοτονόματα καρπὸν κομίζεναι*. they bring in the Fruits of the Earth without Labour, being at no such trouble about ploughing, as other  
Men

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Men are, &c. See in his *Euterpe*, Cap. XIV. Yet it must be considered, that as the *Nile*, which made this fruitfulness, failed them sometimes, and did not overflow all the flat Country; so the upper parts of *Egypt* had not the benefit of it; nor all the lower neither, without great pains, in cutting Rivers to bring the water to them. Which *Pliny* calls *rigua Nili*: For the word *rigua* properly signifies the *little Rivers*, and *διόρυγες Cuts*, which were made to derive Water from the *Nile*, into places at a distance from it, as *Salmasius* observes, p. 588. in *Solinum*. *Hesychius* calls them, *δοχὰς ὑδάτων*, *Receptacles of Water*; *Ditches* or *Dikes*, which we now call *Canals*, as the same Author observes, p. 908. And this I find *Strabo* speaks so plainly in his *Geography* (*Lib. XVII. pag. 788.*) that his words may serve as a good Commentary upon those of *Moses*. 'Nature, saith he, doth much for *Egypt* by the *Nile*; but Industry and Art about that River, doth a great deal more. For the higher it flows, the more ground it naturally waters and makes fruitful; Ἀλλὰ ἡ ἐπιμέλεια πολλὰκις καὶ τῆς φύσεως ἔλεγετον ἐπιλειπόμενος, &c. but Industry sometimes hath prevailed, when Nature hath failed: insomuch, that as great a part of the Country hath been watered, in the smallest rise of *Nile*, as in the highest. Which was effected διὰ τῶν διωρύγων καὶ τῶν παραχωμάτων, by the Cuts and Banks which were made by Art. For before the time of *Petronius*, he saith, there was the greatest fruitfulness when *Nile* rose fourteen Cubits; and when it rose only eight there was a *Famine*. But in the time of his Government, there was as great Plenty when it rose only twelve Cubits; and no Man felt any want when it rose only eight. This was by the Care and Industry of the People, who were

‘ were forced also sometimes to carry Water from these *Cuts*, as well as from the River, in Vessels, to moisten the Ground when the Mudd, which the Nile left, was baked into a Crust by the great Heat of the Sun. So that the Ground of Egypt, might properly be said to be *watered by the foot*, as we water our Gardens, when there wants Rain. Concerning which Expression, see Dr. Hammond upon the *Psalms*, p. 7. col. 2. of the first Edition.

Ver. 11. *But the Land whither ye go to possess, it is a Land of Hills and Valleys, and drinketh Water of the Rain of Heaven.*] Not a low, flat Country, like that of Egypt; but full of Hills, which could not be made fruitful but by Rain from Heaven; which seldom fell in Egypt: but the *Israelites* might expect in due season, if they were obedient to God. Who, by this means, after they had ploughed their Ground, and sowed their Corn, made it spring up plentifully without any further Labour or Care of theirs. Such a Country also was more pleasant and healthy than that of Egypt; whose Ground next to Nile being overflowed more or less every Year, by the rising of Nile to the fall of it, (which was from the *Solstice* to the *Æquinox*, or as some say, an hundred Days, See *Salmasius* upon *Solinus*, p. 427, &c. 436, &c.) they could not walk abroad into their Fields: and many times there followed, after the Water was gone off, great Sickneses and Diseases, by the smell of the Silt which it had left behind.

Ver. 12. *A Land which the LORD thy God careth for.*] Takes care that it want not Water; by sending Showers of Rain plentifully from Heaven, in their proper Season.

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*The Eyes of the LORD thy God.]* That is, the Providence of God ; whose Majesty dwelt in the Sanctuary.

*Are always upon it.]* To see what is wanting, and to supply it.

*From the beginning of the Year, even unto the end of the Year.]* At all Seasons, to give them both the first and latter Rain, (as he speaks v. 14.) and such Weather as might both produce and kindly ripen the Fruits of the Earth. This he mentions as an Argument to Obedience ; in which if they failed, he plainly tells them, the Land should not yield her Fruit, v. 17. For this Country was not so Fertile of it self, as by the peculiar Blessing of God upon it, whilst they kept his Laws.

Verse 13. Ver. 13. *And it shall come to pass, if ye will bearken diligently unto my Commandments which I command you this day.]* To hearken diligently, here signifies to consider them seriously, and lay them to heart.

*To love the LORD your God, and to serve him with all your heart, and all your soul.]* He repeats this so often, because it is the Great Commandment (as our Saviour speaks) and because nothing is more natural than to love our Benefactors : God especially (our greatest Benefactor, who gave us our being) with all our Heart, and with all our Soul. See X. 12. And being the first and great Commandment, it draws along with it Obedience to all the rest ; and is, in effect, the whole Duty of Man to God. For constant Experience shows us, that whosoever gets the firm hold of this Affection, governs a Man as he pleaseth..

Ver.

Ver. 14. *That I will give you the Rain of your Land.*] Chapter  
as much as is sufficient, for such an hilly Coun- XI.  
try.

*In his due season.*] At the proper times ; which Verse 14.  
here follow.

*The first Rain.*] Before the sowing of their Seed,  
to prepare the Ground ; and after it was sown ,  
that it might take root in the Earth , and spring  
up.

*And the latter Rain.*] When the Corn was grown  
up towards earing time ; and after it was eared , to  
make the Ears full and plump. This appears from  
IV Amos 7. where he speaks of with-holding the Rain  
from them, while there were yet three Months to the  
Harvest. Which is meant of this latter Rain, where-  
by their Corn was brought forward, when it was  
but in the Blade , to earing , and so on to Har-  
vest.

*That thou mayest gather in thy Corn, and thy Wine,  
and thine Oil.*] Till the Corn, and all the Fruits of  
the Earth, be brought to maturity.

Ver. 15. *And I will send Grass in thy Fields for* Verse 15.  
*thy Cattle.* To make them fat ; or to give plenty of  
Milk.

*That thou mayest eat, and be full.*] Eat Flesh if  
they pleased, as well as the Fruits of the Earth, in great  
Plenty.

Ver. 16. *Take heed to your selves that your heart be* Verse 16.  
*not deceived.*] By the specious Colours that other  
Nations put upon their Idolatry, (as the *Antiquity* of  
it, *Universal Consent*, &c. there being no part of the  
World at that time, as *Maimonides* observes, where  
all were not accustomed to worship Images, &c.)  
whereby the *Israelites* were in danger to be se-

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duced into an Imitation of their Neighbours. *And ye turn aside, and serve other Gods, and worship them.*] By this it is evident that Moses is still pressing them to Care in observing the first and second Commandment.

Verse 17. Ver. 17. *And then the LORD's wrath be kindled against you.*] For their being deceived into Idolatry, by false Reasonings, which perswaded them what they did was lawful, did not excuse them before God. Who expected they should have used greater Caution, and governed themselves by his plain and express Commands.

*And he shut up the Heavens that there be no Rain.*] The contrary to this, is called *opening his good Treasure*, XXVIII Deut. 12. signifying that they lived upon the Royal Bounty of the King of Heaven, which their Sins would hinder from flowing to them.

*That the Land yield not her Fruit, and lest ye perish quickly from off the good Land which the LORD giveth you.*] To withhold Rain from them, was a sore Judgment, which quickly brought a Famine; which was very grievous to those who used to live so plentifully. And it was frequently attended with various Diseases, whereby they were wasted and consumed.

Verse 18. Ver. 18. *Therefore shall ye lay up these my words in your heart, and in your soul.*] See VI. 6.

*And bind them for a sign upon your hand, that they may be as frontlets between your eyes.*] Always in sight; as the Rule whereby they should order their steps, lest they trod amiss. This is one of the Portions of Scripture (from v. 13. to the end of v. 21.) which the Jews write in their *Tephilim*, as they call them, which



which they use when they say their Prayers, which they fancy are thereby made more acceptable unto God. This Conceit began not long before our Saviour's time in the School of *Hillel* and *Schammai* : and took such Root in the Minds of the most Religious, that it hath grown to a great Superstition ever since. See upon *Chap. VI. v. 8, 9.* Which is another Portion of Scripture, that they wrote in these Parchments : though at the first (*St. Hierom* saith upon *XXIII Matth. 5.*) they wrote only the Ten Commandments

Ver. 19. *And ye shall teach them your Children.* ] Verse 19. This is repeated very often, *IV. 10. VI. 7.* And out of this place, and *V. 1.* the Jews have framed this as one of their affirmative Precepts, *That they ought themselves to learn the Law of God, and to teach it unto others.* And this they do so diligently, that as soon as their Children are capable to understand any thing, they make them carefully read the Holy Books ; and instruct them so, that before they can be called Youths, they are acquainted with the whole Law of God. In which we must confess they shame a great many Christians, who scarce understand so much of our Religion when they are Men and Women, as the Jews do of theirs, when they are meer Children.

From the Hebrew word *limmathem* in this Verse (*ye shall teach them*) the Jews have framed a Conceit that their *Talmud* hath its Name ; signifying *teaching*, and *instruction*, as *R. Jeziel* saith in his Disputation with *Nicolaus*, pag. 9.

*Speaking of them when thou sittest in thine house, and when thou walkest by the way, &c.]* Taking all occasions to inculcate these Precepts upon them, (See *VI. 7.*)

Chapter VI. 7.) and upon their *Daughters*, as well as their  
 XI. *Sons* : though the Jewish Doctors commonly fancy,  
 there is no command to instruct their *Daughters* in  
 the Law. See *Mischna Sota*, Cap. III. Sect. IV. with  
*Wagenfeil's* Annotations, and the *Gamara* there, p. 471.  
 & 501.

Verse 20. Ver. 20. *And thou shalt write them upon the Door-  
 posts of thy House, and upon thy Gates.* ] See VI. 9.  
 By this means God's Word being so rooted in the  
 hearts of the Parents (to use the words of Dr. *Jackson*) as to bring forth this good Fruit in their Pra-  
 ctice; the Seed of it might be sown in the tender  
 Hearts of their Children, and be propagated from  
 one Generation to another.

Verse 21. Ver. 21. *That your days may be multiplied, and the  
 days of your Children, in the Land which the LORD  
 swore unto your Fathers to give them.* ] Nothing is  
 wont to move Men more, than Love to themselves,  
 and Love to their Children, whom they Love next  
 to themselves.

*As the days of Heaven upon the Earth.* ] As long  
 as this World shall last. Which the *Psalmist*, speak-  
 ing of *David*, expresses in this manner, *His Seed shall  
 endure for ever, and his Throne as the days of Heaven,*  
*LXXXIX Psal. 29.* Which doth not signifie absolute-  
 ly for ever, but a long time: For thus *Baruch* says,  
 the *Jews* in *Babylon* were commanded to pray for the  
 Life of *Nebuchadnezzar*, and the Life of *Balthasar* his  
 Son, *ἵνα ὡς αἱ ἡμέραι αὐτοῦ ὡς αἱ ἡμέραι τοῦ οὐρανοῦ ᾖ  
 τῆς γῆς*, that their days might be as the days of Heaven  
 upon Earth. Which is the very Phrase of *Moses* here  
 in this place, importing a very long Life. And such  
 Hyperbolical Expressions every one knows are used by  
 the Heathen; particularly by *Virgil. Æneid. 1.*

—Con-

—Convexa polus dum sidera pascet.

Ver. 22. *For if ye shall diligently keep all these Com- Verse 22.*  
*mandments, &c.]* To love the LORD your God.  
This is still made the Condition of all their Happi-  
ness. See v. 13. & X. 20.

*To walk in all his ways.]* In observance of his Laws,  
which was the Fruit of true love to him.

*And to cleave unto him.]* So as to serve no other  
God, but to persevere in the Worship of the LORD  
their God alone. The Jews make this ~~one~~ of the  
DCXIII. Precepts of the Law (as they count them)  
distinct by it self: but they interpret it foolishly;  
of *sticking to the CABALA of their wise Men*, where-  
by they fancy themselves united unto God.

Ver. 23. *Then will the LORD drive out all these Verse 23.*  
*Nations from before you.]* As he had often promised,  
VII. 23. XXIII Exod. 27.

*And ye shall possess Nations greater and mightier*  
*than your selves.]* VII. 1.

Ver. 24. *Every place wherein the soles of your feet Verse 24.*  
*shall tread, shall be yours.]* That is, every place of  
the promised Land; as it is explained in the next  
words.

*From the Wilderness.]* Viz. of *Sin*, which was on  
the South of Canaan.

*And Lebanon.]* Which was its Bounds on the  
North.

*From the River, the River Euphrates.]* Which was  
the Eastern Limits; when in the days of *Solomon*  
their Empire reached hither; according to the Pro-  
mise unto *Abraham* in XV Gen. 18.

Chapter *Even unto the uttermost Sea shall your Coast be.*  
 XI. Which is now called the *Mediterranean*, or the *Mid-*  
 land Sea: which bounded it on the West. See  
 XXXIV Numb. 6. where it is called the *Great Sea*:  
 and in that Chapter the Bounds of their Country round  
 about are described.

Verse 25. Ver. 25. *There shall no Man be able to stand before you.*] See VII. 24.

*For the LORD your God shall lay the fear of you, and the dread of you, upon all the Land that ye shall tread upon, as he hath said unto you.*] For God had promised to terrifie the Inhabitants of *Canaan*, and take away their Courage, XXIII Exod. 27. And accordingly the Spies whom *Joshua* sent, brought him an account of the great Consternation wherein the whole Country was, when they were about to enter into it. II *Josh.* 9, 24.

Verse 26. Ver. 26. *Behold, I set before you this day a Blessing and a Curse.*] That is, he proposed them to their choice.

Verse 27. Ver. 27. *A Blessing, if you obey the Commandments of the LORD your God, which I command you this day.*] Which he more largely explains XXVIII. 2, 3, 4, &c.

Verse 28. Ver. 28. *And a Curse, if ye will not obey the Commandment of the LORD your God.*] Which is also more particularly laid before them, XXVIII. 15, 16, 17, &c. The whole Historical Part of the Old Testament witnesses the Truth of this, that God blessed or cursed them, according as they observed or broke his Laws. And if the People of *Israel* had diligently marked, considered, and laid to heart, that their Happiness or Misery, were always correspondent to their good and bad Behaviour towards God; it would have

have confirmed their Belief of their Law, as much as if they had seen all the Miracles done before their Fore-fathers; and supplied the want or the rarity of them in after Ages. Nay, this would have done more than all the Miracles did, which were forgotten in a short time: whereas their own daily Experience of the happy Fruits of Obedience, and the Mischief of Disobedience, would have seated these Truths unto their Conscience.

*But turn aside out of the way which I command you this day, to go after other gods which ye have not known.]* It was not every sin that turned God's favour from them; but their Idolatry and Apostacy from him: against which he principally warns them, throughout all these Chapters, IV. 3, 4, 15, 16, 23. V. 32. VI. 4, 14. VII. 4, 5, 25. VIII. 19. IX. 12. X. 20.

Ver. 29. *And it shall come to pass, when the Lord thy God hath brought thee into the Land, whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal.]* To quicken them unto a strict care in their Obedience, Blessings and Cursings were to be pronounced with great Solemnity, at their first entrance into the Land of Canaan; as is more fully ordered XXVII. 11, 12, &c. and performed by Joshua, VIII. 33, 34, 35. And Moses seems to enjoin them the like Solemnity every Seventh Year, XXXI. 10, 11, 12, 13.

Ver. 30. *Are they not on the other side Jordan.]* Verse 30. With respect to the place where Moses now was, the Mountains he mentions were on the other side of Jordan, in the Land of Canaan. In which they had no sooner got footing, but Joshua took care to execute this Command: that their hearts might be possessed with a sence upon what terms they were to enjoy

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joy it. And he describes the places so particularly, that they might be sure to know them.

*By the way where the Sun goeth down.* ] On that side, which inclined to the West.

*In the Land of the Canaanites.* ] The People particularly so called, who were one of the Seven Nations : Some of which lived here in the East, and others near the Mid-land Sea. As I have observed upon XV Gen. 21.

*Which dwell in the Champian over against Gilgal.* ] Some think these Mountains were at such a considerable distance from Gilgal, that they cannot be said to be *over against Gilgal*; because this Phrase signifies them not to be far off one from the other. And therefore they translate these words, *looking towards Gilgal*. But it is not said, that the Mountains were over against Gilgal: but the dwelling of the *Canaanites* (in whose Country these Mountains were) was over against it.

*Beside the Plain of Moreh.* ] Of which mention is made XII Gen. 6. Where the *Canaanites* are also mentioned, as in that Land, when *Abraham* came into it. Which suggests to us, that these Blessings were pronounced in that very place where *Abraham* anciently dwelt, and where he worshipped God, who there appeared to him.

Verse 31. Ver. 31. *For ye shall pass over Jordan to go in to possess the Land, which the LORD your God giveth you, and ye shall possess it, and dwell therein.* ] He would have them be as careful in this Matter, as it was certain that they should shortly go over *Jordan*, to take possession of the Country which God was about to bestow on them. Which he assures them they should get possession of, and settle themselves therein.

Ver.



Ver. 32. *And ye shall observe to do all the Statutes and Judgments which I set before you this day.* ] But then do not forget what I have so often said to you ; which he thought he could not inculcate enough. See Verse 32. IV. 40. V. 32. VI. 1. VII. 11. VIII. 1, &c.

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C H A P. XII.

Verse 1. **T**hese are the Statutes and Judgments which ye shall observe to do, in the Land which the LORD God of thy Fathers giveth thee to possess, &c.] Now, I suppose, he begins a new Exhortation: which he made to them, at some small distance from the former. And he enters upon it with the same words, which he used before, VI. 1. IX. 1. which could not be too often repeated ; considering the great proneness of the People to neglect their Duty.

Ver. 2. *Ye shall utterly destroy all the places where- in the Nations which ye shall possess, served their gods.* ] So that no Opinion should be left of their being Sacred Places, by any Relick or Memorial of the old Idolatry remaining there. It was not sufficient that the Gods which the Seven Nations worshipped were abolished ; but the very places also where they were worshipped, were to be made common, and employed to other uses.

*Upon the Mountains, and upon the Hills, and under every green Tree.* ] These were the places where the ancient Heathen chose to worship their Gods ; imagining their Sacrifices were more acceptable upon

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Mountains than in Valleys. *Lucian* himself gives this Reason for it, Because Men were then nearer to the Gods, and so more easily obtained Audience: *Ὅτι τῶν δ' ἑσθλῶν ἀσχεδὺν ἐπαίεον οἱ θεοί.* And *Tacitus* saith the same in the last of his *Annals*. *Demons* also were wont to haunt Woods and shady places, and there appear to Men: And were thought also to be the Presidents of Mountains; others of Woods and Forrests. And accordingly the Heathen erected Altars to them in these and such like places; particularly under great Oaks, which were held Sacred Places, where their gods were thought to have a peculiar power. By this Law therefore God intended to root out this Superstition; and commanded his Tabernacle to be built low and humble. And though afterward the Temple was set upon an Hill, there was only one, and no more: and therefore it could not be thought to be out of any Opinion that an Hill was more Sacred than another place.

*And under every green Tree.*] Nothing can illustrate these words more, than what *Pliny* saith in the Twelfth Book of his *Natural History*, concerning Trees: which thus begins; *Hæc fuere Numinum Tempia, &c.* 'These were the Temples of the gods; and even now the simple People, after the ancient Rites, dedicate to god such Trees as excel the rest. Nor do we more adore the Images glittering with Gold and Ivory, *quàm lucos, & in iis silentia ipsa*, than we do the Groves, and the solemn Silence therein. And then he reckons what Trees were peculiarly sacred to *Jupiter*, *Apollo*, *Minerva*, &c. concluding that several of their gods, such as the *Sylvani*, *Fauni*, and some of their *Nymphs*, had their Names from the Woods. This was a thing so notorious, that in their  
most

most Sacred Solemnities, they were wont to present the gods whom they worshipped, with a Crown or Garland made of the Boughs and Leaves of such Trees, in which they were thought to delight: As to *Jupiter*, a Crown of Oak; to *Apollo* of Laurel; to *Minerva* of Olive; to *Venus* of Myrtle; to *Bacchus* of Ivy; to *Rhea*, *Pan*, *Neptune* and *Vulcan* of Pine, &c. See *Ezek. Spanhemius* upon *Callimachus* his Hymn to *Diana*, vers. 200.

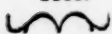
Ver. 3. *And ye shall overthrow their Altars, and break Verse 3.*  
their Pillars, and burn their Groves with fire, and ye shall hew down the graven Images of their Gods.]

See VII. 5. and XXVI Lev. 1. He mentions all these so particularly, because this is the very foundation and hinge of the Law (as *Maimonides* speaks) that all Opinion of the Sanctity of such things should be blotted out of Mens hearts, and the memory of them extinguished, *More Nevochim* P. III. Cap. XXIX. where he reckons abundance of things of this kind, which were among the old Idolaters called *Zabij*.

*And destroy the Names of them out of that place.*] From this and such like places, the Jews have framed this Affirmative Precept, That the Gentile Idolatry is by all means to be destroyed. For these Nations having forfeited their Land by their abominable wickedness, and God having bestowed it upon the *Israelites* (whom he took for his peculiar People, and among whom he dwelt, and therefore calls this his Land, See VII. 6.) He, as the King of the Country, might enjoin what Orders he pleased to have observed. And it was of the highest concernment, that there should not be the least footstep of the old Idolatry left in the Country: but that he who was the Lord of it, and the LORD of Heaven and Earth, should.

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should be alone acknowledged and worshipped. And there was greater Reason for this, than at first sight may be imagined: For as the Host of Heaven was worshipped, as the glorious Bodies wherein their gods inhabited, (which was the Notion of the best of the Heathen for this Worship) so their *Demons* were supposed to dwell in the *Images* and *Pillars* which for that end were erected to them. The Sovereign Cælestial Gods being worshipped in the Sun, Moon and Stars, wherein they were thought to dwell: and these petty Deities, the *Demons* were worshipped in Images and Columns; which were made for them, and for no other Deities: as our Mr. Mede observes, P. I. pag. 778.

Verse 4.

Ver. 4. *Ye shall not do so unto the LORD your God.*] That is, not serve him upon the Mountains, nor in Groves, nor under green Trees. Which appears to be the sense, both from the foregoing words, v. 2, 3, and from the following opposition in the next Verse. And it is very probable, that during their continuance in the Wilderness, none Sacrificed in High Places, but offered all at the Door of the Tabernacle, which was not far from them. When they came into *Canaan*, and were many of them at a distance from the Tabernacle, they did Sacrifice in High Places; and we do not find them reprov'd for it, while they worshipped the LORD alone, and had Priests who officiated there, and in other places, according to the Precepts of the Law. But when the Temple was built, and the Ark of God's Presence no longer removed from place to place, the Prophets required them not to Sacrifice any longer in High Places, nor any where else, but only at the Temple. And they blamed even good Kings for not taking away the High

High Places ; though no Sacrifices were offered upon them to any strange god, but to the true God alone. Which Connivance proved, in time, a great Mischief ; for here they first began to worship strange gods ; the *Israelites* being very prone to chuse Mountains, and such shady places (as the rest of the World did ) wherein to set up their Images, 2 *Kings* XVII. 10, 11. XX *Ezek.* 28. IV *Hosea* 13.

Ver. 5. *But unto the place which the LORD your God shall chuse out of all your Tribes.* ] Unto one certain place which God intended to set apart : unto which all the Tribes should resort, as the only place where they might Sacrifice. By which means the Notion of the Unity of God was preserved, and his Worship kept pure and sincere, as long as they kept to this one place, where the Priests of God constantly attended, to see his Service rightly performed.

*To put his Name there.* ] By the Name of God is meant God himself, (as to call upon his Name, is to call upon him) and therefore the Sence is, where he would make his dwelling place, by settling the Ark, and the Cloud of Glory there, which was the Token of his Presence. This place at first seems to have been *Mizpeh*, and afterward *Shiloh*. And when that was destroyed, the Ark removed to several places (*Kirjath-jearim*, *Mizpeh*, *Gilgal*, *Nob*, *Gibeon*, the House of *Obed-Edom*) till at last it settled at *Jerusalem*. Where, when the Temple was built, God saith to *Solomon*, *I have chosen this place to my self, for an House of Sacrifice*, 2 *Chron.* VII. 12. Which is the plain sence of these words, *Chuse a place to put his Name there.*

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*Even unto his Habitation shall ye seek, and thither thou shalt come.]* This explains what he means by the place where he would put his Name, viz. the place where his Sanctuary was settled, which was his Habitation; where he placed his Majesty (as *Onkelos* paraphrases) that all might repair thither, to seek his Grace and Favour.

Verse 6.

Ver. 6. *And thither ye shall bring your Burnt-offerings, and your Sacrifices,]* By *Sacrifices*, as distinct from *Burnt-offerings*, must be meant their *Sin-offerings* and *Peace-offerings*. And the latter of these, were sometimes for Mercies received, and sometimes Free-will-offerings, or Vows, as we read in VII *Lev.* 12, 16. Which if they had been bound, as oft as there was occasion, to bring to one certain place (*Jerusalem* suppose) though they were at never so great a distance from it, it would have been an intolerable expence to devout People. And therefore the Jews think the meaning is, that they were bound to these Sacrifices, either for Offences committed, or for Mercies received, &c. at the next Feast at the farthest; and not to defer them beyond that time. See Dr. *Lightfoot* in his *Temple Service*, p. 99, 100. of the first Edition.

*And your Tithes.]* Not those which were to be paid to the *Levites*, or by them to the *Priests*: but another Tythe which was to be set aside after that to the *Levites* was paid, and employed as is directed, XIV. 22, 23, &c. See here below v. 17.

*And Heave-offerings of your hand.]* The *First-fruits*, as the LXX. and Vulgar Latine rightly translate it, viz. of Corn, and Wine and Oil, and other Fruits of the Earth. Which are called the *Heave-offerings of their hand*, because they brought them in their



their own hand ; and having heaved them up to the LORD, they gave them to the Priests. See XVIII Numb. 11, 12. and XVIII Dent. 4. XXVI. 4, 10.

*And your Vows, and your Free-will-offerings.]* Which were comprehended before under the Name of *Sacrifices* ; but here more particularly expressed, to signify, That though they might chuse whether they would offer them or no, or whether they would vow them, yet they could not chuse the place where they should be offered, (if they vowed, or were disposed to it) but must be determined by this Law.

*And the Firstlings of your Herds, and of your Flocks.]* This shows that the *Heave-offerings of their hand*, comprehend only the First-fruits of the Earth : besides which, these *Firstlings* also belonged to the Priests, XVIII Numb. 15, 16, 17.

Ver. 7. *And there ye shall eat.]* Their part of the Verse 7. things before-mentioned : the People being wont, in ancient time, before the Law of *Moses*, to feast upon part of the Sacrifices of *Peace-offerings* ; as appears from XVIII Exod. 12. XXXIV. 13, 14.

*Before the LORD your God.]* Not in the Tabernacle, or Temple, where only the Priests might eat the most holy things, which were peculiarly theirs, (XVIII Numb. 10.) but in some place very near to the Sanctuary. It being the custom of other People (and perhaps before the time of *Moses*) to feast with their gods in their very Temples, or near their Altars ; according to that of the Apostle, I Corinth. VIII. 10. Therefore God entertained his People also, at his own House ; commanding them here, and in other places, to eat their Sacrifices *before him*, at his Sanctuary, and no where else : that is, in some place adjacent to the Sanctuary. Whereby they

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declared that they had communion with him, and not with Idols, by partaking with him at his Table, that is, his Altar. For there could be no need of their eating there, but only to signifie this, and to secure them in his Religion by feasting in his Presence, and thereby owning themselves to belong to him. This is repeated very often in this Book, v. 18. of this Chapter; XIV. 23, 26. XV. 20. XVI. 5. but especially XXVII. 6, 7. where they are required, before the Temple was built, to eat their Sacrifices near the Altar, which was erected after they came over *Jordan*. This being a Profession of the True Religion, to eat at God's Altar; as to eat of things sacrificed to Idols, was to profess the Heathenish Religion. So all have understood it, as *Elmenhorstius* hath shown from a great heap of Authors, in his *Annot. ad Minutium Felicem*, Fol. LXIX.

*And ye shall rejoyce in all that ye put your hand unto, ye and your Households, wherewith the LORD thy God hath blessed thee.* ] This signifies either that they should rejoyce at these Feasts, in the Goodness of God, who had blessed the Labour of their Hands, (of which the Tithe they brought thither was a Fruit) or that, doing thus, God would bless all their future Labours, and make them and their Families prosper, and take comfort in all their Enjoyments.

Verse 8.

Ver. 8. *Ye shall not do after all the things that ye do here this day.* ] This doth not signifie, as if there was no Civil Government, or that the Courts of Justice did not sit, and execute Judgment between Man and Man: but relates to the place of offering Sacrifice, (as Mr. *Selden* observes, *Lib. II. de Synedr. Cap. XV. n. IV.*) which, in their wandring condition, they did not so strictly observe, as God expected when they

they came to be settled. Our Learned Dr. *Spencer* thinks it relates also to other old Customs, which were rather childish than prophane; and therefore tolerated by God for the present. To which he thinks those words of *St. Paul* have respect, XIII *Acts* 18. Many things also perhaps they omitted, which they could not, or did not observe in the Wilderness; as their New Moons, and other Solemn Days; with several Rites of Purification and Cleansing prescribed by the Law of *Moses*.

*Every Man whatsoever is right in his own eyes.*] This doth not import that there was no good order kept among them; or that they were left at liberty to Sacrifice where they pleased: but that in such an uncertain state, when they were removing from place to place, many took the liberty in such matters, to do as they thought good.

Ver. 9. *For ye are not yet come to the rest.*] This Verse 9. explains what goes before, and gives the Reason why God connived at some Irregularities, because they were not fixed to a place, but uncertain when they should have the sign to pack up their Goods, and be gone to another station.

*To the Inheritance which the LORD your God giveth you.*] Where they were to abide, as long as they observed God's Commands.

Ver. 10. *And when ye go over Jordan, and dwell in the Land which the LORD your God giveth you to inherit.*] When their Condition was altered for the better, God expected that they should be so too.

*And when he giveth you rest from all your Enemies round about, so that ye dwell in safety.*] This intimates, that the fear they were in, while they wandered in the Wilderness, of the IncurSIONS of their

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Enemies, might make them sometimes offer Sacrifice where they ought not, and commit other Disorders.

## Verse II.

Ver. II. *Then there shall be a place which the LORD your God shall chuse, to cause his Name to dwell there.* ] God was not pleased ( as *Maimonides* observes ) to declare any where in the Law, where this place should be: But, though he often determines them to one place, (*v.* 26. XIV. 23. XVI. 6.) yet he leaves the place undetermined. Which he imagines might be, for these *three* Reasons: *First*, Lest the Gentiles should get possession of it, and make War upon that account; thinking that this place was the end of the Law (as he speaks.) And *secondly*, lest they in whose hands it was, should do all they could to destroy it. And *thirdly* (which is the truest Reason) lest every Tribe should desire to have it in their Lot, and Strife should arise among them about it. *More Nevochim*, P. III. Cap. XLV.

*Thither shall ye bring all that I command you, your Burnt-offerings, your Sacrifices, &c.* ] All that he mentioned before, *v.* 6. This may seem an heavy imposition, that they might not offer them in any place, and at any time: but *Maimonides* makes this wise Reflection upon it; 'That God intended to teach 'them, not to have so high an Opinion of Sacrifices, 'as of Prayers and Deprecations, and such like parts 'of Divine Worship, (*viz.* acknowledging his Goodness, Praising him, and giving him Thanks) which 'are the Things God mainly intends, and may be offered every where. Whereas Sacrifices are not of 'that account with him; which made him limit them 'to one place where he should appoint them to be 'offered; and not suffer any but one certain Family 'to

‘to discharge this Office. These and such like things were to diminish the value of Sacrifices: for which reason the Prophets often reprehend Men for their too great diligence and zeal in bringing Sacrifices; of which God had no need, and did not principally intend as the Worship he delighted in. For which he cites 1 Sam. XV. 22. 1 Isa. 11. VII Jerem. 22. Sacrifices being appointed, and one place for them; not for any good in themselves, but only that all Idolatry might be abolished, and the belief of the Unity of God preserved, *More Nevochim* P. III. Cap. XXXII.

*All your choice Vows.*] In the Hebrew the words are, as our Margin notes, *The choice of your Vows*. So their *Peace-offerings*, which were Vows, were called; because they were to be select out of those Creatures which were perfect, and without the least defect. Whereas those Creatures which had something superfluous, or lacking in any part, might be accepted for a *Free-will-offering*, which a Man was not bound to make, but brought it meerly out of good will. So we read expresly in XXII *Levit.* 23.

Ver. 12. *And ye shall rejoyce before the LORD your God, ye and your Sons, and your Daughters, and your Men-servants, and your Maid-servants.*] The whole Verse 12. Family was to feast with God, and one with another: whereby brotherly Love and Friendship was increased and strengthened, by their meeting and eating together at one place. And nothing is more joyful, than to see Brethren dwell together in Unity. See v. 7.

*And the Levite that is within your Gates, forasmuch as he hath no part nor inheritance with you.*] See X. 9. This whole Tribe (as Maimonides well notes) being devoted

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devoted to the Divine Service, and the Study of the Law, neither minded ploughing nor sowing, but were wholly consecrated unto God. And therefore we find them very commonly reckoned among the *Strangers*, the *Fatherless*, and the *Widows*; because they had no certain Possessions: which made it the more reasonable they should constantly be entertained at these Feasts, which were kept at God's House, *More Nevochim* P. III. Cap. XXXI.

## Verse 13.

Ver. 13. *Take heed to thy self, that thou offer not thy Burnt-offerings.*] Under *Burnt-offerings* are comprehended all the other Offerings before-mentioned; for these were the chief, and the most usual; and it they might not be offered, but at a certain place, much less might any other, as every body might understand, without repeating them all again.

*In every place that thou seest.*] To be beautiful, lovely, and inviting, by its situation, and shady Trees, and Fountains, &c. Such as are mentioned v. 2. Which the Gentiles chose, perhaps, wherein to Sacrifice, because they were more delightful or solemn than other. Whence *Ezekiel*, VI. 3. mentions *Rivers* and *Valleys* (together with Mountains) where there were fine Pastures, and Springs of Water; which were so pleasant and refreshing in those Countries, that they fancied the gods delighted in them. So *St. Hierom* notes upon VII *Jerem.* that this Gentile Error, *omnes provincias occupavit*, &c. spread it self in all parts of the World, That they should offer their Sacrifices *at the heads of Fountains and delightful Groves*.

## Verse 14.

Ver. 14. *But in the place which the LORD shall chuse, in one of thy Tribes, there shalt thou offer thy Burnt-offerings.*] This he had said before, v. 5, 6, 11. but



but repeats it again, because of the great importance of it, to prevent all strange Worship. *Elijah* indeed offered upon Mount *Carmel*, after the Temple was built, but it was by a Prophetical Inspiration: and if any one at that time had askt him, if they might take that liberty, he would have answered, by no means; but he that offers out of *Jerusalem* shall be cut off, (XVII *Levit.* 4.) As for what I do now, it is an extraordinary Case, to convince the lying Prophets of *Baal*, &c. Thus *Maimonides* in *Geder Zeraim*.

*And there thou shalt do all that I command thee. ]* Bring their Tithes and First-fruits before-mentioned, v. 6. and eat and rejoyce before the LORD, v. 7.

Ver. 15. *Notwithstanding, thou mayest kill and eat* Verse 15. *flesh. ]* For common Food.

*In all thy Gates. ]* In any City, Town, or House. While they were in the Wilderness indeed, they might not kill their Beasts, but only at the Door of the Tabernacle; and consequently they eat nothing but *Peace-offerings*, which had been first presented unto God, and part of them burnt at his Altar, XVII *Levit.* 3, 4, &c. But when they went into *Canaan*, they were freely indulged to kill their Beasts in any place, without bringing any part of them to the Altar.

*Whatsoever thy Soul lusteth after. ]* Of all sorts of Creatures, not prohibited in the XI<sup>th</sup> of *Leviticus*.

*According to the Blessings of the LORD thy God, which he hath given thee. ]* Suitable to every Man's Estate and Condition.

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*The unclean and the clean may eat thereof.]* They who were under any Legal Uncleanneſs might not eat of the Sacrifices : but of common Food, at their ordinary Tables, they might as well as others.

*As of the Roe-buck, and as of the Hart.]* He inſtances in theſe, becauſe there was great plenty of them in that Country ; as *Ælian* obſerves in the end of his *ſiſth* Book. Where he ſaith they were *ἐν περὶ-  
στοῖς ὄρεσιν*, in the higheſt Mountains of *Amanus*, *Libanus*, and *Carmel*. Theſe Creatures might not be ſacrificed to God : but they might eat of others, which were uſed in Sacrifice, (Sheep, Goats, Oxen) as freely as of theſe which were not.

Verſe 16. Ver. 16. *Only ye ſhall not eat the Blood.]* But of the Blood of thoſe Creatures they might no more eat, than of thoſe that were ſacrificed at the Altar. But as there, it was to be ſprinkled upon the Altar, and then poured out at the foot of it ; ſo here it was to be poured on the Earth.

*Ye ſhall pour it upon the Earth as water.]* So that it might ſink into the Ground and diſappear, as Water doth when it is poured on the Earth. Which is ſo ſtrictly enjoyned, though it was not the Blood of an Oblation, to prevent thoſe Superſtitious which were exerciſed by the old Idolaters, about the Blood of their Sacrifices. In which they thought their *Dæmons* delighted, and by eating of which they hoped to have Communion with them ; as *Maimonides* obſerves in his *More Nevochim* P. III. Cap. XLVI.

Verſe 17. Ver. 17. *Thou mayeſt not eat within thy Gates.]* In their own private Habitations.

*The Tithe of thy Corn, or of thy Wine, or of thy Oil.]* This cannot be meant of the *Tithe* paid to the *Levites*, which the People might not eat any where, being appropriated

appropriated to the *Levites* alone. He speaking therefore of a Tithe which the People might eat, though not at home, yet in the place where the Sanctuary was: it must be meant of that which the Hebrews call the *second Tithe*, which was set out after that to the *Levites* was paid. Concerning which he speaks XIV. 22, 23, &c.

[Or the *firstlings of the Herds, or of thy Flock.*] These were entirely the Priests Portion, by an express Law, XVIII *Numb.* 15, 17, 18. and therefore could not lawfully be eaten by the People, either at home, or at the Sanctuary. Which makes it necessary to understand this of some other *Firstlings*: and it is not improbable that it is meant of the Females which opened the Womb. For the Males only were the LORD's (as appears from XIII *Exodus*, and other places) who gave them to his Priests: but he would have the First-born Females also to be in some sort Sacred, by requiring them to be eaten at his Sanctuary, where his Priests had their share of them. For I see no ground to think that as there was a *secondary Tithe*, so there was a *secondary Firstling* set apart by every Man to this use.

[Nor any of thy Vows which thou vowest, &c.] All such things were also wholly the LORD's, XXVII *Levit.* 28. and given by him to his Priests, XVIII *Numb.* 14. But that is only to be understood of what was vowed to God absolutely, without mentioning any particular use to which it was designed. Besides which, they might vow what they pleased to be spent in Solemn Feasts, with the Levites, the Widows, the Fatherless, and other poor People: and of such *Moses* here speaks.

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*Or Heave-offerings of thine hand. ]* These were First-fruits of Corn, Wine and Oil, as I said upon v. 6. which were also the Priests Portion, XVIII Numb. 12. Therefore this can be meant of no other First-fruits, but such as Men freely offered, without any obligation to it, to be spent in this fashion; for he was speaking before of such kind of things. Unless we will understand this of the First-fruits of young Trees, which might not be eaten in three Years after they were planted; but in the fourth Year were to be holy, to praise the LORD withal, XIX Levit. 24. which, as Josephus saith, were spent in these Sacred Feasts. See there.

Verse 18. Ver. 18. *But thou must eat them before the LORD thy God, in the place which the LORD thy God shall chuse, thou and thy Son and thy Daughter, &c.]* See before v. 11, 12.

Verse 19. Ver. 19. *Take heed to thy self, that thou forsake not the Levite as long as thou livest upon the Earth.]* He gives this Caution, lest Covetousness should make them defraud the Levites of their Tithes, and not let them have convenient Habitations; or prophane-ness make them not invite them to the Sacred Feasts before spoken of. This is repeated XIV. 27. And in this the Jews were so careful, that when there was such increase of the Levites that their Cities could not contain them, they assigned them more than were given them at first: For Joshua gave them only XLVIII. but before the Captivity of Babylon they had XX. more added to them, as appears from 1 Chron. VI. 65, 66, &c. where, after the mention of the old Number, there is an account given of XX. more added to them out of several Tribes. For though they could not enlarge the Bounds prescribed to their Cities;

ties; yet as the number of *Levites* increased, they might give them new Cities. And so they did, that they might not be straitned in their Dwellings among them.

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Ver. 20. *When the LORD thy God shall enlarge thy Border.*] That is, when he had brought them out of this Wilderness, where they were incamped round about the Tabernacle, into a spacious Country, where they might live far distant from it.

*As the LORD hath promised thee.*] Which he promised to enlarge, even as far as *Euphrates*, if they were obedient to him, XV Gen. 18.

*(And thou shalt say, I will eat flesh.)* Have a desire to eat it.

*Because thy Soul longeth to eat flesh.*] There were several sorts of Flesh, that were lawful to be eaten, which they could not have in the Wilderness; and therefore might be supposed to desire them very much, when they came into *Canaan*, which abounded with them. And besides, they would have more plenty of such Cattle, as they now had; which might incline them to keep greater Tables.

*Thou mayest eat flesh whatsoever thy Soul lusteth after.*] This was said before, v. 15. and now repeated, with all the rest that belongs to this matter; to let them see God did not intend to abridge them too much of their liberty. For though they might not eat the Tithe of their Corn, Wine and Oil (and the rest mentioned v. 17.) at their own home; because they were holy things, and therefore to be eaten only in one certain place where God's Sanctuary was: yet all sorts of Flesh, used at their private Tables, he now gives them leave to kill any where, without bringing it to the Tabernacle, and offering the Blood at the

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Altar, as they were tied to do while they were in the Wilderness, XVII Lev. 3, 4, &c. For then the Tabernacle was very near to every one of them; but when *their Border was enlarged*, it must needs be at so great a distance from some of them, that it would have been too heavy a Burden to oblige them to kill every thing they eat at the Tabernacle; and therefore he dispenses with it.

Verse 21. Ver. 21. *If the place, &c.*] The Particle *Chi* may better be translated here *because*; which makes these words a reason of the Allowance given in the foregoing Verse, *Because the place which the LORD thy God hath chose to put his Name there, is too far from thee, thou mayest kill, &c.*

*Of thy Herd, and of thy Flock.*] Such Creatures as are now allowed for Sacrifice; Oxen, Sheep, Lambs and Goats.

*Which the LORD hath given thee.*] For Food as well as other uses.

*As I have commanded thee.*] Given thee leave to eat at home, without carrying them to the Tabernacle: So it follows, *And thou shalt eat in thy Gates whatsoever thy Soul lusteth after: i. e.* All manner of things, of which there was great variety, not prohibited by this Law.

Verse 22. Ver. 22. *Even as the Roe-buck and the Hart is eaten, so mayest thou eat them.*] Which were Creatures not allowed to be offered to God in Sacrifice, (See v. 15.) and therefore they might less doubt to eat of them, than of such as were peculiarly appointed for that use. From which they might possibly have thought, that out of Reverence to God they should abstain; but are here satisfied they might as freely eat of them, as of the other.



*The clean and the unclean shall eat of them alike.*] Whereas while they were in the Wilderness, only such as were clean might eat Flesh, because it was sanctified by being killed at the Altar: now all are indulged the same liberty; whether *they were removed from holy things* (as the *Hiernsalem Targum* expresses it) or were pure to use them, both might eat flesh alike.

Ver. 23. *Only be sure that thou eat not the Blood.*] Verse 23. Take great care, as the word signifies in the Hebrew (which is, *be strong*) use thy utmost diligence to prevent this.

*For the blood is the life, and thou mayest not eat the life with the flesh.*] See what I have noted upon IX Gen. 4. XVII Lev. 11, 14.

Ver. 24. *Thou shalt not eat it, thou shalt pour it out upon the earth as water.*] Verse 24. Since they could not pour it out at the Altar, where no body could meddle with it, they were to pour it out on the Earth, that it might sink into it. Or, as the Law required in *Leviticus* (XVII. 13.) cover it with Dust, that the Cattle might not lick it up. Or the meaning may be, Pour it as a common thing (which *Water* is) without any religious Rite used about it.

Ver. 25. *Thou shalt not eat of it.*] This is repeated here so often, as it is also in the XVII<sup>th</sup> of *Leviticus*, to shew the weightiness of this Command.

*That it may go well with thee, and with thy Children after thee, when thou shalt do that which is right in the sight of the LORD.*] When they neither followed the Idolatrous Customs which the Gentiles used about the Blood; nor prophanelly meddled with that which was peculiar to God, when it was offered at the Altar. Which was the great reason, why they were prohibited to eat Blood.

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Ver. 26. *Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall chuse.]* Only he would have them not to forget that the things mentioned (v. 17.) they were not to eat at home, but at the House of God, though it was never so far distant from them.

Verse 27. Ver. 27. *And thou shalt offer thy Burnt-offerings, the Flesh and the Blood, upon the Altar of the LORD thy God.]* No Sacrifices were to be offered any where but at the Sanctuary, as he had said before v. 6. and now reminds them of it, that they might observe it, and do accordingly.

*And the Blood of thy Sacrifices shall be poured out upon the Altar of the LORD thy God.]* All their Peace-offerings, as well as others, were to be there offered, and their Blood poured on the Altar, as a holy thing: whereas the Blood of those Creatures they killed at home, was poured out, as a common thing, like Water.

*And thou shalt eat the Flesh.]* After God and his Priests had their parts.

Verse 28. Ver. 28. *Observe and hear all these words which I command thee, that it may go well with thee, and with thy Children after thee for ever.]* This was the great Commandment, to serve God alone: and the observance of it was the great Condition upon which all their Happiness depended. Which makes him again press their care in this matter.

*When thou doest that which is good and right in the sight of the LORD thy God.]* Pleased God, by a strict obedience to this Precept.

Verse 29. Ver. 29. *And when the LORD thy God shall cut off the Nations from before thee, whither thou goest to possess them, &c.]* See IX. 1.

Ver.

Ver. 30. *Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee.*] It is plain from hence, that in this Chapter, as well as the foregoing, he is still endeavouring to secure them from the Idolatrous Customs of the Country which they went to possess. Which is the ground of the following Prohibition; about which he could not say too much, they being so prone to Idolatry, and the danger they incurred thereby so exceeding great. There are some of the Jews, who think that by *following them*, is meant, following their Fashions in their Clothes, and in their Ornaments, (as it is explained in the Book *Siphri*) which might intice them to imitate their Religious Rites, which, it appears by the next words, are principally intended.

*After that they be destroyed from before thee.*] It was the most unaccountable folly to worship the gods of those Nations, whom they saw expelled their Country for their Idolatries.

*And that thou enquire not after their gods.*] They were not so much as to ask what gods they worshipped.

*Saying, How did these Nations serve their gods?*] Nor endeavour to know the manner of their Worship. Which was very different, as *Maimonides* observes, according as their gods differed one from another; for that sort of Worship which was acceptable to one god, might not be given to another. As they uncovered themselves (if we may believe him) before *Baal-peor*; and threw a Stone to *Mercury*. See his Tract concerning the *Worship of the Planets*, Cap. III. Sect. 2, &c. and *Dionys. Vossius* his Annotations there. Where he resolves, that if they uncovered themselves

to

Chapter to *Mercury*, or threw a Stone to *Baal-peor*, it was  
 XII. not Idolatry, because not their proper Worship.  
 Which is a foolish Opinion; for they were not to  
 use any of their Religious Rites, no more than to  
 offer Sacrifice, burn Incense, or bow down to any  
 of their Idols, which he acknowledges was Idolatry.  
 In short, if they gave the Idol the Worship proper  
 to him, or that Worship which was proper to the  
 true God, he acknowledges they were guilty.

*Even so will I do likewise.*] Though Men only re-  
 solved to do it, yet they were guilty of committing  
 this Sin. The *Jews* indeed make no great account of  
 sins committed in the heart, yet in this Case they are  
 very strict, having framed this Maxim, as *R. Levi*  
*Barcelonita* observes, *Præcept. CCXXVI.* which their  
*Rabbins* industriously inculcate into their Scholars,  
 That the blessed God imputes no thought of any Trans-  
 gression to an Israelite, as if it were the fact it self,  
 except only the thought of Idolatry, which is imputed to a  
 Man, as if he had committed Idolatry. Now it was  
 a reasonable Presumption, that he who enquired how  
 the People of *Canaan* worshipped their gods, intend-  
 ed at least to worship the God of *Israel*, as they did  
 those Idols: And this gave too much cause to sus-  
 pect, that he had an inclination to worship their I-  
 dols instead of God. For otherwise he would have  
 rested content with that way of worshipping God,  
 which the Law had prescribed. Whereupon the *Jews*  
 have determined (as our *Mr. Thorndike* hath obser-  
 ved) that there are four Ceremonies, which whoso-  
 ever performs to any thing but to God alone, must  
 be understood to worship it for God; which are  
*Sacrificing, Burning Incense, Pouring out Drink-offerings,*  
*and Adoration.* But others there are, by doing which,  
 Men

Men cannot be concluded to worship any thing but God, till they do it in that way and fashion as is done by those who profess to worship it for God. See his *Principles of Christian Truth*, Chap. XXVI.

Ver. 31. *Thou shalt not do so unto the LORD thy God.*] See v. 4. Of which the Reason is here given.

*For every Abomination to the LORD which he hateth, have they done unto their gods.*] For instance; 'The Zabij, saith Maimonides, I find in their Books, offered to their great God the Sun, seven Batts, and seven Mice, and seven other creeping Things: which alone may suffice to demonstrate how vile and abominable their Worship was; and what reason there was so severely to prohibit their Idolatry, and every thing pertaining to it, *More Nevochim* P. III. Cap. XXIX.

*For even their Sons and their Daughters they have burnt in the fire to their gods.*] This is the great Instance of their abominable Wickedness. Of which see XVIII *Levit.* 21. XX. 2. This was notoriously practised by the Carthaginians, who, it is certain, derived it from the Phœnicians, the ancient Inhabitants of this Country. Plato mentions it in *Protagoras*; where he saith, *The Athenian Laws did not permit them to sacrifice Men; but among the Carthaginians it was an holy Rite; so that some of them permitted their Sons to be offered to Saturn.* Which wicked Custom at last overspread all Nations, even the Greeks themselves, as *Joh. Genſius* hath demonstrated, *Lib. de Victimis Humanis* P. I. Cap. XI. and P. II. Cap. VI.

Ver. 32. *Whatsoever thing I command you, observe to do it.*] Keep close to the Precepts I have given you about my Worship, v. 28. and see IV. 2.

## A COMMENTARY

*Thou shalt not add thereto, nor diminish from it.*] They were not to add any other Rites of Worship of their own devising, or from the Idolatrous Customs of those Countries; nor omit any of those which God had commanded them to use. For if they had used any of the Gentile Ceremonies, whereby they honoured their gods, it would easily have introduced the Worship of the gods themselves: and if they had omitted any of the Rites which God had ordained, some other would have easily stepped into their room, which were used by Idolaters.

*Maimonides*, from these words, labours to prove the *Eternity of the Law of Moses*. But it is very strange that so great a Man should be so blind, as not to see what some of his Brethren could discern, That God did not bind up himself, neither to change nor alter these Laws, though he did not permit the *Israelites* to do it. So the Author *Sepher Ikharim* wisely glosses upon these words, *Lib. III. Cap. XIV.* 'The Scripture prohibits *us* to add unto, or detract from these Precepts, according to our Will and Pleasure; but what hinders the blessed God, either to add or detract, when his blessed Wisdom shall think fit? Which he illustrates in the foregoing Chapter, by this Example among others; A Physician prescribes a Diet to his Patient, for such a time as he judges convenient, which he doth not declare to the sick Man. Now when the time comes that the Physician hath obtained his end, he changes the Diet, and permits his Patient what he formerly forbade, and prohibits that which he formerly permitted. Which exactly agrees to what our blessed Saviour hath done.



C H A P. XIII.

Verse 1. **I** *F there arise among you.* ] In future Verse 1. times.

*A Prophet.*] One that pretends to have a Message from God delivered to him in a Vision, or by the Word of the LORD. For there was a constant Succession of Prophets (to whom God revealed his mind several ways) among the *Jews*, to preserve them in the true Worship of God, and instruct them in their Law, and admonish them, on some occasions, of things to come. Which was the more necessary, because there were such kind of Persons among the Gentiles.

*Or a dreamer of Dreams.*] Who pretended God had appeared to him in a Dream (as he did unto *Jacob*, XXVIII *Gen.* 11.) and revealed his mind to him. Such there were in *Jeremiah's* time, XXIX *Jerem.* 8.

*And give thee a sign.*] Foretell something.

*Or a wonder.*] By what follows, one would think this belongs to the foregoing words; which are to be understood, as if he had said, *If he foretell some wonderful thing*, which shall shortly come to pass. Or it may be interpreted, *shall work a miracle*: unto which the Heathen did not so much pretend, as they did to Predictions, which were common among them.

Ver. 2. *And the sign or the wonder come to pass where- of he spake unto thee.*] The Event confirm the Prediction; so that he seem a true Prophet.

Chapter  
XIII.

*Saying, Let us go after other gods, which thou hast not known, and let us serve them.]* And consequently he perswade you to worship other gods; which he pretends is demonstrated to be lawful, by the fulfilling of his Sign and Wonder.

## Verse 3.

Ver. 3. *Thou shalt not hearken unto the words of that Prophet, or dreamer of Dreams.]* Notwithstanding look upon him as a Liar, and not as a true Prophet. For God cannot contradict himself, nor do any thing to perswade Men to forsake him, and give his Worship to another. This shows that he still pursues his intention (in this Chapter as well as all the foregoing) to establish them in the Belief and Worship of one God, according to the first Commandment. From which nothing was more likely to seduce them, than false Prophets; who were the great Instruments of establishing the foulest Idolatry in *Israel*: As appears from *1 Kings XVIII. 19.* where we read of no less then Four hundred Prophets of *Baal*; and Four hundred and fifty Prophets of the *Groves*: that is, of other false gods, particularly *Astarte*, as Mr. *Selden* conjectures in his *Syntagma II. de Diis Syris, Cap. II.* And there could not be a plainer Demonstration that a Man was a false Prophet, than if he endeavoured to draw them to the Worship of other gods; or if he pretended to speak in the Name of any other god, (*XVIII Deut. 20.*) or if he commanded them to offer such Sacrifices as God abhorred. Thus *Aristander* (as *David Chytraeus* notes) discovered himself to be a false Prophet, though he foretold the destruction of *Babylon*; for he required Humane Sacrifices to be offered. As *Tiresias* also predicted Victory to the *Thebans*, provided *Creon's* Daughter was offered up in Sacrifice: and *Chalcas* the time of the

the Siege of *Troy*, but together therewith commanded the Sacrifice of *Iphigenia*. These, and such like things, plainly discovered they were not inspired by God, who is the lover of Mankind, and cannot delight in their Blood. Chapter XIII.

For the LORD your God proveth you, to know whether you love the LORD your God with all your heart, and with all your Soul.] That there might be an open and publick discovery made, whether they sincerely loved God or no, or were stedfast in their Religion. So *Maimonides* in his *More Nevachim* P. III. Cap. XXIV. God would make known to the Nations of the World the measure of your Faith, in the Truth of his Law; and of the Approbation wherewith you apprehend it, &c. For it had been a great weakness to suffer even a Miracle to shake their Faith, after it had been confirmed by so many Miracles.

Ver. 4. Ye shall walk after the LORD your God.] Verse 4. Follow the Will of God (as *Maimonides* interprets it) declared by himself, *More Nevachim* P. I. Cap. XXXVIII. Which is a plainer and more genuine Interpretation than that of the *Gamera* of *Sota*, Cap. I. Sect. 52. where *R. Chama* expounds it of imitating God, in cloathing the Naked, visiting the Sick, burying the Dead, &c. For *Beneficence* is the beginning, and the end of the Divine Law. Which is a pious sense, but not here intended.

And fear him.] Worship him alone, VI. 2.

And keep his Commandments.] The greatest of which is this, XI. 13.

And obey his voice.] Which you heard from Mount *Sinai*, saying, *Thou shalt have no other gods but me.*

And

Chapter XIII. *And ye shall serve him, and cleave unto him.]* Stedfastly adhere unto his Service, and not be drawn from it by any perswasion.

Verse 5. *Ver. 5. And that Prophet, or dreamer of Dreams.]* These two signifie Persons who pretended to different sorts of Revelations; by *Visions*, or by *Dreams*. *Shall be put to death.]* This the Jews interpret to signifie *Strangulation*: unto which, upon good proof of the Fact, he was to be Sentenced by the great *Sanhedrim*. For that was a received Maxim among them, That a *lying Prophet was to be judged no where but by the Council of LXX*. See *Selden Lib. III. de Synedriis, Cap. VI. N. I.*

*Because he hath spoken to turn you away from the LORD your God, who brought you out of the Land of Egypt, and redeemed you out of the House of Bondage.]* Perswaded you to forsake your God and his Service; to whom you owe your Liberty, and all your Possessions in the Land of *Canaan*.

*To thrust thee out of the way which the LORD thy God commanded thee to walk in.]* These words express how zealous such Impostors were in their Opportunities; and how restless in their Endeavours to draw Men to Idolatry: pressing them so earnestly, as if they would force them to it.

*So shalt thou put the Evil away from the midst of thee.]* i. e. The danger of Idolatry: by taking away the Life of him that would have seduced others unto it.

Verse 6. *Ver. 6. If thy Brother, the Son of thy Mother.]* Who lay in the same Womb with him.

*Or thy Son, or thy Daughter.]* Who were dearer than a Brother.

*Or the Wife of thy bosom.* ] Who was still dearer ; sleeping in the same Bed with him, as the *Hierusalem Targum* expounds it.

*Or thy Friend, which is as thine own Soul.* ] Whom thou lovest as thou dost thy Life. He puts a Friend in the chief place, (as the Son of *Sirach* also doth, XXXIII *Ecclus.* 19.) which their Wives, by the ill choice they made of them, had not always in their Affection.

Here is no mention of *Father* or *Mother*, because a Child, as the Hebrews fancy, was to have more Reverence for them, than to Accuse them of any Crime whatsoever. As if a greater regard was to be had to them, than to God himself. The true Reason is, because there was no need to name them: for if their Piety to God was to overcome their Love to all those Relations before-mentioned, it could not be supposed that Respect to Parents was to come into competition with it.

*Intice thee secretly.* ] In the foregoing Verses he speaks of an open Seducer ; and here of a secret one. There of one that came with Authority ; and here of one of the ordinary People.

*Saying, Let us go and serve other gods.* ] The *Jews* think this is meant of one who invited others to Idolatry, but did not press them with Reasons, as in the former Case. Which is not likely, for all Men pretend some Reason or other, for such a great Alteration as that to a new Religion.

*Which thou hast not known, thou nor thy Fathers.* ] This aggravates the Crime ; to entice them to forsake God, who was known to have done such Wonders for their Fathers, and was so good to them, and go to serve gods with whom they had no Acquaintance.

Ver.

Chapter Ver. 7. *Namely, of the gods of the People which are*  
 XIII. *round about you, nigh unto thee, or far off from thee.]*

Wheresoever they were (for several Nations had several gods) whether in the neighbouring Countries, or in remote Parts; it made no difference at all, if they were strange gods.

*From one end of the Earth, even unto the other end of the Earth.]* The Enticer might possibly suggest the Universality of the Worship to which he invited him, as an Argument to embrace it.

Verse 8. Ver. 8. *Thou shalt not consent unto him.]* As many words as there are in this Verse, the Jews think there are so many Precepts. The first of which is this, Not to be led by Affection and kindness to yield unto his Motion. So they interpret these words, *Thou shalt not love him.*

*Nor hearken unto him.]* I do not see how this differs from the former; but they interpret it, *That they ought to hate him,* as well as his Motion. So *Maimonides* in his Book of the *Worship of the Planets*, Cap. V. Sect. 6, 7.

*Neither shall thine eye pity him.]* This, they fancy, signifies, that if he were in danger of death, they should not help him, but let him perish.

*Neither shalt thou spare.]* When he was brought before the Judge, they were not to intercede for him, nor say any thing in his favour; nor assist him to defend himself.

*Neither shalt thou conceal him.]* Dissemble any thing that might make against him. And no doubt, God intended by all these words to signify, that he ought to be lookt upon as his greatest Enemy; upon whom therefore they were to have no Mercy, but to prosecute him unto death, as guilty of the



the highest Treason against the Divine Majesty.

Chapter

XIII.

Ver. 9. *But thou shalt surely kill him.*] Not privately, as he inticed o'hers; but by a Legal Process against him in a Court of Judgment. And that not the highest; but in the Court of XXIII. who might proceed against him, as Mr. Selden observes, *Lib. III. de Synedr. Cap. VI.* The only difficulty was, how to prove him Guilty, who inticed another *secretly*, (as the Text saith) and not before Witnesses. To which the Jews answer, That he who was inticed, was to dispose some Persons as secretly near to the place of their next meeting, who might hear all he said, and testifie it in Court.

Verse 9.

*Thy hand shall be first upon him to put him to death.*] He was to be stoned to Death; and the Accuser was to throw the first Stone at him, together with the Witnesses, XVII. 7. For it would have weakned the Credit of his Accusation, if he had not been the foremost in the Execution. See XVII. 7.

*And afterwards the hand of all the People.*] Who were to assist in the Execution of this Sentence.

The first words of this Verse, which we translate *Thou shalt surely kill him*, the Vulgar Latin translates, *Thou shalt forthwith kill him*. And so the Jews understand the Hebrew Phrase, *Killing thou shalt kill him*; i. e. immediately have him before the Court of Judgment. As the LXX. understood it, ἀναγγέλλων ἀναγγέλλεις περὶ αὐτοῦ, *informing thou shalt inform against him*: that is, without delay. And accordingly the Jews add, that after he was Condemned, he was immediately also put to death. Whereas in other Crimes the Execution was respited, after the Sentence was pronounced, for a Day and a Night, that the Man might have time to clear his Innocence, if he were

D d

able,

Chapter XIII. able, by any new Proofs. Such Severity was but needful among a People prone to Idolatry, and encompassed on all sides with idolatrous Nations.

Verse 10. Ver. 10. *And thou shalt stone him with stones that he die.*] But if upon Admonition he desisted from his Enticement, and repented of what he had said to his Neighbour, and resolved himself not to worship other gods; he was not bound to inform against him.

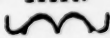
*Because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the Land of Egypt, &c.*] See v. 5. The very attempt of this was Criminal, though he did not prevail in his Seducement.

Verse 11. Ver. 11. *And all Israel shall hear and fear, and shall do no more any such wickedness as this among you.*] The end of this Severity was to preserve the Body of the People from the Contagion of Idolatry. Nothing being more apt to deter Men from Crimes, than such exemplary Punishments of them. So *Callimachus* in his Hymn to *Ceres*, *Vers.* 23. makes this the design of the Punishment she inflicted on *Erysichthon*,

— ἵνα καὶ πῖ ὑπεραίας ἀλγέῃ·


that others might shun the like Transgression.

Verse 12. Ver. 12. *And if thou shalt hear say in one of thy Cities, which the LORD thy God hath given thee to dwell in, saying.*] If the Infection was spread into a City, or a considerable part of it, there was still more danger, and greater Severity was to be used; to prevent the whole Country about it from being drawn away from their Allegiance to the Divine Majesty. And therefore upon such an Information, as follows in the

the next Verse (which is here meant by *thou shalt bear* Chapter  
*say*) given to the great *Sanhedrim*, they were to do XIII.  
 as is directed v. 14. 

Ver. 13. *Certain Men, the Children of Belial.*] So Verse 13.  
 the most profligate Wretches are called in Scripture,  
 (XIX Judges 22. 1 Sam. I. 16. X. 27. XXV. 17,  
 25.) signifying lawless Persons, who had no regard  
 either to God or Men.

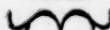
*Are gone out from among you.*] Left the Worship  
 of God at the Tabernacle. For it doth not signifie  
 their forsaking the City (in which they continued to  
 seduce Men from their Religion) but forsaking their  
 Communion in Divine Service. By which many  
 have well observed, that place in St. John may be in-  
 terpreted, 1 Epist. St. John II. 19.

*And have withdrawn the Inhabitants of their City.*]   
 The Hebrew word which here we translate *withdraw*,  
 is twice before (v. 5, 10.) translated *thrust away*: sig-  
 nifying only earnest endeavours to seduce Men from  
 their Religion. But here it seems to signifie also the  
 Effect of those Endeavours, whereby they had pre-  
 vailed with Men to forsake the God of Israel, or to  
 worship other gods with him.

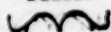
*Saying, Let us go and serve other gods, which ye have  
 not known.*] Strange gods, as they are often called in  
 Scripture, which the Nations round about them  
 worshipped (v. 7.) but were always abhorred by  
 true *Israelites*.

Ver. 14. *Then shalt thou enquire, and make search, Verse 14.  
 and ask diligently.*] The great *Sanhedrim*, who on-  
 ly could take Cognizance of this Crime, were, upon  
 this Information, to send some, on whose fidelity  
 they could rely, to examine the truth of the Re-  
 port, which was spread abroad, concerning the de-  
 section

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 fection of a City to the worship of other gods. Who were to use their utmost care and diligence in this inquisition, and by all possible means endeavour to find, whether or no the Information was true. For it was a matter of great concernment, that neither the Innocent should suffer, nor Apostates go unpunished. But the Punishment being so dreadful, there was the greater exactness used to be certain of the Crime; and there were likewise a great many *temperaments* (as Mr. Selden calls them) found by the Jewish Lawyers (partly from the nicest Interpretation of every Syllable in these two Verses, and partly from the pretended Tradition of their Elders) whereby they mitigated the sharpness of this Law. For they would not proceed upon it to destroy a City, though they found them Idolaters, unless the Seducers were *two*, or more; and those also *Men*, not *Women*: because the Law here speaks in the Plural Number, of *certain Men*, Children of *Belial*. As if their forsaking God was not a Crime, whether they were persuaded to it, or no, by others. They say also, it was not to be a meer *Town* or *Village*, but a *City*; because the words here are, *In one of thy Cities*: in which there were more than an hundred Houses. If there were fewer, it was no *City*, in their account, and so escaped. They who seduced a City also, were to be of the same City; because it is said here, These Men of *Belial* are gone out *from among you*. All which are meer quirks, which have no solid Reason in them. They are all mentioned together in the Title *Sanhedrim*, set forth by J. Coch. Cap. XI. Sect. 4. and by Maimonides more largely in his *Avoda zara*, and our Selden Lib. III. de Synedr. Cap. V. N. 2.

But



But there are other *temperaments* of this Law, which have better Foundation in Reason. As *first*, that a City was not to be destroyed, unless the major part of the Inhabitants were fall'n off to serve other gods. And *secondly*, that the Law speaks only of lesser Cities, not of those which were so large that the greatest part of a Tribe lived in it; for God would not have a whole Tribe cut off by the Senate. *Thirdly*, They might not destroy any of the six Cities of Refuge, because they were none of theirs, but God's: and the words of the Law are, in one of *thy* Cities, which the LORD hath given thee to dwell in; whereas these were given for a further purpose. And *fourthly* some add, not a *frontier* Town; because it is said, *in the midst of thee*, (so the words are in the Hebrew, which we translate *among you*) to which they subjoin a better Reason, because the whole Country might have been exposed to be over-run with the Gentiles. And *lastly*, they except *Jerusalem* from this Law, because it was God's Seat: and (as *Maimonides* will have it) it was not distributed to any particular Tribe. Which, how it is to be understood, see *Selden* in the place above-named, *Seet. III, IV.* where he touches upon all these. But if *Jerusalem* was to be excepted from the Judgment of Men, God took care to have this Sentence executed upon it by his own judgment; for he sent *Nebuchadnezzar* against it, whose Souldiers burnt with fire, both the House of the LORD, and the House of the King, and all the Houses of *Jerusalem*, *LII Jerem. 13.*

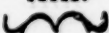
And behold, if it be truth, and the thing be certain, that such abomination is wrought among you.] If the Inquisitors found, upon due Examinations, that there was a plain and evident Proof of their Guilt, they

Chapter they were to make their Report to the great *Sanbedrim* ; who being satisfied that either the whole City, or the greater part of them were fall'n to Idolatry, sent to them two Men of extraordinary Wisdom (who were Candidates for the Senatorial Dignity) to admonish them, and by Arguments and Perswasions, to endeavour to reduce them to the Worship of the LORD God of *Israel*. And if they prevailed, they were pardoned, and no further Proceedings against them : but if they continued obstinate, then the *Sanbedrim* commanded the People of *Israel* to raise an Army, and besiege the place, and enter it by force, if they could not otherways. And when the City was taken, several Courts were appointed to try and condemn all that were guilty. Thus *Maimonides*, in the forenamed Treatise, reports the method of proceeding, out of their ancient Authors. See *Selden* Sect. VI.

Verse 15: Ver. 15. *Thou shalt surely smite the Inhabitants of that City with the edge of the Sword.*] The same Author there saith, that in the hearing of their Cause, every one who was found guilty of Idolatry, after admonition, by two Witnesses, was set aside : And if they proved to be the lesser part of the City, they were stoned, (according to the Law against single Apostates) the rest being freed from Punishment : but if they were the greater part of it, they were sent to the great *Sanbedrim*, who adjudged them to be cut off by the Sword, together with their Wives and Children. And thus the whole City was to be punished, if there was an Universal defection.

*Destroying it utterly, and all that is therein, and the Cattle thereof with the edge of the Sword.*] In the Hebrew the word is thou shalt make it a *Cherem*, or an accursed





accursed thing. And so the LXX. ἀναθήματα ἀναθι-  
μαστὶν αὐτῶν, where the Vulgar translate it as we  
do, *thou shalt utterly destroy it*: which is consonant  
to the notion of the Hebrew word. See *Selden L. I.*  
*de Synedr. Cap. VII. p. 131.* So that if any righteous  
Man had any thing therein at that time, it was to be  
destroyed, as the very words are in the Title *Sanhe-*  
*drim, Cap. XI. Sect. 5.* But it is to be supposed, that  
all who feared God would remove their Effects, to-  
gether with themselves, from so wicked a place, be-  
fore Sentence was pronounced against them. On the  
contrary, they say, the Goods of the Idolaters,  
wheresoever they were found, whether within the  
City, or without, were to be burnt.

Ver. 16. *And thou shalt gather all the spoil of it, into* Verse 16.  
*the midst of the street thereof.*] Into the Market-place,  
as the *Jews* interpret it. Or if it had none, they were  
to make a spacious place, into which all the Spoil  
and the Householdstuff was to be brought, and fire set  
to it to consume it, as an *Anathema*, or cursed thing.  
What *temperaments*, as they called them, there were  
to mitigate the Severity of this Sentence, see Mr. *Sel-*  
*den* in the place forenamed, *Sect. VII.*

*And shalt burn with fire the City, and all the spoil*  
*thereof every whit, for the LORD thy God.*] For the  
Vindication of God's Honour, and preserving Men  
in their Allegiance to him. R. *Simeon* in the Title  
*Sanhedrim*, interprets it in this manner, *Sect. VI.*  
*Thus saith the LORD, if you do justice upon a City full*  
*of Idolatry, I will account it, as if you had offered an*  
*whole Burnt-offering unto me.*

*And it shall be an heap for ever, it shall not be built*  
*again.*] The Hebrew Doctors do not intirely agree  
in the Interpretation of these words. For some of  
them

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them say (in that place of the *Sanhedrim* now named) that they were not so much as to make a Garden or Orchard in that place. Others of them say, though it might not be restored into the form of a City, yet they might employ the Ground in Plantations of Trees. But there are those who interpret the words so rigidly, that they think it was not lawful to erect any Building there, not so much as a Dove-house, but it was to lye waste. See *Selden Sect. VIII.* If any Man did attempt to build such a City, he was to be beaten, as the same great Man observes, *Lib. I. de Synedrims, Cap. XIII. p. 558.*

Verse 17. Ver. 17. *And there shall cleave nothing of the cursed thing to thine hand.* ] They were not to take the smallest part of the Spoil to their own use. For as long as the Wicked are in the World (say the Jews in the forenamed Title *Sanhedrim*) the fierce Anger of God will remain in the World; but when they are removed, the Wrath of God also will cease. Now the wickedness of purloining any thing that was a *Cherem*, as the Hebrews call it, or an accursed thing, appears in the story of *Achan*, who brought all Israel into danger by it, as we read in the Seventh of *Joshua*. And *Saul* is an eminent Example of it also; for he lost his Kingdom for this Sin, *1 Sam. XV. 3, 9, 19, 26, &c.*

*That the LORD may turn from the fierceness of his anger.* ] This explains, in part, what he means in the former Verse, when he bids them burn the City and the Spoil, for the LORD their God; i. e. To pacifie the Divine Majesty, who was highly incensed by such a wickedness. The punishment of which was, indeed, very terrible, but very necessary; because the Crime was of so high a nature, that it struck at the very Foundation of their Religion and Government.

*And*

*And shew thee mercy, and have compassion upon thee.]* God promises to deal the better with them, for executing this Judgment upon such dangerous Offenders. Chapter XIV.

*And multiply thee, as he hath sworn unto thy Fathers.]* They were not to fear any want of People, by cutting off such a Multitude; for God promises to increase them by this loss.

Ver. 18. *When thou shalt hearken to the voice of the LORD thy God, to keep all his Commandments which I command thee this day, &c.]* It was not sufficient that they kept themselves from Idolatry, unless they also executed his Vengeance upon Idolaters. For the inflicting the Punishment before-named, was as right in his eyes, as the observance of any other of his Precepts. Verse 18.

## C H A P. XIV.

Verse 1. **Y***E are the Children of the LORD your God.]* So the LORD had owned them to be, when he sent *Moses* unto *Pharaoh*, to command him to dismiss *Israel*; telling him he was *his Son, even his First-born*, IV *Exod.* 22, 23. This was a good Reason therefore why they should own no other God but him; and consequently follow none of the Customs of Idolatrous People, but be wholly governed by his Laws.

*Ye shall not cut your selves:]* This might seem to forbid the making any Incisions in their Body, as the Heathen did (at least in future times) who marked themselves thereby to belong to such and such gods, (for the *Israelites* had received the Mark of God in their

E e                      Flesh,

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Flesh, by Circumcision; which obliged them to receive no other) if the following words did not plainly determine this to their cutting themselves for the dead; which hath been sufficiently explained in XIX *Levit.* 28. yet it is fit to note that the *Hierusalem Targum* expounds this of *Incisions here and there for Idolatry*. And it may be further observed, that the Heathen were wont to cut themselves in pangs of Devotion, (as appears by the Priests of *Baal*, I *Kings* XVIII. 28.) as well as when they were full of Sorrow and Grief for the dead, XVI *Jerem.* 6. and in all Publick Calamities, XLI *Jerem.* 5. XLVII. 5. All which arose from an opinion they had, that the more they afflicted themselves, the less they should be afflicted by God.

*Nor any baldness between your eyes for the dead.* Some of the Heathen, saith *Theodoret* (*Quaest.* XIII. upon this Book) cut off all their Hair, and offered it to the Dead; others shaved their Beards; and others their Eye-brows and Eye-lids; or (which some think is the meaning of *between their eyes*) the Hair in the fore-part of their Head, or near their Temples, as *R. Solomon* interprets it. Which seems to be the meaning of the *Hierusalem Targum*, which translates it, *Ye shall not make any baldness in the house of your Countenance*. And whether it were done with a Razor, or they used any Art, by Plaisters or Ointments, to make the Hair fall off, it was the same Crime, as *Maimonides* saith, that is a piece of Idolatry. For this was practised, not meerly to make themselves look ruefully, but there was some respect to their gods in it; which is the reason it is here prohibited. Certain it is, that in after times the Gentiles pulled off their Hair, or cut it off, and laid it upon the Face, or the Breast of the Dead,

Dead, or in their Sepulchres, to pacifie the Infernal gods. We find Instances of it in *Homer*. And likewise they made Incisions in their Flesh, and spilt their Blood at Funerals, with the same intention, to appease the gods below, and make them kind to the dead. See our Learned Dr. *Spencer*, *Lib. II. Cap. XII. Sect. 2, 3.*

All which shows that *Moses* still pursues the Argument, which he begun at the Sixth Chapter, and hath continued ever since, to press upon them the strict observance of the first Commandment. Insomuch that he would not have them use any of the Rites, which were used at their Funerals, by those that worshipped other gods.

Ver. 2. *For thou art an holy People unto the LORD thy God, and the LORD hath chosen thee to be a peculiar People unto himself, above all the Nations that are on the Earth.*] The very same words, in a manner, we had before, VII. 6. as a Reason why they should destroy the Images of the Heathen, &c. Which shows he is still speaking of the Idolatrous Customs which they should eschew; because they were separated to God, as a peculiar People, by Laws different from all other Nations. The Author of *Sepher Cosfi* speaks not amiss, That the People of *Israel* were call'd God's *Segullah*, because they were elected by him to enjoy special Priviledges above other People; and brought by him for that end out of the Land of *Egypt* in a wonderful manner; and then had his Glory dwelling among them. From whence it is, that he doth not say in the Preface to the Ten Commandments, *I am the LORD of Heaven and Earth*, or, *thy Creator*, and therefore thou shalt have no other gods but me; but *I am the LORD thy God that brought thee out of the Land of Egypt*, &c. To shew that this Law was given

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peculiarly to them ; and that they were tied to it, by virtue of their Deliverance out of *Egypt* , and God's placing his Glory among them. Whereas, if they had been bound to it by virtue of their Creation, it would have belonged to other Nations as well as to them. *Pars I. Sect. 27.*

## Verse 3.

Ver. 3. *Thou shalt not eat any abominable thing.*] All the Meats forbidden by God to be eaten , are called *abominable* ; not meerly because his Prohibition made them so ; but because the Gentile Superstition had consecrated most of them to their gods. See upon XI *Levit.* 2. However, after this Law was given, the *Jews* were to look upon them as *abominable* ; by which means they were kept from having such free Conversation, as otherwise they would have had, with their Idolatrous Neighbours. So that this Law also was intended to preserve them in the true Religion.

## Verse 4.

Ver. 4. *These are the Beasts which ye shall eat.*] The original of the difference of Meats, see in the Learned *J. Wagenfeil* in his *Tela Ignea*, p. 553, &c. where he shows it was not to continue for ever. And it is a rational account of this which I just now gave, That hereby they were preserved from common Conversation with other Nations, and consequently from their Idolatries. But it is a meer fancy, and indeed a proud Imagination which some of the *Jews* have (particularly the Author of *Schebet Judah*) that, as Men are more excellent than Beasts, because they have better Food ; so *Jews* are more excellent than all other Men, because they do not feed upon all sorts of Animals, but only of some certain kinds : and that after much preparation, by rejecting the Blood and the Fat, &c. whereby they fancy the Flesh is so much alter'd, that it is not so much flesh, as some other food.

The



*The Ox, the Sheep, and the Goat.*] These were the Chapter only Beasts that were offered in Sacrifice to God; and XIV. therefore are the first that are mentioned, as clean for their use.

Ver. 5. *The Hart and the Roe-buck.*] These, and Verse 5. the rest that follow in this Verse, though they might not be offered in Sacrifice, were allowed to be eaten; and seem to be mentioned as the principal Food in the Land of Canaan, XII. 15, 22.

*And the Fallow-deer.*] It is not very material what the word *Jachmur* signifies, because we are not now concerned in this Law about difference of Meats; therefore we may follow our Translation, as well as any other: and the famous *Bochartus* hath made it probable, that it signifies either a kind of *Deer*, or of *Goat*, P. I. *Hierozoic. Lib. III. Cap. XXII.*

*And the wild Goat.*] So the Hebrew word *Akko* signifies, (which is no where else to be found) the same Author proves in the same Book, *Cap. XIX.*

*And the Pygarg.*] This is also a kind of Doe or Goat, (as he shows *Cap. XX.*) which the Hebrews call *Dison*. We find mention of *Pygargus* in *Juvenal's* Eleventh Satyr; where the old *Scholiast* gives this account of it, that it is a kind of *Deer*, *quæ retriores partes albas habet*, whose hinder parts are white. From whence it had its Name among the Greeks, who call the Buttocks *Πύγην*.

*And the wild Ox.*] So we translate the Hebrew word *Theo*, or *Tho*. But herein *Bochartus* dissents; because there were no such Creatures in *Judæa* (as he observes there *Cap. XXVI.*) which are bred in colder Countries. And therefore he reckons this also among the *Deer*, or *Goats*, *Cap. XXVIII.*

*And the Chamois.*] The Hebrew word *Zemer* he also

Chapter also thinks signifies, as the former, a kind of Goat  
 XIV. or Hart; of which there were great variety in those  
 Countries. And this he thinks of all other was *maximè ἀλινόν*, remarkable for jumping; which is the  
 signification of the word *Zemara* in the *Arabick* Language. See *Cap. XXI.*

Verse 6. Ver. 6. *And every Beast that parteth the hoof, and cleaveth the cleft into two Claws, and cheweth the Cud, that shall ye eat.*] He forbears to reckon up any more Particulars; and only sets down the general Marks whereby they might be known; which he had delivered in *XI Levit. 3.* See there.

Verse 7. Ver. 7. *Nevertheless, these shall ye not eat, of those that chew the cud, or of them that divide the cloven hoof, &c.*] These Exceptions from the general Rule have been explained, *XI Levit. 4, 5, 6.*

Verse 8. Ver. 8. *And the Swine, because it divideth the hoof, yet cheweth not the cud, it is unclean to you.*] See upon *XI Levit. 7.*

*Ye shall not eat of their flesh, nor touch their dead carcase.*] See *XI Levit. 8.*

Verse 9. Ver. 9. *These ye shall eat of all that are in the waters, all that have fins and scales shall ye eat.*] See *XI Lev. 9.*

Verse 10. Ver. 10. *And whatsoever hath not fins and scales, &c.*] See *XI Levit. 10, 11, 12.*

Verse 11. Ver. 11. *Of all clean Birds ye shall eat.*] He doth not name any (as he did of Beasts) but by enumerating those of which they might not eat, all the rest were left free to be used for Food.

Verse 12. Ver. 12. *But these are they of which ye shall not eat, the Eagle, the Ossifrage, and the Osprey.*] All these are mentioned just as they are here in *XI Levit. 13.*

Verse 13. Ver. 13. *And the Glead, and the Kite, and the Vulture after his kind.*] There are only two of these mentioned

tioned in XI *Levit.* 14. the last of them, *Hadujah*, being there omitted : for it is so near to *Haajah*, which goes before, that the Transcriber (as *Bochart* imagines) might there leave it out. But rather, *Moses* now adds this sort of Bird, which was not so like in Nature, as in Name; otherwise he would not have distinctly forbidden it.

Ver. 14. *And every Raven after his kind.*] The same Verse 14. words with those XI *Levit.* 15.

Ver. 15. *And the Owl, and the Night-hawk, and the Cuckow, &c.*] All the Birds mentioned in this and the three next Verses, 16, 17, 18. are the very same which are forbidden in XI *Levit.* 16, 17, 18, 19. And therefore I refer the Reader to what I have noted there; only adding, that from hence it appears how false their Opinion is, who think the Hebrew word *Tzipor* is a general Name only for small Birds (such as Sparrows) for it is evident from this place, that it is a Name for all Birds whatsoever; even the greatest, such as are here mentioned.

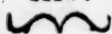
Ver. 19. *And every creeping thing that steeb, is unclean to you; they shall not be eaten.*] See XI *Lev.* 20.

Ver. 20. *But of all clean fowls ye may eat.*] This is Verse 20. not the same Precept with that v. 11. for there he speaks of Birds, but here of other winged Creatures, which are not Birds, but Insects, as we call them. And in XI *Levit.* he describes the flying creeping things which they might eat; and particularly mentions several sorts of them, v. 22.

Ver. 21. *Ye shall not eat of any thing that dieth of it self.*] Unto this Discourse about Food, it was very proper to add a Caution (which he had given before, XI *Levit.* 39, 40.) that though they might kill and eat any clean Creature, yet if it died of it self, it was

Chapter unlawful to eat it, because the Blood was in it.

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Some Verses ascribed to *Phocylides* contain this sense so fully, that one would think he had read *Moses*. See *Jos. Scaliger in Eusebium*, p. 88.

*Thou shalt give it unto the Stranger that is within thy Gates.*] The Profelytes of the Gates (as they called them) who had not embraced their Religion, but were not Idolaters, and therefore suffered to dwell among them, might eat such Meat, having no obligation upon them to observe these Laws; for they were not Circumcised.

*Or thou mayest sell it unto an Alien.*] To a meer Gentile, who might happen then to be in their Country. For there were *three* sorts of People called by the name of *Strangers*, being not of the Jewish Nation. *First*, Such as had received Circumcision, and consequently embraced the Jewish Religion, who were called *Gere-tzedek* strangers, or Profelytes of Justice. Others were not Circumcised, but yet worshipped the God of *Israel*, who were called Strangers of the Gate, or *Gere-toshab*, Strangers dwelling among them; because they were to abide in their Country constantly. But there were a *third* sort, called *Nocherim*, which we here translate *Aliens*, who were meer Gentiles, and not suffered to have an habitation among them; but only to come and go, in their Traffick with them.

*For thou art an holy People unto the LORD thy God.*] This Reason was given in the beginning of this Discourse, v. 2. and so it is in *Leviticus*, in the Conclusion of it. See XI. 44, 45.

*Thou shalt not seeth a Kid in its Mothers milk.*] Now he plainly returns to caution them against Idolatrous Customs. For this was practised among the Heathens in the end of Harvest, when they sprinkled their Fields

Fields and their Gardens with this Broth, to make them fruitful. It is mentioned twice before. See XXIII Chapter XIV.  
*Exod.* 19. and *XXXIV.* 26. ~~~~~

Ver. 22. *Thou shalt truly tithe all the increase of thy Seed, which the field bringeth forth year by year.*] This doth not seem to reach unto Herbs, as the *Pharisees* interpreted it: of which see *Grotius* on XXIII *Matth.* 4. But though *Causabon* and *Drusius*, and other great Men are of this Opinion; yet the contrary is maintained by Persons of no small note; because our Saviour, when he determines this Case, saith, *These things ye ought to have done, and not left the other undone.* Verse 22.

As for the *Tithe* here mentioned, I have shown elsewhere that it was the manner of the Eastern Princes, to receive the Tenth of the Fruits of their Country, for the Maintenance of their Ministers and Officers; as we read *1 Sam.* VIII. 15. In like manner God, the great King of all the Earth, and the peculiar Sovereign of this Country, required a Tenth of all their Increase, for the Maintenance of his Priests and Levites in his Service. After which he ordered also a further Tithe to be taken out of the Nine Parts remaining ( which was called the *Second Tithe* ) to be spent in Feasts at his Tabernacle. And this is with great reason, thought to be particularly enjoined in these words; for of such Tithes he speaks in the next Verse. It might seem indeed a little hard, to give another Tenth Part, after they had paid one already, which they might be tempted not to perform exactly; and therefore he saith, *Thou shalt truly*, that is, faithfully, without any deceit or fraud, *Tithe all the Increase of thy Seed.* And when this was done, he required also, once in three years, a *third Tithe*, for the

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use of the Poor, (See v. 28.) that they might also be entertained at his Cost, though not at that time at his House. For it was sutable to his Royal Greatness, that all his Subjects should be feasted by his order at his Palace; and that the poorest of them should not be neglected, but some time or other partake of his Bounty; as they did at those Feasts I mentioned, where their Men-servants and Maid-servants were to be entertained, as well as the *Levites*, XII. 12, 18.

Verse 23. Ver. 23. *And thou shalt eat before the LORD thy God in the place which he shall chuse to place his Name there.]* See XII. 5, 6.

*The Tithe of thy Corn, and of thy Wine, and of thine Oil.]* This cannot be meant of the Tithe paid to the *Levites*; of which the People were not to partake: but only the Priests, to whom the *Levites* were to give a Tithe. Therefore it must be understood of the *second Tithe*, separated (after the other was paid) for this holy use. The design of which was, that they might be secured in his Religion, by eating and drinking in his Presence; and thereby professing that they belong'd to him, and were his thankful Servants.

The observation of *R. Bechai* upon these words [*thy Corn, thy Wine, and thine Oil*] is something curious, but it hath a great deal of Truth in it. If thou pay the Tithe, saith he, then it is *thy* Corn; if thou do not, it is *my* Corn, and not thine (in like manner, if they paid the Tithe of Wine and Oil) for it is said in II *Hosea* 9. *Therefore I will return and take away my Corn in the time thereof, and my Wine in the season thereof.* For they forfeited the whole, who did not pay the Tenth, which was the Rent God reserved to himself. And the same *R. Bechai* represents this as a very merciful Law. For it is the fashion of the World,



World, saith he, if a Man have Ground of his own, to let it out to Tenants at what rate he pleases, for an half, or third part to be paid to him. But it is not so with the Almighty, whose the Earth is, and who raises Clouds, and Waters it with Rain, and sends down drops of Dew, and makes fat the Fruits of the Earth; and yet requires but one part of Ten, for his own uses. This made it highly reasonable that *Moses* should admonish the *Israelites* so often, diligently to pay their Tithes.

*And the firstlings of thy herds, and of thy flocks. ]*  
See concerning these XII. 6.

*That thou mayest learn to fear the LORD thy God always.]* This justifies what I said, that the design of this was to preserve them stedfast in their Religion, by having Communion with him, in so solemn a manner every year: For that is meant by *fearing the LORD alway*; continuing in the Worship and Service of him alone. See VI. 1.

Ver. 24. *And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far off from thee, which the LORD thy God shall chuse,&c.]* Verse 24. If they lived at so great a distance from the Sanctuary, or the way was so bad, that it would be very troublesome and chargeable to carry those Tithes in kind, here they have a liberty granted them to make Money of them; and with that to buy Provision for the Feast at the Sanctuary, when they came thither; as it follows in the next Verse. All things likewise, which would not keep so long as till they could go to the House of God, they were to turn into Money: but things that were not perishable, they were to carry in kind, if they did not dwell too far off from it.

Chapter Ver. 25. *Then shalt thou turn it into Money.*] Adding  
 XIV. a fifth part to it, as the Law is XXVII *Levit.* 31.

~~~~~  
 Verse 25. *And bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall chuse.*] Put it into a Bag by it self, and not mix it with other Money; but keep it bound up till the next Feast; and then carry it in their hand, to the place where God's House was settled.

God would not have them excused from going to that place, with these things in kind, upon every slight reason: and therefore made it something chargeable to exchange them into Money, by requiring a fifth part to be added. And besides, the Elders made a Constitution, That this liberty should be allowed to none, but those who lived above a days Journey from *Jerusalem*, which at last was the fixed place of God's Worship. And that it might be known certainly what was a days Journey, the places at that distance, were fixed from every Quarter, viz. *Lydda* on the West; the River *Jordan* on the East; *Aarabatta* on the North; and *Elath* on the South; as *J. Wagenfeil* hath observed in his Confutation of that blasphemous Book called *Toldos Jeshu*, pag. 22.

Verse 26. Ver. 26. *And thou shalt bestow that Money for whatsoever thy Soul lusteth after, for Oxen, or for Sheep, &c.*] Purchase such Provision as they most delighted in, of all Meats that God's Law allowed.

*And thou shalt eat there before the LORD thy God.*] Make an holy Entertainment at the House of God.

*And thou shalt rejoyce, thou and thine Household.*] Men-servants and Maid-servants, as well as Sons and Daughters, (XII. 18.) together with the Levites, Widows, Orphans, and Strangers.

Ver. 27. *And the Levite that is within thy Gates, thou shalt not forsake him.*] They were always to be invited to these Feasts. See XII. 19. Chapter XIV.

*For he hath no part nor inheritance with thee.*] They being wholly devoted to the Worship of God, and the Study of the Law, as *Maimonides* observes in his *More Nevachim* P. III. Cap. XXXIX. See XII. 19. Verse 27.

Ver. 28. *At the end of three year, thou shalt bring forth all the Tithe of thine Increase.*] The Opinion of the Hebrew Doctors is, that this was not a distinct Tithe from that which they call the *second Tithe*, paid every year, but the very same; which every third year was not to be carried to the Sanctuary, but to be employed to the Comfort of the Poor, in their own Cities and Houses. For thus they explain it, That in the third year after the Year of Release, and in the sixth year, the Tithe that was wont to be carried to the place where the Sanctuary was, and there spent in Feasts before God, was to be spent upon the Poor in every Town, where they that paid the Tithe lived: But every first, second, fourth, and fifth year from the Year of Release, it was spent in holy Entertainments at the House of God. In the Year of Release it self (which was every seventh year) no Tithes at all were paid of any kind, because all lay common. So that every year the owner of the Ground set out a second Tithe; but he was not bound to carry it every year to *Jerusalem*: for in the compass of seven years, four of those years only were appointed for their journey thither, and two they staid at home. See *Selden* of *Tithes*, and *Lib. VI. de Jure Nat. & Gent.* p. 693. But this is contradicted by other great Men; particularly by Bishop *Mountagu*, who asserts these to be two distinct Tithes. See p. 332, &c. especially p. 346.

Chapter p. 346. and those that follow. And *Josephus* seems  
 XIV. plainly to be of his mind, p. 349. Old *Tobit* calls  
 it *תעשרה דעשרה*, the third Tithe, I. 8.

*The Tithe of thine increase the same year.]* i. e. Of the third year.

*And shall lay it up within thy Gates.]* It was not to be carried to the place where God's House was; but to be spent at home.

Verse 29. Ver. 29. *And the Levite, because he hath no part nor inheritance with thee.]* See v. 37.

*And the Stranger, and the Fatherless, and the Widow, which are within thy Gates, shall come, and shall eat, and be satisfied.]* This Tithe was not spent in Joy and Gladness, as the second Tithe was, (v. 26.) when they went to God's dwelling place; but merely in the Relief and Comfort of the poorer sort of People, who otherwise might have been forced to beg, or to serve Strangers, and thereby be in danger of being perverted from their Religion.

*That the LORD thy God may bless thee, in all the work of thine hand which thou doest.]* This Tithe, the Jews say, was called the *Consummation of Tithes*; because herein the love of their Neighbours was most eminently apparent. For it is likely they themselves had no share in this, as they had at the Feasts upon the second Tithe, but is wholly spent upon the Persons here named. Whose hearts could not but be moved to pray to God for his Blessing upon them in all their Labours, which he here promises to bestow.

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Verse 1. *At the end of every seventh year.]* It appears from v. 9. that this Phrase signifies as much as *every seventh year.* Verse 1.

*Thou shalt make a release.]* Perfectly free their Brethren from all their Debts which they owed to their Creditors. This year was famous not only for this, but for letting Servants go free (as some think) XXI *Exod.* 2. and for letting their Ground rest, XXV *Levit.* 34. and for reading this Law publickly to all the People, XXXI *Dent.* 10.

Ver. 2. *And this is the manner of the release.]* It is Verse 2. thus to be understood.

*Every Creditor that lendeth ought unto his Neighbour, shall release it.]* It was an entire acquittance, not of Debts contracted by Sale of Lands or Goods, to those who were able to pay ; but of Money lent to a Neighbour or Friend meerly to relieve his Poverty ; not to carry on Trade, or to make a Purchase. For nothing could have been more absurd , than to have extinguished such Debts, whereby the borrower was enriched.

*He shall not exact it of his Neighbour, or of his Brother.]* Here the word *Brother* is added to explain what is meant by a *Neighbour*, viz. an *Israelite*, or a Profelyte entirely of their Religion, who had all the Priviledges of an *Israelite*. Some think that by not *exact*ing Money lent to such a Man, is meant no more but only forbearing to demand it in this year, because there was no sowing or reaping in it: or if he did, that he should not have power to recover it by Law this year, though afterward he might. But the plain meaning

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meaning seems to be, that he should be perfectly free from his Debt, as a Servant, after six years, was from his Service: Though if afterward he grew rich, in good Conscience he was bound to pay it.

*Because it is the LORD's release.* ] In the Hebrew the words *Schemitta laihova* signifie that this year was a Release to the LORD, or, for the LORD. In honour, that is, of him, who made this a year of great Charity: In obedience to whom they were bound to be very kind to their poor Brethren. But the Jews fancy they were not bound to be so kind as to make this Release, till the very last day of the year. So that if a Man had borrowed Money in the beginning of it, he was not acquitted till the year expired.

## Verse 3.

Ver. 3. *Of a forreigner thou mayest exact it again.* ] Of an *Alien* as we translate the word *Nocri*, in the foregoing Chapter, v. 21. That is, of one who was neither an *Israelite* nor proselyted to their Religion, but a meer Gentile. The only question is, whether they were not to remit the Debts of a Proselyte of the Gate, who, I think, is no where called their *Brother* in the Law; and therefore they were not obliged to discharge them from what they owed.

*But that which is thine with thy Brother, thine hand shall not touch.* ] This seems to restrain it wholly to those who were Jews, or had all the Priviledges of Jews.

## Verse 4.

Ver. 4. *Save when there shall be no poor among you.* ] Whether we follow this Translation, or that in the Margin of our Bibles, it appears that they were obliged to acquit only their poor Brethren: Of whom they were not to exact their Debts, least they should be tempted to flee to the Gentiles, and forsake their Religion. So this was a Provision still against Idolatry. Or, if we understand it as it is in the Margin,



to the end that there be no poor among you, the sence is the same: that they were, by this Charity, to keep Men from extream Necessity, which might force them to go a begging, or to seek for Relief in strange Countries.

*For the LORD shall greatly bless thee in the Land which the LORD thy God giveth thee for an inheritance to possess it.]* He would not have them think that they might become poor themselves by this means; for he assures them God would prevent that, by sending his extraordinary Blessing upon them. Cardinal Cajetan, and some others, understand this Verse as if it were all of it a Promise, and contained no Precept in it, viz. That God would take care they should not be burdened by this Law, for he would so bless them, that they should have no Poor among them: and then they were not obliged to acquit those of their Debts, who were able to pay them.

Ver. 5. *Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these Commandments which I command thee this day.]* Particularly this, of releasing their poor Neighbours from their Debts; which would intitle them to the Blessing he promises again in the next Verse.

Ver. 6. *For the LORD God bleffeth thee, as he promised thee.]* God had many ways blessed them already, and he promises to reward their Obedience with greater Blessings.

*And thou shalt lend unto many Nations, but thou shalt not borrow.]* Grow so very rich, that other Nations should come to borrow of them; but they be beholden to none.

*And thou shalt reign over many Nations, &c.]* I suppose he means no more than Solomon doth, when he

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*faith, The borrower is servant to the lender, XXII Prov. 7. But it may extend to their dominion over many Nations, whom they conquered, till they enlarged their Bounds as far as Euphrates.*

Verse 7. *Ver. 7. If there be among you a poor man of one of thy brethren, in any of thy gates, in the Land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother.]* As they might be inclined to do, after the passing of this Law; thinking with themselves; that what they lent to such a Man, they should never have again, but must lose it if he were not able to repay it before the Year of Release. This seems to be the meaning of this Verse, which the *Jews* interpret not of lending, but of giving Alms. It is not much material which way we take it. For he that lent to a poor Man, was willing to give what he lent, if he could not pay him before the Year of Release, after which he could not demand it.

*Thou shalt not harden thine heart, nor shalt thou shut thine hand from thy poor brother.]* Covetousness proceeds from want of Pity, Tenderneſs, and Compassion towards others in their Miseries; unto which Nature it self inclines us, especially towards Members of the same Society. And the *Jews* had several particular Obligations to be tender-hearted, as they were all Children of God after a peculiar manner, who had been wonderful kind and merciful to them, XIV. 2.

Verse 8. *Ver. 8. But thou shalt open thine hand wide to him.]* Bountifully supply him with what he wants.

*And shalt surely lend him sufficient for his need, in that which he wanted.]* The *Jews* understood this not meerly of affording him Food sufficient to satisfy his hunger,

ger, and Clothes to cover his nakedness, and keep him warm, but furnishing him with Household-goods (if he had been forced to sell all he had) that he might live comfortably. Yea, they proceed so far, as to determine, that the Neighbourhood should joyn together, and make a Purse for him, to put him in as good a Condition, as he was before he fell into this want. They determine also the quantity that every Man should give: A very liberal Person the fifth part of what he had, if need required; a Man of moderate Bounty, a tenth part. If any Man gave less, when the Case required more, he was accounted a Niggard, or, as they phrase it, *a Man of an evil eye*. But notwithstanding all these Precepts, and their Interpretations, the Jews so little minded their Poor, that their Governors were at last forced (as we now alas! do) to lay a Rate upon the Rich for the Maintenance of the Poor, which they enabled their Officers to exact. See *Selden Lib. VI. de Jure Nat. & Gent. Cap. VI.* and *Maimonides de Donis Pauperum*, set forth by a very learned Friend of mine, Dr. *Prideaux, Cap. VII.* who argues from this place, that if a poor Man wanted a Wife, they were bound to provide him one, &c.

Ver. 9. *Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of Release is at hand.*] If such a Thought came into their Mind, that they should lose what they lent, because the seventh year approached, they were bound to stifle it immediately, and not suffer it to lodge there.

*And thine eye be evil against thy poor brother.*] This move thee to be unkind and unmerciful to him. So a Man of *an evil eye* signifies in XXIII Prov. 6. one that grudges what another eats at his Table.

*And thou givest him nought.*] Lending was in this

Chapter XV. *case giving*; when a Man was very poor, and the Year of Release so near, that he could have no prospect of his being able to repay him.

*And he cry unto the LORD against thee.]* Make his doleful Complaint unto God, finding no Relief from Men.

*And it be sin unto thee.]* God charge it upon thee, as an offence against his Majesty; yea, a great offence. For so the word *sin* sometimes signifies, XV *John* 24. IV *James* 17.

Verse 10. Ver. 10. *Thou shalt surely give him.]* Not fail to relieve his Wants.

*And thine heart shall not be grieved when thou givest unto him.]* They were not only to relieve him, but to do it cheerfully.

*Because that for this thing the LORD thy God shall bless thee in all thy Works, and in all that thou puttest thine hand unto.]* There is no difference between, all their work, and all that they put their hand unto, (for all Works are performed by the hand) unless one refer to what they did within doors; and the other to their Labours in the Field.

Verse 11. Ver. 11. *For the poor shall never cease out of thy Land.]* There would always be some or other among them, who stood in need of the forenamed charitable Relief, by which they might be preserved from extream Poverty; which God intended to prevent, as is plain from v. 4. See *Grotius* upon XXVI S. *Matth.* 11. The *Hierusalem Targum* understand this as if there should have been no Poor amongst them, if they had been obedient to God's Precepts.

*Therefore I command thee, saying, Thou shalt open thine hand wide.]* If any one refused to give, or gave less than became him, *Maimonides* saith in the forenamed place,

place, the *Sanhedrim* compelled him to it, and whipt him with the *stripes of rebellion*, or contumacy (*i. e.* very sorely) till he gave as much as they judged he ought to do. Chapter XV.

*To thy brother, to thy poor, and to thy needy in thy Land.]*

Here are evidently *three* different sorts of Persons mentioned as Objects of their Charity, which may be lookt upon as directing the excellent order of it. For *first*, they were to relieve those that were nearest to them in Blood, called here their *Brethren*. Then *secondly*, such as were in great Misery. And *thirdly*, such as were low in the World, and required some help, but not so much as the former sort. Some indeed will not admit such a difference between the words *poor* and *needy*; but think the last signifies such whose Condition was Calamitous: About which I think it is not worth the while to dispute. I shall rather observe, that God took exceeding great care that none should come to very great want, by the large Provision he made for the poorer sort of People; who had the benefit of the *third Tithe* mentioned in the foregoing Chapter, which was wholly given to them every third year; and of the Sabbatical Year, when all that grew of it self was common to every Body; and of this Release of Debts in the same year; and of the large quantity of Corn, which they were bound to leave every year, in the Corners of their Fields, with the Ears that fell, and the Sheaf that was left, &c.

Ver. 12. *If thy brother an Hebrew man, or an Hebrew woman, be sold unto thee.]* Whether sold by themselves, or by the Court of Judgment for Theft. But there was some difference between a Man and a Woman. See XXI *Exod.* 2, 3, &c. And the same Law, they say, was to be observed about those who were sold

Chapter XV. sold by their Father; or were born of Hebrew Slaves.  
 XV. *And serve thee six years, then in the seventh year thou*

*shalt let him go free.*] He doth not speak of the Year of Release, as if he were then to be set free, though he had served but one year, or perhaps no more than half a year before that came; but of the seventh year from the time of his Sale: For he was to serve six compleat years, unless the *Jubilee* hapned to intervene, when every one was set free, though he had not served so long. But such Servants as were taken in the Wars, or were sold by *Canaanites*, or born of them, might be kept perpetual Slaves, unless they were maimed by their Masters, with the loss of some Member of their Body.

Verse 13. Ver. 13. *And when thou sendest him out free from thee, thou shalt not let him go away empty.*] But bestow something upon him, for his more comfortable Subsistence when he was a Free-man. And this comprehends Women as well as Men, as appears by the foregoing Verse: but then it is to be understood of such as went out free by virtue of this Law, after they had served six years; not of such as were redeemed by their Friends, or redeemed themselves with their own Money, (XXV *Levit.* 18.) For such might be supposed not to need their Masters kindness, as they did who had nothing to help them out of their Slavery.

Verse 14. Ver. 14. *Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy Wine-press.*] That they might put themselves in a way of living well in the World; which they were not able to do without this Assistance, because what they got in their six years Service was wholly for their Master, and not for themselves. He doth not prescribe a certain measure to their Bounty, but leaves every Man to express his Affection freely,



freely towards God and towards his Neighbour. But the Hebrews say, they were bound to give them at least *thirty* Shekels of Silver.

*Of that wherewith the LORD thy God hath blessed thee, that shalt thou give him.]* Considering how God hath enriched thee, even by his Service.

Ver. 15. *And thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee.]* And did not bring them empty out of their Slavery; but loaded with Silver, and Gold, and Raiment, XII *Exod.* 35. By which Bounty of God to themselves, they might take the best measure of their Duty to their poor Brethren, when they were dismissed from Servitude.

*Therefore I command thee this thing to day.]* In remembrance of that great Benefit, he enjoyed this Benevolence to poor Slaves.

Ver. 16. *And it shall be, if he say I will not go away from thee.]* Refused to enjoy his Liberty, when his six years Service was expired.


*Because he loveth thee and thine house.]* The Phrase in *Exodus* XXI. 5. being, *Saying shall say, I love my Master, &c.* Abarbinel from thence gathers, that it was necessary he should often profess how loth he was to leave his Master and his Family, and make repeated Declarations of his Affection to them.

*Because he is well with thee.]* Lives happily. Out of these words *Maimonides* infers, that there was to be reciprocal Love between the Servant and his Master: for if the Servant loved his Master, yet if his Master did not love him, his Ear was not bored; for he could not take Content in his staying with him. But these words suppose his Master's kindness to him, by his good usage of him.

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Verse 17.

Ver. 17. *Then shalt thou take an Aul, and thrust it through his ear unto the door, &c.* ] But first he was to bring him before the Judges, that he might there in open Court profess the same that he had done to his Master; and thereby make it appear there was no fraud or deceit in the business; and that his Master did not keep him against his will, contrary to this Law. See XXI *Exod.* 6. where all this is explained.

*And also unto thy Maid-servant thou shalt do likewise.* ] This relates only to the not sending Maid-servants away empty; not to the boring their Ears, if they had no mind to be freed: for that was not used, if we may believe the Hebrew Doctors, to Maid-servants. It was sufficient, if they had a mind to stay with their Masters, that they addicted themselves, in solemn words, to their Service for ever. But there were many differences between a Man-servant and a Maid-servant, at least in some Cases, (See upon XXI *Exod.* 7.) which are explained with great nicety by the Hebrew Doctors; with which I need not trouble the Reader, because there is no such Slavery among us in these days.

Verse 18.

Ver. 18. *It shall not seem hard unto thee when thou sendest him away free from thee.* ] It is plain by this, that he returns to what he was speaking of v. 12, 13, &c. concerning their not letting their Servants go away empty when they had their Freedom: For this was the chief thing that could seem hard to them.

*For he hath been worth a double hired Servant to thee.* ] Who served at most only for three years; and had Wages paid him all the time, XVI *Isaiah* 14.

*In serving thee six years.* ] Twice as long as an hired Servant, and for nothing. So that considering what Wages he gave the other, and how small a price perhaps

perhaps they paid for him, they would find themselves gainers by such Slaves, and therefore should not think much to give them a Gratuity, when they send them away.

*And the LORD thy God shall bless thee in all that thou doest.*] He encourages them to hope they should be greater gainers otherways by this Charity, which would procure God's Blessing upon their future Labours. This Argument he had pressed twice or thrice before in this Chapter, v. 4, 6, 10.

Ver. 19. *All the firstling-males that come of thy herd, and of thy flock, shalt thou sanctifie unto the LORD thy God.*] Verse 19.  
All the first-born Males were the LORD's, by a Law made at their coming out of Egypt; and he gave them to his Priests for their Portion, XIII Exod. 2, 15. XVIII Numb. 15.

*Thou shalt do no work with the firstling of thy Bullock, nor shear the firstling of thy Sheep.*] Besides the Firstling-Males, which alone were separated to the LORD, there were also Firstling-Females; which, though they were not sanctified to him as the Males were, yet were not to be employed by the Owners, as the rest of their Cattle, but offered as Peace-offerings to God. Of which they themselves had a good share; though some part of them was given to the Priests.

Ver. 20. *Thou shalt eat it before the LORD thy God.*] Verse 20.  
It is evident from hence, that he speaks of such Female-firstlings as I mentioned in the foregoing Verse; for of the Males they might not eat; but they belonged entirely to the Priests.

*Year by year.*] At their Solemn Festivals; when they were first to offer them unto God; and then the Feast upon these Peace-offerings followed.

*In the place which the LORD shall chuse, thou and thy household.*]

Chapter XV. *household.*] With the Levites and Strangers, &c. whom they were to invite to these Sacred Entertainments:

For this is but a Repetition of the Law twice or thrice mentioned before, XII. 6, 7, &c. 17, 18, 26. XIV. 23. and upon this occasion here again inculcated, because it was of exceeding great moment, to preserve them in the Worship and Service of God alone.

Verse 20. Ver. 20. *And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish.*] This is another Reason why he mentions these Feasts again, that he might admonish them what to do with these Firstlings, if there were any blemish in them, which made them unfit for Sacrifice. These blemishes he had spoken of in XXII *Levit.* 21, 22, 24. But here adds the *Lame* to those there named. Which the Prophet *Malachi* also mentions (and so do the Heathens) as unacceptable unto God, I *Mal.* 8.

*Thou shalt not sacrifice it to the LORD thy God.*] No, not to make such a charitable Feast at the Sanctuary.

Verse 22. Ver. 22. *Thou shalt eat it within thy gates.*] It was free for them to eat it at home: though it is very probable God expected they should invite the Levites, and the Strangers, the Fatherless and Widows, to partake of it, (as they did of the third Tithe, (XIV. 29.) because if it had been without blemish, it must have been so employed at the Sanctuary.

*The unclean and the clean person shall eat it alike.*] Whereas if it had been sacrificed at their Feasts, only the clean could have eaten of it.

*As the Roe-buck and the Hart.*] See XII. 15, 22.

Verse 23. Ver. 23. *Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.*] He takes all occasions to mention this, because it was designed to preserve them free from Idolatry. See XII. 16, 23, 24.

CHAP.

## C H A P. XVI.

Verse 1. **O** *Observe the Month of Abib.*] Which God, Verse 1.  
by a special order, made the beginning  
of their Year. See XII *Exod.* 2. XIII. 4. XXXIV. 18.

*And keep the Passover unto the LORD thy God.*] He  
now begins in this Chapter, to admonish them about  
their great Feasts which they were to keep; whereby  
the whole Nation was preserved in the Worship of  
one only God, which *Moses* still pursues to press up-  
on them.

*For in the month of Abib the LORD thy God brought  
thee forth out of Egypt.*] In memory of which the Feast  
of the Passover was ordained.

*By night.*] For then *Pharaoh* pressed them to be  
gone when he saw his First-born slain in the Night,  
XII *Exod.* 29, 30, 31. and then they immediately  
prepared themselves for their Journey, and borrowed  
of the *Egyptians* Jewels of Gold and Silver, v. 35.  
Inasmuch that *Moses* calls this, *a Night much to be ob-  
served unto the LORD*, and *that Night of the LORD  
to be observed by all the Children of Israel in their Gene-  
rations*, (XII *Exod.* 42.) though it was Day-light be-  
fore they began their March, as we read there, v. 22.  
So that *Moses* bids them *remember the day when they  
came out of Egypt*, XIII *Exod.* 3. which comprehends  
both that which is properly called *Day*, and *Night*. Verse 2.

Ver. 2. *Thou shalt therefore sacrifice the Passover unto  
the LORD thy God.*] The word *Passover* signifies here  
not only the *Lamb* (which was properly called *Pesach*  
or *Passover*) which was offered on the Fourteenth day  
at even; but all the Paschal Sacrifices which follow-  
ed after; as appears by the next words, *of the flock and*

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*of the herd.* Which Sacrifices were appointed for all the seven Days of unleavened Bread, XVIII Numb. 17, 18, 19, &c. See *Bochartus* in his *Hierozoicon* P. I. L. II. Cap. 50. where he shows at large that the word *Passover* is here a general word, comprehending the Particulars after-mentioned (p. 565, 566.) And thus translates these words (which he justifies by many like instances) *Thou shalt therefore sacrifice the Passover unto the LORD thy God, viz. of the Flock and of the Herd.* Which last words are added exegetically, to explain what that *Passover* was which they were to offer unto the LORD.—Such Sacrifices as were offered in the Solemn Passover of *Ezekiah*, 2 *Chron.* XXX. 22. and of *Josiah*, 2 *Chron.* XXXV. 7, 8, 9. where it is apparent, that the King and the Princes gave to the People, and to the Priests, Oxen as well as Sheep, *lepesachim*, for the Passover-offerings. And thus it is used in the New Testament, XVIII *John* 28. where it is said the Jews would not go into the Judgment-Hall, lest they should be defiled, *but that they might eat the Passover*; i. e. these *Passover-Offerings*, which were holy things, of which none might eat in their defilement.

*In the place which the LORD shall chuse to place his Name there.*] At the Sanctuary, as hath been often said, XII. 5, 11, &c. where all Sacrifices were to be offered.

Verse 3. Ver. 3. *Thou shalt eat no leavened bread with it.*] That is, with the *Passover* before-mentioned. Which is a Demonstration that all the Sacrifices of the *Flock* and of the *Herd*, spoken of in the foregoing Verse, are comprehended under the Name of *Passover*. For with the *Lamb* they could not eat unleavened Bread seven days, it being to be eaten



eaten presently in the Evening when it was offered : after which followed the seven days of unleavened Bread ; which could not be eaten so long with the Passover, unless *Passover* signifie all the seven days Sacrifices.

*Seven days thou shalt eat unleavened bread therewith.]*  
See XII Exod. 15. XIII. 6, 7.

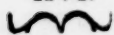
*Even the bread of affliction.]* So called, because it was insipid, and also heavy upon the Stomach, and not easily digested. whence it had the Name of *Matzah*, because it was lumpish, and could not rise as leavened Bread doth.

*For thou comest forth out of the Land of Egypt in haste.]*  
Wanting time to put any leaven to their Dough, XII Exod. 34, 39.

*That thou mayest remember the day when thou comest forth out of the Land of Egypt all the days of thy life.]*  
That their Affliction there, and their speedy Deliverance from thence, might never be forgotten. For their eating this Bread seven days together every year, one would think, could not but make great Impressions on their Mind : and the more to imprint the sence of God's Mercy there, the Master of every Family, when he brake this Bread at the Paschal Feast, and gave every one a piece of it, said, *This is the Bread of Affliction which your Fathers did eat in the Land of Egypt.* So *Maimonides* and others tell us. See XII Exod. 17.

Ver. 4. *And there shall no leavened bread be seen with thee in all thy coasts seven days.]* See XII Exod. 18, 19, 20. XIII. 3, 7.

*Neither shall there any thing of the flesh which thou sacrificest the first day at even, remain all night until the morning.]* This is a plain description of the Paschal Lamb, which was to be eaten in the Even wherein it

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## Verse 5.

it was sacrificed, (XII *Exod.* 10.) which he forbears here to call the *Passover* (tho' that name properly belong to it) because he had called other Sacrifices by that name, (v. 2.) and would not have them confounded.

Ver. 5. *Thou mayest not sacrifice the Passover within any of thy gates which the LORD thy God giveth thee.* Not at home, as they did when they first came out of *Egypt*; and that because it was a Sacrifice: which were now required to be all offered at the Sanctuary, as was said before, XII. 5, 11.

## Verse 6.

Ver. 6. *But at the place which the LORD thy God shall chuse to place his Name in, there thou shalt sacrifice the Passover.* From whence *Maimonides* infers, that even whilst High-places were allowed, the *Passover* could not be killed any where, but at the Sanctuary. If any Man did offer it in a private High-place, he was beaten, as he saith in his Treatise concerning the *Passover*, Cap. I. Sect. 3.

*At even, at the going down of the Sun.* Between the two Evenings; concerning which see XII *Exod.* 6. After the offering of the Evening Sacrifice, they began to kill the *Passover*, and continued this Sacrifice till Sun-set.

*At the season that thou camest forth out of Egypt.* Then they were preparing themselves for their Journey, and had warning to be ready; and eat the Lamb with their Staves in their Hands, as Men going forth to travel, (XII *Exod.* 11.) though they did not actually go forth till the next Morning.

## Verse 7.

Ver. 7. *And thou shalt roſt and eat it in the place which the LORD thy God ſhall chuſe.* See XII *Exod.* 8, 9.

*And thou ſhalt turn in the morning, and go unto thy Tents.* Unto their own Habitations, which are called *Tents*, because they had no other dwelling when these

these words were spoken. The only doubt is, whether he permits them to go home the next Morning after the Even before-mentioned ; or the Morning after the whole Feast of unleavened Bread was over. It seems most reasonable to expound it of the former ; that if Mens occasions called them home, they were not bound to stay any longer at the place where the Sanctuary was, but till they had eaten the Paschal Lamb ; after which they might return home if they pleased. So *Bochartus* ; who from hence proves that the most Solemn Days of the Feast of unleavened Bread, were not observed like a Sabbath ; because Men might travel home upon the first Day of unleavened Bread, as the whole Nation travelled out of *Egypt* on this day, from *Rameses* to *Succoth*. Yet pious People, who were able to bear so great a Charge, were wont, no doubt, to stay the whole seven Days before they returned home ; because the *first* and *last* Days of the Feast were great Solemnities. So they did in the *Pas-over* of *Hezekiah* and *Josiah*, 2 *Chron.* XXX. 21. XXXV. 17. And there being special Sacrifices to be offered every day during this Festival, (as was before said) *Solomon ben Virgæ* observes, that all the Country thereabouts brought their Oxen and their Sheep to be sold at this time to those who came from far : so that the Mountains round about *Jerusalem* were covered with them, and not a bit of Grass to be seen. He adds also, That whosoever did not come up to this Feast, all his Goods were forfeited and converted to Sacred Uses, *Shebet Jehuda*, p. 378.

Ver. 8. *Six days thou shalt eat unleavened bread, and on the seventh day shall be a solemn Assembly unto the LORD thy God.*] This is to be understood as if he had said, that after they had eaten unleavened Bread  
fix

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fix days, they should conclude the Solemnity upon the seventh day with a *Solemn Assembly*; or, as it is in the Hebrew, *with restraint*: but still continue also on this day to eat unleavened Bread. For this Feast was to last seven days; and in all the foregoing Books they are expressly required to eat unleavened Bread seven days, XII *Exod.* 15. XXIII *Levit.* 6. XXVIII *Numb.* 17.

*A Solemn Assembly.]* Which the Hebrews call *Azereth*: of the meaning of which see XXIII *Lev.* 36.

*Thou shalt do no work therein.]* That is, no Servile Work, as it is explained XXVIII *Numb.* 25. but they might dress their Meat; which the LXX. seems to mean by those words, which they add, *ἢ ὅτι ζῶντων ἵνα σωθῶνται*, *save only such things as shall be done to preserve life.*

Verse 9.

*Ver. 9. Seven weeks shalt thou number unto thee.]* From the morrow after the Sabbath, when they brought the Sheaf of the Wave-offering; as it is explained in XXIII *Levit.* 15. See there.

*Begin to number the seven weeks from such time as thou beginnest to put the sickle to the Corn.]* For they began to cut Barley at the Passover, as is manifest from hence; that *Joshua* passed over *Jordan* to enter into *Canaan*, in the time of Harvest, III *Josh.* 15. and this was in the month of *Nisan*, when they kept the Passover, as appears from V *Josh.* 10. Which Month could not be called *Abib*, or the Month of New Fruits, if some Corn was not then ripe, viz. Barley. This *Josephus* confirms, *Lib. III. Antiq. Cap. X.* Which must be understood, as *Hermannus Conringius* observes (in his *Treatise de Initio Anni Sabbatici*, &c.) of that sort of Barly which was sown in Autumn (as it is this day in *Frisia*) which required a stronger Soil than that

that sown in the Spring, and produced a much richer Crop. See Mr. Mede's Works, p. 355. who observes how very different their Climate was from ours.

Ver. 10. *And thou shalt keep the feast of weeks unto the LORD thy God.*] The reason of this Name is given in the foregoing Verse. And see XXXIV Exod. 22. It was called also the *Feast of Harvest*. See XXIII Exod. 16.

*With a Tribute of a Free-will-offering of thine hand, which thou shalt give unto the LORD thy God, &c.*] Besides those Offerings which are prescribed XXIII Levit. 17, 18. XXVIII Numb. 27, &c. The quantity is not directed, but left to every Man's Piety. And whatsoever it was he brought, it was wholly given to God; and he that brought it had no share in it: but God gave it to his Priests.

*According as the LORD thy God hath blessed thee.*] Though no quantity was prescribed; yet God expected every Man should offer proportionably to his Estate: and they who had a religious sense of God's goodness in blessing their Labours, no doubt acknowledged it by a Liberal Tribute.

Ver. 11. *And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy Man-servant, and thy Maid-servant, and the Levite that is within thy gates, &c.*] This Feast was made of such Offerings as are mentioned XII. 7, 17, 18, 19.

Ver. 12. *And thou shalt remember that thou wast a bondman in Egypt.*] They are often put in mind of this, as an Argument to Charity; particularly towards their Servants. See XV. 15.

*And thou shalt observe and do these Statutes.*] There was a particular reason for keeping this Feast; because it was in remembrance of God's giving them his Law

Chapter from Mount *Sinai*; where he spake with them himself.  
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Ver. 13. *Thou shalt observe the Feast of Tabernacles seven days, after that thou hast gathered in thy Corn and thy Wine.*] This is the third great Feast, at which all their Males were bound to appear every year; as we read XXIII *Exod.* 16, 17. XXXIV. 22, 23. Of which he puts them in mind again, XXIII *Levit.* 34, 35, 36. and here v. 16.

Verse 14. Ver. 14. *And thou shalt rejoyce in thy Feast, thou, and thy son, and thy daughter, and thy Man-servant, and thy Maid-servant, &c.*] There was the like Law at *Athens*, where King *Cecrops* ordained (as *Macrobius* tells us, *Lib. I. Saturnal. Cap. X.*) the Master of every Family should after Harvest, make a Feast for his Servants, and eat together with them, who had taken pains with him in tilling his Ground; *Delectari enim Deum honore Servorum, contemplatu laboris*, for God delighted in the honour done to Servants, in consideration of their Labour. This, it's likely, he learnt from *Moses*; for he reigned at *Athens* much about the same time that *Israel* came out of *Egypt*; and was the first, as *Ensebins* saith, who taught the *Greeks* to call God by the Name of *Zōs*, (*Lib. X. Præpar. Evangel.*) which we may interpret the *Living God*. Though therein he seems to be a little mistaken. For *Pausanias* saith more than once (both in his *Arcadia* and his *Attica*) That *Διὰ ἐνὸς μόνου ὕψιστον πρῶτος*, He was the first that called *Jupiter* by the name of the Most High, or Supream. And the same we read in *St. Cyril* against *Julian*, *Lib. I.* See *Joh. Meursius de Regibus Atheniensium*, *Lib. I. Cap. IX.*

Verse 15. Ver. 15. *Seven days shalt thou keep a Feast unto the LORD thy God, in the place which the LORD thy God shall chuse.*] In order to which, that it might be kept the more Solemnly, it is once more enjoyned, and all the



the Sacrifices that were to be offered in each of the seven days appointed in XXIX Numb. from v. 12. to v. 35. where he orders also the eighth day to be solemnly observed for a special reason. See there.

*Because the LORD thy God shall bless thee in all thy increase, and in all the works of thy hands. ]* Thankfulness to God for Blessings bestowed, was the way to procure more.

*Therefore thou shalt surely rejoyce.]* In God the giver of all good things ; whom the whole Nation, by the Institution of this Feast, were incited to bless and praise for the Fruits of his Bounty to them. And *Peace-offerings* were sacrificed on purpose for this end, XXVII. 7. From the repetition of this Command, *Thou shalt rejoyce*, the *Jews* infer, that though all Festivals were Times of Joy, yet the Feast of Tabernacles was to be celebrated with greater Joy than all the rest. And accordingly *Maimonides* tells us the whole Festival was spent in Musick, and Dancing, and Singing, Night and Day.

Ver. 16. *Three times in the year shall all thy Males* Verse 16. *appear before the LORD thy God in the place, &c.]* This is so frequently enjoined (See v. 13.) because it was of the greatest Consequence, that they should meet as often as they could conveniently, at one and the same place, to worship the Divine Majesty ; whereby the Notion of the Unity of God was preserved among them.

*And they shall not appear before the LORD empty. ]* This is also frequently repeated, where the Feasts themselves are enjoined, XXIII *Exod.* 15. XXXIV. 20. And from these and the following words, *That every man should give as he was able, &c.* came the pious Custom in the beginning of our Religion, that the Peo-

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ple when they came to the LORD's Table, offer'd Bread, and Wine, and Corn, and Oil, and such like things, for the Support of God's Ministers, and the Relief of the Poor, every one according to their Ability. Which was done in acknowledgment of God, as the Author of Life and of all good Things; for which they, in this manner, shewed their Gratitude to him. And the Priests, in the presence of all the People, lifted them up, and gave God thanks, and beseeched him to accept them: And out of these, in many places, they made their *Agapæ*, or *Feasts of Charity*, for the Poor. Mention is made of these Oblations in the *Canons* ascribed to the Apostles, *Cap. 3, 4.* which, though not made by them, yet contain a great many Apostolical Customs.

Verse 17. Ver. 17. *Every man shall give as he is able, according to the blessing of the LORD thy God, which he hath given thee.*] It was but reasonable, that the more bountiful God had been to them, the more liberally they should offer a grateful Acknowledgment to him. For all the forenamed *three Feasts* had relation to the Fruits of the Earth, which God had blessed them withal; as well as commemorated former great Benefits bestowed on their Fore-fathers. The *Passover* being at the beginning of Barley Harvest; *Pentecost* at the beginning of Wheat-Harvest; and the *Feast of Tabernacles*, when they had gathered in all the Fruits of the Earth. At which Seasons all Mankind were ever wont to be full of Joy, and to offer Sacrifices. So *Aristotle* tells us, *Lib. VIII. ad Nicomachum, Cap. II.* Αἱ ἀρχαῖαι θυσίαι καὶ συνόδου χρόνους γινώσκουσι μάλιστα τὰς καρπῶν συλλογμῆς, &c. The ancient Sacrifices and Conventions seem to have been after the gathering in of the Fruits of the Earth, as a First-fruits, at which time chiefly

chiefly they rested from their labours. And so Strabo likewise, *Lib. X. Geograph. p. 467.* It is common, both to Greeks and Barbarians, to offer their Sacrifices with a Festival intermission of their Labours, &c. *ἐν τῷ δ' ἡ φύσις ἑστὶς ἑορτασάμενη*, and so Nature taught them to do; that is, to thank God, with Rejoycing and Cessation from Labours. For which he gives this surprising Reason, *ἡ τε γὰρ ἀνὰ τὴν ἐν ἀπάγῃ ἀπὸ τῶν ἀνθρώπων ἀχολημάτων, ἡ δὲ ἑστὶς ἐν τρέψει πρὸς τὸ θεῖον.* For remission of Labour abstracts the Mind from Humane Affairs, and turns it towards God. This certainly was the ancient intention of all such Festival Times, as the Heathen themselves could discern.

Ver. 18. *Judges and Officers shalt thou make thee.* ] Verse 18. To see that these, and all other Laws were duly observed. *Moses de Cotzi* upon these words, makes this difference between *Schofetim* and *Schoterim*, that the former (*viz. Judges*) were the Senators in the several Courts, who decided Causes: and the other (*Officers*) were no more than Ministers attending the Court, to keep the People in order, with a Staff and a Whip; and to execute the Decrees and Orders of the Judges: whom they appointed not only in the Court, but in the Streets; looking after Weights and Measures in the Market, and correcting Offenders. *Maimonides* also makes them the same with our *Apparitors*, or those who in the Roman Law are called *Officiales*, as *Constantine L'Empereur* observes, *p. 362.* upon *Cornelius Bertram* (who mistook them for a sort of Judges) and in the *Digests Executores*; and in the New Testament *πράξιοις, Exactors*, *XII Luke 58.* *Josephus* makes them to have been *Publick Criers*; and so we find them imployed *XX. 8. I Josh. 11.* But then some of them at least seem to have been an honourable

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ble sort, like our *Heralds*, XXIII *Josh.* 2. and all of them were Men of Authority, though but young Men (as *Maimonides* describes them) who had not attained the Years and Knowledge of Doctors of the Law, and therefore unfit to be Judges. But the *Jews* place them next under their wise Men, or Doctors, and above their Scribes and Clerks, as Mr. *Thorndike* observes in his *Review of the Rights of the Church*, p. 94. But that they were certainly only under *Officers*, and not *Judges*, there is another Argument; which is, That *Solomon* upon this account commends the Ants, that they carefully do their business, though they have no *Schoer* set over them (VI *Prov.* 7.) no *ἡγεμόνες* or *ἑγχομένους*, to force or affright them into it.

*In all thy gates.*] That is, in every City, as Mr. *Selden* observes out of the Jewish Writers, *Lib.* VII. de *Jure Nat. & Gent.* Cap. V. and more largely L. II. de *Synedrīs*, Cap. V. Sect. 1. where he shows they interpret it, *in all the Cities of Israel, both within the Land and without, where Israel had any Jurisdiction.* Which is so true, that they had Consistories where-soever they were dispersed, for the determining all Differences arising out of the Law, though not as to the power of Life and Death, which was seldom granted them by their Sovereigns. Thus, we learn from *Philo*, that there was such a Consistory at *Alexandria*; and the little Chronicle, called *Seder Olam Zuta*, tells us of the like in *Babylonia*. And after the destruction of the Temple, it is manifest, not only by the Jewish Writings, but by *Epiphanius* and others, that there continued a Consistory at *Tiberias* for many Ages, &c. See Mr. *Thorndike's Rights of the Church*, p. 56, 57. and his *Review* of it, p. 56.

But

But though this be granted, yet these words, *in all thy gates*, may suggest also the part of the City where they kept their Court; which was in the Gate. For there, as I observed (XXXIV Gen. 24.) all Publick Business was transacted in the time of *Abraham* and *Jacob*, and continued so afterward. Insomuch that the highest Court in *Moses* his time, met at the Door of the Tabernacle, XI Numb. 24. the Gate among the *Hebrews* being the same with the *Forum*, as I observed, among the *Romans*. As we see by 1 Kings VII. 1. where *Elisba* foretells at what low rates Provision should be sold on the morrow, *in the gate of Samaria*. Where it is evident there was a place so spacious, that *Ahab* assembled Four hundred Prophets there, before him and King *Jehoshaphat*; who had no doubt, both of them, numerous Attendants, 2 Kings XXII. 10. And before this time, *David*, it is said, upon the news of *Absalom's* Death, went up to the Chamber over the Gate and wept; which we may well think was the Council Chamber, 2 Sam. XVIII. 33. And when *Joab* advised him to come down, and show himself publicly, it is said, *he rose and sat in the Gate, and all the People came before him*, XIX. 6. And therefore in these Gates, which were so large, there was some place, I make no question, where there were Benches for the Judges.

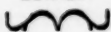
*Which the LORD thy God giveth thee throughout thy Tribes.*] In the Cities of every Tribe, there was to be such a Court erected, that People might have Justice easily and speedily done them. And the *Talmudists* unanimously agree that the number of Judges was proportionable to the greatness of the City wherein they were placed, and of the Causes which they judged. Where there were less than an Hundred and  
twenty

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twenty Families in any Town or City, there was seated the lowest Court of all, consisting of three Judges, which tried only Actions of Debt, or Damages done by Man or Beast, or Defamation, &c. But in Cities, where there were above an Hundred and twenty Families, there was placed an higher Court, consisting of Three and twenty Judges, who tried Capital Causes. *Josephus* indeed differs from the *Talmudists* about the number, for he saith they were but Seven. Both of them, it is likely, may say true, with respect to different times and places: for it cannot but be presumed that both he and they understood the state of their Country, in such Publick Matters. But at the place where God chose to settle his Sanctuary, unto which all the Country resorted at certain times, there was the Supream Court of all, consisting, as the *Talmudists* say, of Seventy Persons, besides their President; who judged all manner of Causes; and none but they could judge a false Prophet, or a City fall'n to Idolatry. All Appeals were made to them, but from them there was none, their Sentence being final. See *Selden Lib. II. de Synedr. Cap. IV.*

Such a Court, it is certain, there was in future Ages, whose number was according to that of the Seventy Elders chosen by God himself to assist *Moses* in the Government, and indued with the Spirit of Judgment to qualifie them for that Office, XI *Numb. 25.* In *Moses* his time they sat at the Door of the Tabernacle, as I observed before: and afterward at *Shiloh*, or wheresoever the Sanctuary was. Though it may be doubted, whether after *Moses* his death, and the death of the Elders, there was a Court consisting of so many Judges. Nay, it is highly probable that this Consistory it self was not constantly settled there,  
accord-



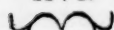


according to Law, till the time of *Jehosaphat*: at least, not the Inferior Consistories before-mentioned, which were to be settled in every City. For if they were, what Reason can be given, why the *Judges* (V *Judg.* 10. X. 4. XII. 14.) and *Samuel* should ride Circuit up and down the Country to minister Justice according to the Law, when the People might have had it every day in their several Cities? And for this Reason, it is likely, *Jehosaphat* himself desiring to put this Law in force, first sent some great Men, *who went about through all the Cities of Judah*, 2 *Chron.* XVII. 8, 9. and then settled Judges according to this Law, *throughout all the fenced Cities of Judah, City by City*, as well as in *Jernsalem*, 2 *Chron.* XIX. 5, 8. See Mr. *Thorndike* in his *Rights of the Church in a Christian State*, Chap. IV. p. 226. where he observes that *Josephus*, in exprefs terms, rendring a Reason of the great Leudness, upon which the War against *Benjamin* followed, attributes it to this, that these Courts of Judgment were not established according to this Law, *Lib. V. Antiq. Cap. II.* But though this, I think, be very evident, yet it is scarce credible that *David*, after he was set upon the Throne of God in Peace, did not take care to settle these Courts, as he did to regulate a great many other things. And indeed we find a plain intimation of it in 1 *Chron.* XXVI. 29. but succeeding Kings, it is probable, were negligent in keeping up this Constitution, till the time of *Jehosaphat*; who exercised his Authority to inforce the exact practice of this Law.

*And they shall judge the people with just judgment.* ] According to the Rules of this Law. The *Judges*, saith *R. Solomon*, were to judge the People; and the *Officers*, to constrain them to do as the Judges commanded.

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Ver. 19. *Thou shalt not wrest judgment.*] See XXIII Exod. 6.

 *Thou shalt not respect persons.*] See XIX Levit. 15.  
Verse 19. and I Dent. 17.

*Neither take a gift ; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.*] The very same is said XXIII Exod. 8.

Verse 20. Ver. 20. *That which is altogether just shalt thou follow.*] The words in the Hebrew are far more emphatical, ( as they are in the Margin ) *justice, justice shalt thou follow.* Mind nothing but the justice of the Cause: and do it to all Persons equally.

*That thou mayest live, and inherit the Land which the LORD thy God giveth thee.*] Be happy, and continue long in the Land of Canaan. For nothing contributes more to the Establishment of a Government, than the exact and impartial Administration of Justice.

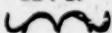
Verse 21. Ver. 21. *Thou shalt not plant thee a Grove of any Trees, near unto the Altar of the LORD thy God, which thou shalt make thee.*] It is evident from this, that his great aim is to keep them from Idolatry; which he still pursues, as he hath done from the beginning of his Exhortation, in this Book. And their History teaches us, that it was very needful to inculcate this so often; for notwithstanding all that Moses could say, they fell immediately after Joshua's death, into the idolatrous Customs of Canaan; and could never be wholly purged from their Idolatry, till the Captivity of Babylon. And these words may be translated, *Thou shalt not plant thee a Grove, nor make any Wood* (i. e. a wooden Image) *near to the Altar of the LORD thy God.* So the LXX. for the very word we translate *Grove*, sometimes imports the Idol

Idol in the Grove, as well as the Grove it self. See 2 Kings XXIII. 6. and Selden de Diis Syris, Syntagma II. Cap. II. Certain it is, that nothing was more ancient in the East, than Altars with Groves of Trees about them; which made the place very shady and delightful in those hot Countries. They are so often joyned in Scripture, that it would be tedious to number all the places, XXXI Exod. 13. XII Dent. 3. VI Judges 25, &c. *Cadmus* is thought by some to have brought this Custom into Greece, out of the East. And they planted the Trees so thick, and they were so large and shady, as to make the place very dark and solemn; whereby a kind of Horror was struck into those, who went into them. And they became hereby the fitter for the Devil to play his Pranks there; and for the practise of those obscene and uncouth Rites whereby he was worshipped. For the Gentile Custom had made these places proper to the Infernal Gods; and anciently consecrated them as Sepulchres or Temples for their *Heroes*. That the *Israelites* therefore might be preserved from sacrificing to the Dead, and from filthy Lusts, (by both which they afterwards polluted themselves) they are forbidden to place a Grove near to God's Altar; nay, so much as any Tree, (as the words may be translated) for the Heathen thought there was a sacredness in Trees themselves, which they dedicated to their gods, and honoured several ways. See XII. 2, 3. And therefore the Jews say they might not plant Trees in the Court of the Temple, or in the Mountain of the House (as they call it) for the Ornament or Beauty of God's House. And they give this reason for it, because it was an idolatrous Rite to plant Trees near their Altars, that the People might there meet together. See

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*Selden Lib. II. de Jure Nat. & Gent. Cap. VI. p. 186.* and *Dr. Spencer Lib. II. Cap. XVI. Sect. 1, 2.* And more lately *Ezekiel Spanhemius* (in his most Learned Observations upon *Callimachus*) hath shown that they planted odoriferous Trees in some Groves, to make them more inviting. Whence the Grove dedicated to *Pallas* is called by that Poet *πιδωμένῳ ἄλσος*, though that may signifie only a Grove consecrated by many Sacrifices. And the vulgar Groves were planted with Pines, Fir-trees, Cypress, Laurel, Olives, Vines, and other lovely Trees; especially Oaks, which grew to a great height: in which both Altars and Temples were erected. See in *Hymn in Dianam vers. 38. p. 156.* and in *Palladem, vers. 61. p. 595.* and in *Cererem, vers. 38, 39. p. 689.* where he mentions the black Poplar as a Tree of which her Grove consisted; under the shade of which the Nymphs delighted to Dance at Noon. And thence these shady places, consecrated to their gods, were called *Λυκίστραι*, because of their refreshing Coolness, as he observes out of *Athenæus, ad v. 47. p. 695.* And indeed nothing is plainer in the holy Scripture, than that these Groves related to Idolatry; for all pious Princes took them away, and bad ones planted them. See *1 Kings XVIII. 4.* *2 Kings XXIII. 14.* *2 Chron. XIV. 3.* *XV. 16.* And they are frequently joyned with Statues and Images, both here, and *VII. 5.* *XII. 3.* *1 Kings XIV. 23, &c.*

Verse 22. Ver. 22. *Neither shalt thou set thee up an Image.* The Hebrew word *Matzebah* is commonly translated by the LXX. *στήλω*, a Pillar: and so we translate it in the Margin. For as it was unlawful to set up the Statue of a Man, or any other Creature; so it was as contrary to Religion to set up a Pillar, or an Altar,



tar, or any such like Structure, for Publick Assemblies to be held about them; though they worshipped there the true God. So *Maimonides* reports the sense of their Doctors; *A Statue or Pillar signifies any Work raised up, that Religious Assemblies may be made there, though they be for the Worship of the Divine Majesty; for this is a practice among Idolaters.* And so *Pausanias* confesses (in *Achaicis*) that in the most ancient times, among all the *Græcians*, *πυλᾶς θεῶν ἀντὶ ἀγαλμάτων εἶχον ἀγροὶ λίθοι*, *rude Stones had Divine Honours given them, instead of Statues or Images.* See *Selden Lib. II. de Jure Nat. & Gent. Cap. VI.* in the beginning. And *Maimonides* of the Worship of the Planets, *Cap. VI. Sect. 8, 9, 10.* and *Dionys. Vossius* his Annotations there.

*Which the LORD thy God hateth.*] Hence it sufficiently appears, that this was an idolatrous practice: which is more odious to God than any thing else. And thus the *Israelites* we see understood it; being ready to take Arms against their Brethren on the other side *Jordan*, when they heard they had erected an Altar there (taking it to be such a Structure as is here forbidden) but were appeased when they understood, that it was not intended for Worship, *XXII Josh. 18.*

Verse 1.

Verse 1. **T***Hou shalt not sacrifice unto the LORD thy God any Bullock, or Sheep, wherein is any blemish.*] Having warned them, as he had done often, against idolatrous Practises, he here interposes a Caution against Prophaneness in the Worship of the true God: For it was a great disrespect to him, to offer him any thing that was not perfect; the Heathens being ashamed of such Sacrifices.

*Wherein is any blemish.*] Of this see XXII *Levit.* 20, &c.

*Or any evil-favouredness.*] In the Hebrew, *any evil thing, or matter.* That is, if it had any disease, or was sick.

*For that is an abomination unto the LORD thy God.*] This is more than is said in *Leviticus*, where the words are, *for it shall not be acceptable for you.* For here he expresses the greatest disdain and abhorrence of such Sacrifices.

Verse 2.

Ver. 2. *If there be found among you, within any of thy gates which the LORD thy God giveth thee.*] In any Cities or Towns within their Country.

*Man or Woman, that hath wrought wickedness in the sight of the LORD thy God.*] Now he returns to the business of Idolatry; which is the *wickedness* here said to be wrought, as appears by the next words.

*In transgressing his Covenant.*] For this was the principal part of the Covenant, That they should have no other Gods but him, XX *Exod.* 22, 33. upon this all depended: so that the whole Covenant was void, if they served other gods. Which was so foul a sin, that he would have none spared, who were guilty of it.



it. Which is the reason, as *Maimonides* thinks, (*More Nevochim* P. III. Cap. XXXVII.) why he here saith, *Man, or Woman*; because Men are naturally more tender towards the Female Sex, and inclinable to be favourable to them; against which he warns them in case of Idolatry, and of prophaning the Sabbath: in which two Cases only he uses these words.

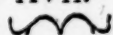
He had shown in the Thirteenth Chapter, what they should do with him that seduced others to Idolatry, whether he were a pretended Prophet, or a private Man, v. 1, 9, 10. And then what should be done with a whole City that was seduced, v. 12, 13, &c. And now he shows how they should proceed against any particular Person who apostatized from God.

Ver. 3. *And hath gone and served other gods, and worshipped them, either the Sun, or Moon, or any of the Host of Heaven.*] The most ancient Idolatry (of which *Abarbinel* makes account there were ten sorts) was the Worship of the Heavenly Bodies, as I have observed before, IV. 19. and see XXXI *Job* 26. The forenamed Doctor indeed places first the Worship of Angels; about which I will not dispute: but only observe, that by condemning those who worshipped the Host of Heaven, though very glorious Creatures, *Moses* suggests plainly enough how vile they were who worshipped Images of Wood and Stone.

*Which I have not commanded.*] This is a way of speaking in this Language, importing the quite contrary, *which God had forbidden*; and that most strictly. See XVII *Prov.* 21. XXIV. 23. and many other places.

Ver. 4. *And it be told thee.*] Thou hast had information of such wickedness.

*And thou hast heard it, and enquired diligently.*] Upon



Chapter on information they were to make diligent search,  
XVII. whether the Report were true, or no.

*And behold it be true, and the thing certain.]* They were not to proceed upon Rumours, nor yet to slight them: but endeavour to be satisfied, whether or no there was ground for them. And if upon Examination they found there was no doubt of the Truth of the thing, to do as is here directed.

*That such abomination is wrought in Israel.]* So Idolatry is frequently called. See XIII. 14.

Verse 5. Ver. 5. *Then thou shalt bring forth that man or that woman, which have committed that wicked thing, unto thy gates.]* Set them before the Court of Judgment in the City to which they belonged, (See XVI. 18.) For particular Persons were tried and sentenced in the lower Courts: but a Tribe or a City accused of Idolatry, only by the highest Court of all; as *Maimonides*, and the rest of the Jewish Doctors inform us. See *Selden Lib. III. de Synedr. Cap. IV. N. 3. and Cap. V. N. 1.*

*And shalt stone them with stones that they die.]* This was the Punishment of a particular Person; as a City fall'n to Idolatry was to be killed with the Sword; and a false Prophet, who seduced others to Idolatry, to be strangled. See XIII. 5.

Verse 6. Ver. 6. *At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death.]* No Man could be convicted, but by two Witnesses at least; and those of a competent Age, of good Fame, and not convicted themselves of having born false Witness, &c. Many other Qualifications of lesser moment, the Jews required in a Witness; which *Mr. Selden* reports, and the reason of them, *Lib. II. de Synedr. Cap. XIII. N. 11.*

But

*But at the mouth of one witness he shall not be put to death.]* Because, though the Witness was never so credible, it was possible he might be mistaken. But it was not likely that two or three honest Men, agreeing in the same Testimony, should all be deceived. Yet in pecuniary Matters, the Hebrew Doctors say, the Testimony of one credible Witness, was sufficient to put a Man to his Oath for his Purgation. And they set a Mark of Infamy upon him, who in such Matters as are here spoken of, had such a single Witness against him. See *Maccoth Cap. I. Sect. VIII.* and *J. Coch* his Annotations there.

*Ver. 7. The hands of the witnesses shall be first upon him, Verse 7. to put him to death.]* This was great reason, that they might thereby still confirm the Truth and Certainty of their Testimony, by being the first Executioners of the Sentence. Which no Men would easily venture to be, who were not sure they had testified the Truth.

*And afterwards the hands of all the people.]* From hence some infer, that he was to be put to death at a publick Feast.

*So shalt thou put away the evil from among you.]* See *XIII. 5.*

*Ver. 8. If there arise a matter too hard for thee in judgment.]* Now he returns to speak of the Courts of Judgment, which he had ordered to be erected in all their Cities, when they came into the Land of *Canaan*, (*XVI. 18.*) who might find some Causes to be so difficult that they could not determine them.

*Between blood and blood.]* The Jews, I think, interpret this absurdly concerning menstruous Women, and the Tokens of Virginity, (See *Mr. Selden Lib. III. de Synedr. Cap. II.*) when there is a plain and obvious

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meaning of these words ; that there might be a doubt whether a Man had committed wilful Murder, or only casual : and consequently, whether he should have the benefit of the City of Refuge, or be taken from it.

*Between plea and plea.*] As the former words belong to Criminal Causes, so these to Civil : such as Suits about Debts, or Purchases of Lands or Houses, &c.

*Between stroke and stroke.*] It doth not seem reasonable to me, that this should be interpreted of the Leprosie (which is often called a *Plague*, or *Stroke*) though the Jews so understand it ; for that was to be judged solely by the Priests ; whereas he speaks also of other Judges. Therefore the meaning is, concerning any wound or hurt that was done to a Man in his Body. About which, if the Judges could not agree, but were divided in their Opinions ; either about the Fact it self, or about the Punishment to be inflicted ; an Appeal was to be made to an higher Court.

*Being matters of controversie.*] Or Contention and Strife. That is, Disputes arising about them ; which could not be determined by the Judges in those Courts below.

*Within thy gates.*] Where God commanded Judges and Officers to be settled, XVI. 18. and therefore here he speaks of the Inferiour Courts of Judgment, that were in the lesser Cities of their several Tribes.

*Then thou shalt arise, and get thee up unto the place which the LORD thy God shall chuse.*] Where the Supreme Court was settled, in the chief City of the Kingdom. While they continued in the Wilderness, the Captains of Thousands, and Hundreds, and Fifties, and Tens (whom Moses constituted by the advice of Jethro) judged the Causes of the People under  
Moses

*Moses* himself; to whom God joyned Seventy Persons for his Assistance; all hard Causes being brought before him. But this Authority of the Captains lasted no longer than during their Pilgrimage in the Wilderness; for when they came to *Canaan* the Law, as I now observed, required *Judges and Officers* to be ordained in every City. Who, if there fell any difference about the Law, are here ordered to repair to the place where the Sanctuary was, for there the highest Court sat; as the Successors of *Moses* and his Consistory of Seventy Elders, (mentioned XI Numb. 16, 24, &c.) who judged all difficult Causes while he lived.

Ver. 9. *And thou shalt come unto the Priests the Levites, and unto the Judge.*] Who must be supposed to be resident in this place, where the Sanctuary was. And these words, *the Priests, the Levites*, the Jews understand as if he had said, *the Priests of the Tribe of Levi, or the Sons of Levi*: For so he speaks in XXI. 5. And Mr. *Selden* produces a great many other Instances of the like Phrase (*Lib. II. de Synedr. Cap. VIII. N. 2, 3.*) and shows they are so described (as the Jews think) to exclude all others that had been Priests, before God took the Sons of *Aaron* peculiarly to serve him in this Office. But the *Levites*, as well as Priests, they unanimously agree, were capable to be Members of this great *Sanhedrim*. Which they all likewise say, did not consist only of Priests and Levites, but of any other Persons of other Tribes, who were fit to be promoted to this Dignity. Nay, they say if there was not one Priest or Levite in the Court, it was a lawful Judicature: For the High-Priest himself, no more than any Man else had a place here, meerly for his Birth, unless his Learning in the Law was answerable. So *Maimonides* and others. And those other Members,

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who were not Priests, nor Levites, they think are comprehended under the word *Judge*; which, though it be in the singular number, may be thought to signify more than one, as appears from XIX. 17. where it is said expressly they shall bring the Controversie there mentioned, *before the Priests and the Judges*. And further, that *Judge*, after the manner of this Language may signify *Judges*, *Constantine L'Empercur* gathers from v. 12. where *Priest* in the singular number is used for those who are here called *Priests* in the plural, *Annot. in Corn. Bertram. p. 389.*

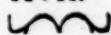
But howsoever this be, it seems to me that, though the *Priests* and *Levites* were not the only Persons of whom this High Court consisted (the Members of which might be chosen out of any Tribe, where they could find men qualified) yet they are here first mentioned, because they were likely to be the most capable Persons to exercise this Authority; especially in the first Constitution of this Commonwealth, when they were newly entred into *Canaan*. For all other Persons were then busily employed in looking after the Inheritance that was fall'n to them, and settling the Affairs of their several Families; whereby they were rendred less able to attend unto this weighty Office. But the Tribe of *Levi* having no Inheritance among them, (as is often repeated in these Books) and no care about Husbandry, and such like Affairs, had a full leisure both to study the Laws of God, and to judge according to them; especially being appointed by God to teach *Jacob his Judgments*, and *Israel his Law*, XXXIII. 10. Besides, this Court being settled at the place of God's Worship, where a great many Priests and Levites always necessarily attended, they were most ready, without any inconvenience to themselves, to execute



execute this Office of Judges, having their Maintenance from the Publick; which no other Persons had. But otherwise, as I said, they had no more right than other Men, to be Members of this Court. Which we cannot certainly say consisted of Seventy Judges, together with their *Nasi*, i. e. their Prince, or President; nor that they always sat at the place here appointed. For there were sometimes great Troubles in the Land, and they were under the power of their Enemies; which extreamly disturbed their Government, and made it necessary for God to raise them up extraordinary Judges; because the power of this Court was broken in pieces. So Mr. Selden himself acknowledges, that there were great Intermissions of their sitting, in the times of *Antiochus Epiphanes*, and of *Herod the great*, *Lib. II. de Synedrīs, Cap. XIV. N. III.* And therefore why not in the times, when they were oppressed by the *Moabites*, *Ammonites*, *Philistines*, and other cruel Neighbours in the days of the Judges? And thus *Grotius*, *Hermannus Conringius* (to name no more) here understand the word *Judge*, who is joyned with the Priest and Levites.

And unto the Judge.] The fore-named Authors thus translate this Verse, *Thou shalt come unto the Priests the Levites, or unto the Judge that shall be in those days.* Where by *Judge* they understand such as *Othniel*, *Ehud*, *Gideon*, *Jephthah*, *Sampson*, *Samuel*, and others, whom God raised up, when they were oppressed by their Enemies, and in great Confusions, to govern his People: which they did with the highest Authority, being equal to Kings, save only that they kept not Royal State or Equipage; but are plainly called by that Name, *XVII Judg. 6. XIX. 1. XXI. 25.* Now though the *Priests and Levites* (i.e. that Court, of which they

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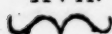
Chapter they made a considerable part) were the ordinary  
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 when God raised one up, was endued with an extraordinary power above theirs; to whom the People therefore resorted for his decision. For just as all ordinary Magistrates among the *Romans* gave place to a *Dictator*, when they had one, so all the Hebrew Magistrates did to such a JUDGE when God appointed him: who determined all manner of Controversies, as at other times, the other Judges, whether Priests or others, were wont to do. See *Herman. Conringius de Republ. Ebraorum, Sect. XXXIX.*

I know but one Objection against this, which is, That those extraordinary Judges were not fixed, as far as we can find, in the place where the Sanctuary was; unless we may judge of all the rest by *Eli* and *Samuel* who seem to have been settled there. But we must consider that they were not confined by their Commission, which was not grounded on this Law, to any one certain place; but left at liberty to live where they thought most convenient, for the discharge of their Trust, in the Reformation of the People. And the truth of what I said concerning their Supream Power plainly appears in *Samuel*, who went up and down the Country executing Judgment, when *Shilo* was destroyed, and had no Court, like that which the Jews speak of, to assist him. But when he needed assistance, he appointed his Sons to be Judges, 1 *Sam. VIII. 1.* of whom when the Elders complained, v. 4. because they did not discharge their Duty well, it was to himself; and not to any other Persons; and they desire not a *Sanhedrim*, but a *King* to judge them, v. 5. Which Petition we do not find that he communicated to the *Sanhedrim*, but only unto God: nor

nor is any mention made of them in the choice of a King, or after he was chosen, in the History of their Kings, till *Jehosaphat's* time, no more than there is in the Book of *Joshua* and *Judges*. Where we read, that when there was *no King* (that is, *Judge*) in *Israel*, every Man did what was right in his own eyes: which is a sign that there wanted such a Court to keep them in order. After the time of *Jehosaphat*, who settled Judges in every City (as I observed XVI. 18.) they continued, it is plain, till the Captivity: but what number there was of them we do not know. After the Captivity *Ezra* and *Nehemiah* seem to have done all themselves, (See IX and X *Nehem.*) which makes it very probable, that, though there were Judges appointed according to the direction of this Law, yet the exercise of their Power was often interrupted by the great Changes which were in that Nation; and that there was no such *Sanhedrim* as the *Talmudists* describe, till the Time of the *Maccabees*. For the very Name of *Sanhedrim* plainly shews its Original to have been, when the *Greek* Tongue was common among the *Jews*; and that was, when the Kings of *Syria* and *Egypt* (who were of the *Macedonian* Race) had the chief power in *Palestine*. See *Conringius* in the forenamed Book, *Scct.* XXXVII.

*And enquire.*] They were to lay the Cause before this high Court, and desire their Opinion in it.

*And they shall show the sentence of judgment.*] They were bound to determine the Controversie; and whatsoever Sentence they gave, it was to stand good till it was reversed by other Judges of the same Authority. For the *Jews* (who understand all this of the great *Sanhedrim*, and scan every Syllable with great nicety) will have the words just before [*that shall be in those days*]

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*days*] to signifie that every Sentence must hold in the time when it is given. So that if this Court determined a Matter, which in after times by other Judges of the same Court, should be judged otherways, that second Sentence was to stand, being the Opinion of *those days*. For this Sentence was, in their judgment, the meaning of the Law, by which they were all to be governed; and, if there was no Tradition in the Case, they judged themselves as well as they could.

Verse 10. Ver. 10. *And thou shalt do according to the Sentence which they of that place.*] That is, the high Court which sits there; or the Judge who is in those days.

*Which the LORD shall chuse.*] The Jews, who understand this only of the *Sanhedrim*, say it was not lawful for them to judge Causes; at least, not those which were Capital in any other place. See *Selden Lib. II. de Synedrion, Cap. XV. N. VI, VII, X.*

*Shall shew thee.*] Shall pronounce.

*And thou shalt observe to do according to all that they inform thee.*] Some phansie that he speaks to the inferiour Judges, who brought the Cause thither to have the Opinion of this highest Court; who were then to pronounce Sentence according to it. But as the Persons concerned in the Controversie brought it before this Court (when the Inferiour could not determine it) so they gave the Sentence, in which he requires the contending Parties to acquiesce, and to do according to their determination. Which did not concern questions of Faith, as if Men were to believe whatsoever they should teach them; but such Controversies as are mentioned *v. 8.* about Civil or Criminal Matters; which they were finally to determine; so that Men should not further controvert the Matter,  
but

but rest in their Decisions. For in all Governments there must be an end of Suits, some where or other : and God required all his People to submit to the Sentence of this Court. For so the words run in the Hebrew, *And thou shalt do according to the Sentence which they shall shew thee, from the place which the LORD thy God shall chuse* : That is, from the Supream Court of Judicature, which resided where God himself did. For if Men had been permitted to disagree to their Sentence, the very end and use of this Court had been taken away ; as *Maimonides* speaks in his *More Nevochim* P. III. Cap. XLI.

Ver. II. *According to the Sentence of the Law which they shall teach thee.*] In the Hebrew, according to the Mouth, or the Word of the Law, which they shall teach thee : That is, according to the Interpretation which they gave of the Law.

*And according to the judgment which they shall tell thee.*] That is, according to the Order or Decree which they made thereupon.

*Shalt thou do.*] Pay suppose the Money, which they judged to be due to another Man. For he doth not speak of their doing whatsoever they bad them, (as if they could controll the Commands of God) but of Obeying the Sentence of this Court, about those Matters which were in question between one Man and another, (v. 8.) who were not to be Judges in their own Case ; but rest in the Judgment of those whom God had made the Supream Interpreters of his Law.

*Thou shalt not decline from the Sentence which they shall shew thee, &c.*] They were not to make the least alteration in their Sentence. For though they might think it was wrong, and the Senate perhaps did real-

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ly err, and be better informed afterwards, (which the Law supposes, and in that case orders an Expiatory Sacrifice, IV *Levit.* 13.) yet it was not lawful for any Man to act contrary to their present Decree; nor to teach the contrary, whatsoever his private Opinion might be.

Verse 12. Ver. 12. *And the man that will do presumptuously, and will not hearken.*] This they understand not barely of a private Man, that would not stand to their Sentence; but of an Elder, or inferiour Judge, who presumed to contradict it; as Mr. *Selden* shows, L. III. de *Synedr. Cap.* III.

*Unto the Priest.*] It is commonly thought, as I observed v. 8. that the Singular Number is here put for the Plural; and that the meaning is, If any Man would not hearken to the highest Court of Judgment, which consisted commonly of a great many Priests, he should die for his Contempt. But they have a great deal of reason on their side, who insist upon the Letter of this word *Priest*, and of that which follows, or *the Judge* (understanding both of single Persons) and take the *High-Priest* only to be here meant: who seems to be described in the next words, *that stands to minister there before the LORD thy God.* For when God did not raise up a Judge to govern his People, the High-Priest was the Supream Governour under God until the days of *David*: and so they were after the Captivity. Hence it is, as *Grotius* observes (*Lib. de Imperio Summarum Potestatum circa Sacra, Cap.* IX. *Sec.* 4.) that *COHEN* is a name common to Priests, and Princes: For among a great many Nations anciently he shows, the Priests had the highest power; particularly among the *Cappadocians* (*Strabo*, who was of that Country, saith) the Sacerdotal



Sacerdotal Dignity was next to the Regal. But howsoever this word be interpreted, the Crime here mentioned was Contumacy, in not submitting to the Sentence of the highest Authority, whether it were vested in one Person, or more : whereby the Government was in danger to be broken ; and therefore God orders such a person to be put to death.

*Or the Judge.*] See before v. 9.

*Even that man shall die.*] The Jews, who interpret this, as I said, of a Judge in Inferiour Courts, who presumed to contradict the Judgment of the Supream Court, have tempered the Severity of this Law, by several Explications and Exceptions. Which have regard either to the *manner* of passing this Decree by the highest Court, which an inferiour disobeyed ; and that was when a Cause came before them upon an Appeal, (for it was not so Criminal to disobey every Sentence of the Supream Court, but only such as these) or to the *place* where it was made ; which was to be no where else, but at God's dwelling place : or to the *things* about which the Decree was made ; which some will have to be only weighty Matters : and the act of Contumacy also was considered ; for he was not put to death, they say, unless in open Court he declared a contrary Sentence. The death he suffered was strangling : and he could suffer in no other place, but where this High Court sat. See *Selden* of all these, in the place before-mentioned, N. II, III, IV, V, VI. And it may be further observed, that the Prophets themselves were subject to the Power and Jurisdiction of this High Court : by whom they might be sentenced to Capital Punishment, if they taught contrary to the Law of God. But our Mr. *Thorndike* makes a doubt, whether the Constitution which the Jewish

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Writers mention, about a *Rebellious Elder* (as they call him who taught any thing contrary to the determination of this Supream Court) was ever in force, or no? For it was made, because of the differences between the Schools of *Hillel* and *Sammai*, who lived not long before our Saviour's time: when it appears by the Gospel, that Nation had lost the Power of Life and Death. See *Rights of the Church*, Chap. V. p. 256.

*And thou shalt put away the evil from Israel.*] This may refer either to the evil Person; or to the great scandal and dangerous Example he gave, by resisting the highest Authority, and thereby breaking the Bond of Unity and Peace.

Verse 13. Ver. 13. *And all the People shall hear and fear, and do no more presumptuously.*] This Punishment was intended to strike a terror into all the People, that they should not adventure to oppose the Supream Authority. And for this end, the Offender was to be kept in custody, as *R. Aquiba* understood this, till the next great Feast (either of the *Passover*, or *Pentecost*, or *Tabernacles*) and then executed, when the whole Nation, *i. e.* all the Males were present. This *Mr. Selden* observes (in the forenamed place, N. VII.) is the most received Opinion: though *R. Jehuda* saith, they did not make the Sentence sharper by a long delay, but executed it presently. And for the further publication of it, they sent Letters to all the Tribes and Cities of *Israel*, to give notice that such a Man was executed, at such a time, for this Crime. See *Selden* there, N. VIII.

Verse 14. Ver. 14. *And when thou comest into the Land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein.*] When they had conquered the Land of *Canaan*, and were settled in it.

*And*

*And shalt say, I will set a King over me.]* The Jews Chapter XVII.  
commonly from this and the next Verse, fancy that God commanded them to make a King, when they came to the Land of *Canaan*, and had a quiet possession of it: following herein the *Gemara* of the *Sanhedrim*, Cap. II. Inſomuch that they have preſumed to make this an affirmative Precept, *That a King of the People ſhould be choſen*; and quote this place for it. To which ſome Learned Men among Chriſtians have ſeemed to incline; particularly *Petrus Cunæus Lib. de Republ. Hebr. Cap. XIV.* and *Guil. Schikardus* in his *Jus Regium Cap. I. Theor. I.* But *Abarbinel* himſelf contradicts this, and ſo doth *Joſephus*; who obſerves that God intended they ſhould keep their preſent Government; but if they would have a King, he ſhould be one of their Brethren. For thus he interprets this place, *Lib. I. Antiq. Cap. VIII.* that they ſhould not aſſect any other Government, but love the preſent, having the Laws for their Maſter, and living according to them; ἀρκεί δὲ ὁ Θεὸς ἡγεμεν εἶναι, for it is ſufficient that God is your Ruler. And then he adds, but if you deſire to have a King, εἴω μὲν εἶτος διὰ οὐρανὸν, let him be one of your own Nation, as it here follows in the next Verſe.

*Like as all the Nations that are about me.]* Such as the *Edomites*, who had been governed by Kings before the days of *Mofes*. See XXXVI Gen. 31.

*Ver. 15. Thou ſhalt in any wiſe ſet him King over thee.]* Install, and receive him into the Throne.

*Whom the LORD thy God ſhall chooſe.]* They could not elect whom they pleaſed, but the firſt King, at leaſt, was to be appointed by God himſelf, who was their Supream Governour. So the People underſtood it, when they deſired *Samuel*, who was their chief Ruler under

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under God, to make them a King, (*1 Sam. VIII. 5.*) but durst not to presume to set one up of themselves. And to confirm them in this Opinion *Samuel* saith to *Saul*, *1 Sam. X. 1.* *The LORD hath anointed thee to be Captain over his Inheritance:* and saith to all the People, *v. 24.* *See ye him whom the LORD hath chosen.* And accordingly when the lot was to be cast, to show who was to be their King, *Samuel* bids all the Tribes present themselves *before the LORD*, *v. 19.* And when it fell upon *Saul*, and they could not find him, they enquired of the *LORD*, and the *LORD* answered where he was, *v. 22.* In like manner when *Saul* was rejected, the *LORD* himself appointed *David* to be anointed their King: and settled that Authority in his Family. And to determine which of his Sons should have it, God himself appointed his immediate Successor, *viz. Solomon.* For so *David* declares to all the Princes and the great Men, whom he assembled before his death; *Of all my Sons, the LORD hath chosen Solomon to sit upon the Throne of the Kingdom of the LORD God of Israel, 1 Chron. XXVIII. 5.* And again *XXIX. 1.* *David said unto all the Congregation, Solomon my son, whom alone God hath chosen, is yet young, &c.* But though it was thus in the beginning of this Kingdom; yet God intended at length to make it hereditary, as appears from *v. 20.* of this Chapter.

*One from amongst thy Brethren shalt thou set over thee.] i. e.* Saith the Tradition mentioned by the Jews out of *Tosiphtha*, the most select and choice Person that could be found, not one of mean Extraction or Employment. This they fancy is meant by *from among thy brethren.*

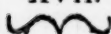
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*Thou mayest not set a stranger over thee, which is not thy brother.*] This the Jews extend to all Offices whatsoever, as *Maimonides* reports their sense. See *Selden Lib. VI. de Jure Nat. & Gent. Cap. XX. p. 647.* And by thy brother some of them understand one that was an *Israelite*, both by Father and Mother: though others think it sufficient, if a King was an *Israelite* by the Mother's side. See there *Cap. XXII.* Which in his Book *de Succession. ad Pontificat. Lib. II.* he shows was sufficient for any Dignity among the *Israelites*, but only the Priesthood. See also *Lib. III. de Synedr. Cap. IX. N. VI.* where he observes the *Talmudists* say the great *Sanhedrim* was to see, that no King but one thus qualified was set over the People. Which, when there was such a Court, may be allowed to be true; though all the Power which they ascribe to their *Sanhedrim* over their Kings, is by no means to be admitted; but is an apparent figment: For it is manifest out of the Bible, that their Kings had that very Power which they ascribe to the *Sanhedrim*. Particularly, it is notorious that *Solomon*, by his own Power, put *Abiathar* out of the Office of High-Priest, *1 Kings II. 6, 26.* which Judgment the *Talmudists* say belonged only to the great *Sanhedrim*. In like manner other Kings judged Prophets; which they appropriate to the same Court.

Ver. 16. *But he shall not multiply Horses to himself.*] Verse 16. There is no certain number determined, but the Jews well resolve that he was not to keep them for meer pomp and state; but only so many as were for use and service. To draw his Chariot, for instance, and for the guard of his Person. But he was to take care that he did not burden his People by too many under this, or any other pretence: And therefore not  
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to keep up a Body of Horſe for War. For among the Jews their Armies conſiſted altogether of Footmen : there being no breed of Horſes in that Country ; and their People, who were all Husbandmen and Shepherds, being accuſtomed to labour, and to run as ſwiftly as a Horſe , 2 *Sam.* II. 18. XVIII. 19, 22, &c. Certain it is, that in the days of *David* they had no Horſe-men in their Army ; for when *Absolom* loſt the Battle and fled, it was upon a Mule, that he indeavoured to make his Eſcape. And though *Solomon* was ſo prodigiouſly rich , that he was able to maintain Forty thouſand Stalls of Horſes for his Chariots, and Twelve thouſand Horſe-men , (1 *Kings* IV. 26.) yet ſucceeding Kings could not keep up ſuch an Expence : but, when they had occaſion, ſent for Succours from *Egypt*, which commonly conſiſted of Horſe-men. Now one of the Reaſons the Jews give why their King was *not to multiply Horſes*, is, leſt he ſhould be puffed up with pride ; for an Horſe being a ſtately Creature, his Rider is often ſwollen with an high conceit of himſelf, as more than one of the Heathen have obſerved. See *Bochart.* in his *Hierozoicon*, Lib. II. Cap. IX. *Nachmanides* gives another good Reaſon, Leſt he ſhould confide and truſt in the power of his Horſe-men, more than in God. See *Schikard* in his *Miſchpat Hammelech*, Cap. III. *Theorem* X. But the chief Reaſon is given by *Moses* himſelf, in the next words ; Leſt they ſhould be tempted to go to *Egypt* ; with which Country it was dangerous to have familiarity.

*Nor cauſe the People to return to Egypt, to the end that he ſhould multiply Horſes.*] Send his People thither to buy Horſes for him : it being a Country which abounded with them, as *Judea* did with Aſſes.

For



For when *Sheshak* King of *Egypt* (whom the Greek Writers call *Sesoftris*) came against *Jerusalem*, there were Threescore thousand Horse-men in his Army, 2 *Chron.* XII. 3. Which shows how they abounded with Horses in that Country in those days; though in after times they did not care to breed them. They might indeed have had Horses out of other Countries, as well as *Egypt*; but not so easily, nor so good. Which made *Solomon* send thither, and *Pharaoh* set a great price upon them: because he knew their value, and that they could not furnish themselves so easily with them elsewhere, 1 *Kings* X. 28, 29.

*Forasmuch as the LORD hath said unto you, ye shall henceforth return no more that way.*] Or the first words may be rendred, *Forasmuch as the LORD saith unto you*, &c. as he did now by him; that they should not maintain Traffick with the *Egyptians*; at least while they continued Idolaters. We read indeed that many *Jews* went thither, and *Urijah* the Prophet fled thither, XXVI *Jerem.* 21. of which the *Jews* give this account. *First*, Some say this was but a temporary Constitution, which was not to last always. *Secondly*, They distinguish about the way of returning thither: conceiving that they might not go thither out of the Land of *Israel*; but they might out of another Country whither they were driven. *Maimonides* thinks they might go thither as Merchants; but not fix their dwelling there. But the true meaning is, that they might not voluntarily go thither upon any account; at least while they remained, as I said, so corrupted in their Religion and Manners, as they were at this present. For there is an express Law, XVIII *Levit.* 3. *According to the works of the Egyptians ye shall not do.* See *Schickardus* in the forenamed place,

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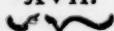
p. 78. Whence those words of the Prophet *Isaiah*, where, when he saith the Land of *Israel* was full of *Horses*, he adds, *their Land also is full of Idols*, II *Isaiah* 7, 8. For by multiplying the one they multiplied the other. And therefore though *David* did reserve some Chariots and Horse-men, which he took in his Conquests, for his own use, yet no great number, 2 *Sam.* VIII. 4. But still great Men rode upon Mules (2 *Sam.* XVIII. 9. 1 *Kings* I. 33, 38, 41.) as they had done in the days of the *Judges*, V. 10. X. 4. XII. 14.

Verse 17. Ver. 17. *Neither shall he multiply Wives to himself.*] This is not a Prohibition to take more Wives than one; but not to have an excessive number, after the manner of the Eastern Kings, whom *Solomon* seems to have imitated. I see no ground for what the *Jews* say, that he might have *Eighteen*. See *Schickard* in the Book above-named, Cap. III. Theor. IX. *Selden's Uxor. Hebr. Lib. I. Cap. VIII. Buxtorf. de Sponsal. Pars I. Sect. 40.* For the proof which *R. Solomon* and *Bechin* give of it is very weak; which is, that *David* having already six Wives, (2 *Sam.* V. 13.) the Prophet tells him, if he had not offended God, he would *moreover have given him such and such things*; i.e. say they, twice as many Wives, 2 *Sam.* XII. 8. Much less is there any ground for what they say, that if he took more than this number, he was to be scourged by the Authority of the *Sanhedrim*: as he was, they pretend, for the breach of any of these Precepts here mentioned. See *Selden Lib. II. de Synedr. Cap. IX. N. V.* Which *Grotius* indeed endeavours to soften, by affirming that these Lashes were no disgrace to him, because he received them voluntarily, in Token of his Repentance; and therefore was not scourged by the common

common Executioner, but by such a Person as he himself chose to give this Correction: and he received also such a number of Stripes as he himself pleased, and no more, *Lib. I. de Jure Belli & Pacis, Cap. III. Sect. XX.* But this is directly against *Maimonides*, who saith in downright words, that the *Sanhedrim* appointed this Chastisement, as *Selden* observes in another place, *Lib. III. de Synedr. Cap. IX. N. V.* And there is no Example in the whole Book of God, of any such Jurisdiction which the *Sanhedrim* had over their Kings: but all this may well be lookt upon as a meer invention of the Jewish Doctors, to magnifie the Power of their great Council.

*That his heart turn not away.*] From all serious Business and Employment, whilst he was caressing and studying to please a multitude of Women. Some understand it, lest they turned his heart away from God, and the Duties of Piety: of which there was great danger, if he married Worshippers of strange gods as *Solomon* did. Otherwise, I should think it might be interpreted, of turning his Thoughts from minding his People, and their good and welfare, which must needs suffer much, when they were burdened with a great company of Wives, who were to be richly maintained and provided for.

*Neither shall he greatly multiply to himself silver and gold.*] No more, saith the *Sanhedrim* (*Cap. II.*) than would pay Stipends to his Servants, &c. Others of them scan the words more nicely, and observe That *first*, he is forbidden to multiply Gold and Silver *greatly*: That is, to content himself with moderate Riches, and not set himself to heap up Treasure; which could not be done commonly without great Oppression of his Subjects. And *secondly*, he is for-

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bidden to multiply them *to himself*: But for the Publick Benefit he might lay up Money in the Treasury at the Temple; though in his own Coffers, for his private Interest, he might not. See *Schickard* in his *Mischpat Hammelech*, Cap. III. *Theorem* XI. where he produces their Answer to this Question, How should the King be able to manage a War, or do any other great thing, if he did not furnish himself with good store of Gold and Silver? He might, say they, fill the Publick Exchequer, though not his own private Bags. And that for two Reasons: *First*, Lest he should wax proud and haughty, when his Purse swelled. And *secondly*, Lest he should be tempted to squeeze his Subjects, and exact more from them than they were able to bear; as *Solomon* seems to have done, whose Treasurer the People stoned, 1 *Kings* XII. 18.

Verse 18. Ver. 18. *And it shall be, when he sitteth on the Throne of the Kingdom, that he shall write him a Copy of this Law in a Book.*] Not only of this Book of *Deuteronomy*, but of the whole Law; and that with his own hand, as a means to fix it more in his mind. Insomuch that though a Copy was left him by his Father, he was notwithstanding to transcribe one himself, as the Jews say in the *Gemara Sanhedrim*, Cap. II. *Seck*. XIII. All this is very agreeable to these words: but whether he was bound, if he had not written a Copy before he was King (as every private *Israelite* they say was bound to do) to write two, when he sat on the Throne, may be doubted: for it cannot without violence be drawn from these words; and their authority is not sufficient to warrant it. They give indeed a plausible reason for it; That the one he was to carry about with him whithersoever he went, and to read in the other at home: but why one  
Copy

Copy might not serve for both these purposes, I do not see.

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*Out of that which is before the Priests the Levites.* ] He was not to write one word of it out of his memory meerly, or any private Man's Copy ; but out of the Book which was in the Sanctuary ; where the original and uncorrupted Copy was in the Custody of God's Ministers. There are a great many Rules the Jews give, about the right writing of this Copy. Which may be seen in *Guil. Schickardi Mischpat Hammelech Cap. II. Theorem V.*

Ver. 19. *And it shall be with him.* ] Wheresoever Verse 19. he was, either in the Camp, or at home, or in any other place : provided it was pure, and free from filth, as the Jews limit it. See there *Theor. VI.*

*And he shall read therein all the days of his life.* ] Diligently study it ; not spending his time, as *Maimonides* glosses, in drinking and making merry ; but in learning the Law of God. See there p. 53. From the neglect of this Precept, their Kings became so ignorant of the Laws of God, and of their Obligation to observe them, that in the days of the good King *Josiah*, he was strangely startled at what he heard read out of this Book of the Law ; when it was found in the Temple, where it had long lain without any knowledge of it.

*That he may learn to fear the LORD his God.* ] Be preserved in the true Religion.

*To keep all the words of this Law, and these Statutes to do them.* ] Be acquainted with his whole Duty, and perform it constantly. See I *Joshua* 8.

Ver. 20. *That his heart be not lifted up above his brethren.* ] Not imagining himself to be above all Laws, nor slighting his Subjects, as unworthy of his notice ;  
but

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but taking a due care to promote their happiness. 'For as the Scriptures, saith *Maimonides*, provided the King should have great honour done him, obliging all to reverence him, so it commands him to be lowly in heart, and not to carry himself insolently. Let him be gracious, and full of clemency to little and great; so shall he go out and come in with the love and good wishes of them all. Unto which *Nachmanides* adds this pious Reflection, *If the Scripture deters Kings from pride and haughtiness of heart; how unbecoming is it in other Men, who are far inferiour to them? &c.*

*And that he turn not aside from the commandment to the right hand, or the left.*] Neither by changing the Laws, on pretence of making better; nor by abrogating them, on pretence of their inconveniency. But where the Divine Law was not clear, or where nothing was there defined, he might by his Authority make new Constitutions, as *David* and *Solomon* did, as well in Sacred as in Civil Matters.

*To the end that he may prolong his days in his Kingdom; he, and his Children, in the midst of Israel.*] This shows that God intended to establish a successive Right in that Family, to which he chose to give the Kingdom, if they continued in a constant Observation of his Laws. And indeed, there is no way to establish and perpetuate a Family in the Throne, like the due observation of Laws, though they be but Humane, not Divine Laws. For as *Aristotle* truly said, *He that commands the Law should govern all*, (i. e. all things be ordered according to Law) *δοκεῖ καὶ λέγει ἀρχεῖν ὁ Θεὸς καὶ τὰς νόμους*, seems to command that God should rule, and the Laws. But he that bids a Man to rule without Laws (according to his own will) *προστίθεται*



*And above all things, he ought to endeavour to win the love of his Subjects, by Humility and Clemency; as the same Aristotle taught Alexander, if we may believe R. Jedaja in his Book called Mibchar Happeninim: where he reports a Letter of his to that great Prince, advising him to gain the Affection of his People by a gentle Government; which is far better than to rule Tyrannically by Force and Violence. For to what purpose is it to have possession of their Bodies, when the true possession is to be Master of their Hearts? Get possession of their Hearts by Clemency, and that will draw their Bodies along with them.*

C H A P. XVIII.

Verse 1. **T**HE Priests, the Levites, and all the Tribe of Levi.] Or, even the whole Tribe of Levi. See XVII. 9.

*They shall have no inheritance with Israel]* As had been said XVIII Numb. 20. and here in this Book, X.7. Which made it the more necessary Moses should remind the People of that maintenance God had appointed for them. Which unless it was duly given them, Religion could not be supported; and consequently the Government (of which he had been speaking) would be quite confounded.

*They shall eat the Offerings of the LORD made by fire.]* Not the Burnt-offerings, which were wholly Gods: but all other Offerings, of which a share was appointed for the Priests the Sons of Aaron, XVIII Numb. 9, 10, 11, 18, 19.

And

Chapter XVIII. *And his inheritance.*] That is, the Inheritance of the LORD, of whom he spoke before; who had reserved certain Oblations to himself, and bestowed them upon the Priests. They are mentioned XVIII Numb. 8, 9. and v. 12, 13, 14, 15. where he first speaks of the First-fruits, and the First-born, which were all brought unto the LORD, and by him given to them. In like manner all the Tithes of the Land are said to be an *Heave-offering unto the LORD*, v. 24. where he saith, *I have given them to the Levites to inherit.* So these two, *The Offerings of the LORD made by fire*, and *his Inheritance*, comprehend all that belonged to his Ministers, whether Priests or Levites.

Verse 2. Ver. 2. *Therefore shall they have no inheritance among their brethren; the LORD is their inheritance, as he hath said unto them.*] The LORD had given them that part and portion of the Offerings, which were peculiarly his own: And therefore is said to be their Inheritance, because they enjoyed *his inheritance*, as these holy things are called in the foregoing words. See XVIII Numb. 20, 24. and XIII Josh. 14, 33.

Verse 3. Ver. 3. *And this shall be the Priests due from the people.*] Besides those things that God gave them, which peculiarly belonged to him.

*From them that offer a Sacrifice.*] Of Peace-offerings; which are sometimes called simply a *Sacrifice*, (XVII Levit. 5, 8. XV Numb. 3.) in which the People had a considerable Interest.

*Whether it be Ox, or Sheep.*] Under Sheep are comprehended Goats also, as I have observed. See III Levit.

*And they shall give unto the Priest the shoulder.*] Together with the Breast; as we read VII Lev. 32, 33, 34. *And the two cheeks, and the maw.*] These were not given

given to the Priests before ; but were now added to their Portion, being accounted the best part of the Beasts. For as the *Cheeks* were the best part of the Head, and the *Shoulder* and *Breast* the best of the other Members of the Body ; so the *Maw* was the principal part of the Entrails, as *Maimonides* observes, P. III. *More Nevochim*, Cap. XXXIX.

By the *Maw* is meant the Stomach : and, in Beasts that chew the Cud, who have four Stomachs, that which is called by the Greeks *πυρεγν*, viz. the lowest of them. Which had this name, because the digestion which is begun in the other, is here perfected and completed. And it appears that this part of the Entrails, was accounted by the Ancients, a great dainty ; as *Bochartus* proves out of *Aristophanes*, in his *Hierozoicon*, P. I. Lib. II. Cap. 45. p. 505.

Ver. 4. *The first-fruits also of thy Corn, of thy Wine, Verse 4 and of thy Oyl.*] See XVIII Numb. 12. To which it may be useful to add this out of *Maimonides*, ( who hath distinctly represented the order wherein all Oblations were made ) that after the Fruits of the Earth were gathered, every Man was bound to bring a *fiftieth* part of them, as a First-fruits, to the Priests, which was called *Trumah gedolah*, the great Oblation ; of which *Moses* speaks in this place. And next of all he separated a *tenth* part of the whole from the rest, which was *Maafer Rishon*, the first Tithe ; and given to the *Levites*, XVIII Numb. 24. Then out of what remained another *tenth* part was taken, called *Maafer Sheni*, the second Tithe ; which was every third year given to the Poor, and in the two intermediate years, spent in Feasting at the House of God, XIV *Dent*. 28. So that, for instance, if a Man had pressed out an Hundred and two *Logs* of Oyl, he sent two of them

Chapter XVIII. as First-fruits to the Priest ; and then ten more , as Tythe, to the Levites ; and deducted nine parts more out of the residue, for the Poor : by which it appears that One and twenty parts of an Hundred and two, that is, a fifth part of the whole, was separated for pious and charitable uses. See *Schickard* in his *Jur Regium*, Cap. IV. Theorem XV.

*And the first of the fleece of thy Sheep shalt thou give him.]* This is comprehended under *First-fruits* ; but never particularly mentioned before now. And tho' the quantity is not mentioned, yet the *Jews* have adventured to determine, that less than one Fleece in sixty was not accepted. For so they say of all other First-fruits, that a *sixtieth* part of the whole was the least that any Man gave ; and he was accounted a covetous Man if he gave no more : they that were indifferently good, giving a *fiftieth* part ; and liberal Persons the *fortieth*. By this means the Priests were provided with Clothes, as by other Offerings with Food. And the Wooll also, as they call it, of Goats ( which were shorn in these Countries ) is comprehended under the *Fleece of Sheep*.

Verse 5.

Ver. 5. *For the LORD thy God hath chosen him out of all thy Tribes, to stand to minister in the name of the LORD.]* This was the Office of a Priest, to offer Sacrifices unto God, and to bless the People in his Name.

*Him and his sons for ever.]* The Family of *Aaron*, of which he is principally speaking. Who, when they were few in number, all ministred unto God : but afterward they took their Courses of Attendance. And, as the *Jews* say, there were eight Courses before *Moses* died ; four of the Family of *Eleazar*, and as many of *Ithamar's* : which in *David's* time were enlarged into

into Four and twenty Courses. See *Selden Lib. I. de Chapter XVIII.*  
*Succeſſion. in Pontificat. Cap. I.*

Ver. 6. *And if a Levite.*] By a *Levite* he ſeems here to mean a *Prieſt*. See *v. 1.* For they only could miniſter unto God; and the *Levites* miniſtered unto them.

*Come from any of thy Gates out of all Iſrael.*] From any City, in any Tribe of Iſrael.

*Where he ſojourned.*] i. e. Leave the Country where he hath been wont to live.

*And come with all the deſire of his mind, unto the place which the LORD ſhall chooſe.*] With a ſincere Affection to devote himſelf to the perpetual Service of God at the Sanctuary; ſo that inſtead of coming in his Courſe, he would always wait there, and never ſtir from that place.

Ver. 7. *Then he ſhall miniſter in the name of the LORD* Verſe 7.  
*his God.*] Attend continually at the Altar, to do all the Service of the Sanctuary. The *LXX.* tranſlate it, *He ſhall miniſter to the name of the LORD*; i. e. to the Divine Maſteſty, who dwells there.

*As his brethren the Levites do.*] As all thoſe do who live at that place.

*Which ſtand there before the LORD.*] To miniſter unto him. This was the caſe of *Samuel*.

Ver. 8. *They ſhall have like portion to eat.*] This Verſe 8. ſhows that he is ſpeaking of the *Prieſts*; for the *Levites* did not eat of the holy things, offered at the Altar. And the meaning is, that the reſt of the *Prieſts* who waited there, ſhould allow him the ſame Portion, which they themſelves had, in the Sacrifices.

*Befides that which cometh of the ſale of his patrimony.*] Which was to remain proper to himſelf, and not be divided with other *Prieſts* at *Jeruſalem* (ſuppoſe)

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where he ministred. The Hebrew words are something obscure, being *beside his sales by*, or *unto the fathers*: That is, such Possessions as their Fathers purchased, and left to them. For though the Priests had no share in the Land of *Canaan* given them at the division of it, yet they might purchase Houses, and Goods, and Cattle; and sometimes they purchased Fields, as we read *Abiathar* had Fields of his own at *Anathoth*, 1 *Kings* II. 26. and the Prophet *Jeremiah*, who was a Priest also, purchased a Field of his Uncle's Son in his own Town, XXXII *Jer.* 7, 8, &c.

But the Jews make a quite different construction of these *three* Verses, which they understand in this manner, That if any *Levite* (*i. e.* Priest, for they only ministred before God) came up out of the City where he commonly resided, out of pure Devotion to attend at the three Solemn Feasts, which were held at the place where the Sanctuary was (where they were bound to wait, only when their Course came; but at these Feasts might all come and minister in the Sanctuary) his Brethren, whose Week it was then to attend, should both admit him to minister before God with them; and also give him an equal Portion with themselves, in the extraordinary Sacrifices which were then offered at those Festivals. Except only those which were peculiarly assigned to them, whose Week of waiting at the Altar it then was: who by the Ordinance of God delivered to *Moses* and *Aaron* (who they suppose are here called *the Fathers*) were to have the right Shoulder of the *Peace-offerings*. See VII *Levit.* 33. where it is said, *He among the Sons of Aaron that offereth the Peace-offerings and the fat, shall have the right shoulder for his part*: in which none other was to participate. But why this should be called



led the Sales. I do not understand; unless we interpret it as *Fosterus* doth, *Venditiones*, i. e. *res venditæ à patribus*, things sold by the Fathers: That is, appropriated by them (to the particular Priest that offered the Sacrifice) as things sold are to those that buy them. Chapter XVIII.

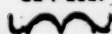
Ver. 9. *When thou art come into the Land which the LORD thy God giveth thee.* ] The Land of Canaan, which the LORD was about to bestow upon them, according to his promise. Verse 9.

*Thou shalt not learn to do after the abominations of these Nations.* ] Now he returns to warn them again, not to fall into the Idolatry, and the Superstitions of the Country, whither they were going. See XVIII *Levit.* 3.

Ver. 10. *There shall not be found among you.* ] So Verse 10. as to be tolerated.

*Any one that maketh his son or his daughter to pass through the fire.* ] This was the most abominable Idolatry practised in that Country, whither they were going; who consecrated their Children in this manner to *Moloch*, or the Sun: of which I have said sufficient XVIII *Levit.* 21. Therefore I shall only add here, that this wicked Custom seems to have flowed from this Country of the *Phœnicians* and *Tyrrians* unto the *Carthaginians*. Who were guilty of the Impiety of Sacrificing their Children, as they did also here unto *Moloch*, XX *Levit.* 2, 3. Which spread it self, in a manner, over all the World, as many have shown; particularly *Joh. Gensius* in his *Treatise de Victimis Humanis*, Pars I. Cap. XI. and it was found among the *Americans*, when that new World was discovered: See also P. II. Cap. V.

*Or that useth divination.* ] Of which there were many.

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many sorts; and one was by raking into the bowels of their Sacrifices, particularly of Humane Sacrifices: by the observation of which they pretended to foretell things, as many Authors testify. Yea, they offered little Children on purpose, that thereby they might make their Auguries, as the same *Gensius* hath observed in that Book, *Cap. XXI*. Unto which perhaps there is a peculiar respect in this place: for I find most of the things here mentioned, joyned in other places with *making their Children pass through the fire*; particularly 2 *Kings XXI. 6.* 2 *Chron. XXXIII. 6.* and the Prophet *Ezekiel* seems to intimate that hereby they divined, when he charges the *Israelites* with this crime, *XX. 26, 31.* For he adds, *Shall I be enquired by you, O House of Israel? Who have enquired, that is, by making your Children pass through the fire.*

But it must be confessed that the Hebrew words *Kosem kosemim* (which we translate *useth divination*) are by many thought to have a peculiar respect unto such, as used to divine by casting or drawing of Lots. And the word, as our Learned Dr. *Castell* observes, is so used in the Arabian Language, for *distribution of Lots*. Which sort of Divination was much in use among the *Greeks* and *Romans*; and had been so, it is very likely, in more ancient times among the Eastern Nations. For nothing is more known than the *Sortes Prænestinae*, and *Pativinae* among the *Romans*; and the *Dodonæa*, and *Dindymenæ*, and many others among the *Greeks*: Particularly that at *Bura* in *Achaia*, where there was a Cave in which was the Image of *Hercules*: before which, they who resorted thither to enquire directions in any Case, or the success of any Affair, used to fall down, and say their Prayers; and after that to throw *four Dice* upon the Table, and by the Letters



Letters or Marks upon which they fell, the divination was made; as *Pausanias* describes it in his *Achaica*. In other places they used them in a different manner; and the ancient *Arabians* divined by Arrows, as our famous *Dr. Pocock* hath shown in his Notes upon *Gregor. Abul-farajus* his Book concerning the *Original and Manners of the Arabians*, p. 327, 328, &c. Where he describes the manner of it, and shows that it was performed before some Idol; and therefore was strictly forbidden by *Mahomet* in his *Alcoran*, as a Diabolical Invention. In which he seems to have imitated *Moses*, who may be thought here to forbid such kind of Divination; which was in use among the Eastern People in the days of the Prophet *Ezekiel*, XXI. 21. where we find the same word *Kosem*; which that Learned Author thinks is illustrated by that *Arabian* Custom.

It is to be noted also, that they used to divine by a dead man's skull, as our *Dr. Windet* hath observed out of the *Sanhedrim* Cap. VII. and *Maimonides*. Which Custom the Greeks likewise followed; for *Palladius* relates how *Macarius* enquired *περὸς τὸ ἐνεὸν κεφάλιν*, at a dry Skull, &c. See *Windet* in his Book *de Vita functorum statu*, Sect. I.

Several sorts of such kind of Persons there were among the *Edomites*, *Moabites*, and other Nations near *Judaea*, who in the days of *Jeremiah* deceived the People with their Divinations, Prophecies, Dreams, Enchantments and Sorceries; as we learn from XXVII. *Jerem.* 3, 9.

[Or an observer of times, or an enchanter.] Of these I have said enough upon XX *Levit.* 26.

[Or a witch.] This word signifies worse than any of the former, viz. one that doth Mischief unto Men

OR

Chapter or Beasts, by evil Arts. Concerning which see upon  
 XVIII. XXII *Exod.* 18. Unto which I shall here add, That  
 the Jewish Nation have been extreemly addicted to  
 Witchcraft, and some of their famous *Rabbins* have  
 been suspected of it. See *J. Wagenfeil* upon *Sota*,  
 p. 529.

Verse II. Ver. II. Or a charmer.] There are various Con-  
 jectures about the meaning of the Hebrew words  
*chober chaber*; which importing something of *society*,  
 or *conjunction*, some translate *fortune-teller*, who by  
 the Conjunction of the Planets pretends to predict  
 future things: others, one that hath Society with E-  
 vil Spirits, which is mentioned afterwards in another  
 word. *Job Ludolphus* seems to me to have given the  
 plainest account of the words, which he translates  
*congregans congregationem*, gathering together a Com-  
 pany. For it was an ancient way of Enchantment, to  
 bring various kinds of Beasts into one place; which  
 the *Rabbins* distinguish into the *great Congregation*,  
 and the *little Congregation*. The great was when they  
 assembled together a great Company of the larger sort  
 of Beasts; and the less, when they gathered toge-  
 ther as great a Company of the smaller, such as Ser-  
 pents, Scorpions, and the like. But we cannot be  
 certain of this; though *Telexius* tells us, it is in use  
 at this day in the Eastern Countries. For so he de-  
 scribes the Election of the King of *Gingir*; that he  
 stood compassed about with *Lions*, *Tygers*, *Leopards*,  
 and *Dragons*, which by Magical Arts were gathered  
 together as his Guard, and Courtiers. See *Ludolphi*  
*Comment. in Histor. Æthiop. Cap. XVI. Numb. CXVI.*

But the common Interpretation which the Jews  
 give of *Chober chaber* is, that he is one who uses strange  
 words, which have no signification; but he pretends  
 are

are powerful to charm a Serpent (for instance) that it shall not sting, or to preserve from any other harm. So *Maimonides* in *Avoda Zara*, Cap. XI. And to this sort of Superstition the World was so addicted, that this Precept of *Moses* could not bring the Jews quite off from it; but when they threw away other Charms, they used the words of Scripture instead of them: Pretending, for instance, to cure Wounds by reading that Verse in the Law, XV *Exod.* 26. *I will put none of these Diseases upon thee, &c.* So we find they themselves acknowledge in *Sanhedrim*, Cap. II. Sect. I. and *Maimonides* saith in the forenamed Treatise, this is forbidden by *Moses* in this place, as much as any other kind of Charm; for the words of the Law are turned hereby to another use than God intended in them; which was not for healing the body, but curing the soul. And I see no reason why it should not be thought as great a Crime to use the *Schem Hamphorash* (as they call the Name *Jehovah*) to such purposes: and yet the *Jews* are so stupid as to imagine *Moses* wrought all his Miracles by the virtue of it. *Maimonides* indeed was so sober as to reject this common Conceit, condemning those who think there was a power in the very Letters and pronunciation of the word, *Lib. I. More Nevochim*, Cap. LXII.

Or a consulter with familiar spirits, or a wizzard. ]  
Of these two see what I have noted XIX *Levit.* 31.  
and XX *Levit.* 6.

*A necromancer.* ] In the Hebrew, one that seeks to, or enquires of the dead. It is not easie to tell wherein this differs from one that had a familiar Spirit, as we translate it. For the Woman whom *Saul* consulted, who had a Spirit, called *Ooth*, enquired also after this manner: their Spirit, it seems, teaching

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such Persons to call for the Dead to appear to them. But some perhaps had not such a Spirit, who notwithstanding consulted the Dead, by going to their Graves in the Night, and there lying down, and muttering certain words with a low voice, that they might have Communion with them by Dreams, or by their appearing to them: Unto which the Prophet *Isaiah* is thought to allude, VIII. 19. XXIX. 4. *Maimonides* in *Avoda Zara*, Cap. XI. Sect. XV. thus describes a *Necromancer*; He is one, who having afflicted himself with Fasting, goes to the burying place, and there lyes down and falls asleep; and then the Dead appear to him, and tell him what he desires. Such are they also, who put on a certain kind of Garment, speak some uncouth words, and make a Fume; and then lye down alone, that the Dead, whom they desire, may come to them, and discourse with them in their sleep. To the same purpose *Aben-Ezra*. To this the Gentiles were very prone; and it was thought so high an Attainment to come to this Knowledge, that *Julian* the Apostate, who was ambitious to be acquainted with all the Heathen Mysteries, secretly practised this *Νεκρομαντεία*, in the most retired part of his Palace; cutting up the Bodies of Virgins and Boys, to bring up the dead to him; which was far more impious than what the *Talmudists* say (in the Title *Beracoth*) that such kind of People were wont to burn the Secundine of a black Cat, when she had first Kitlens, and beating it very small, put some of the Powder upon their Eye, whereupon *Demons* appeared to them. See *Greg. Nazianz.* in his Invectives against *Julian*, p. 91. and *St. Chrysostom* in his Oration upon *S. Babylon*. I shall only add, that this was not only privately practised among the Gentiles,



tiles, but there were also publick places to which Men resorted to consult the Dead : Particularly at *Theſpro- tis* near to the River *Acheron*, where *Herodotus*, Lib.V. mentions a *Νεκρομαντήριον* and *Plutarch* ( to name no more ) mentions another at *Heraclea* ; which *Pausanias* in his distress, went to consult ; as he relates in the Life of *Cimon*.

Ver. 12. *For all that do these things are an abomination to the LORD.*] Because they were invented by idolatrous People ; if not by the Suggestions of evil Spirits. Verse 12.

*And because of these abominations the LORD thy God doth drive them out from before thee.*] Expelled the *Amorites*, and other wicked Inhabitants of the Country, where they practised these Abominations : which, no doubt, had some relation to Idolatry, and therefore were forbidden to the *Israelites*.

Ver. 13. *Thou shalt be perfect with the LORD thy God.*] This shows there was something of Idolatrous Worship in all the forenamed Practices : which, if they followed, it was, in some degree, to forsake the LORD, on whom they were wholly to depend, and seek to him alone in the ways which he had prescribed in his Laws. For this was to be *perfect with the LORD* ; to have nothing to do with any other god, nor with the Rites and Ceremonies that were used in their Worship. And therefore the LXX. translate this word sometimes by *εἰπλῶ*, (XXII Job 3.) as well as by *τελειῶ* : for then they were perfect with God, when they kept his Worship simple and pure, without the mixture of any Forreign Religion. Which the whole Context shows to be the sense, both in the words foregoing, and following.

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Verſe 14.

Ver. 14. *For thoſe Nations which thou ſhalt poſſeſs, hearkned unto obſervers of times, and to diviners.*] The ancient Heathen, as *Sirabo* tells us, *Lib. VI.* had theſe Diviners in ſuch eſteem, *ὡς τῇ βασιλείᾳ ἀξιοῦσθαι*, that they thought them worthy of the higheſt Authority. But God would not have his People ſo much as to conſult ſuch Perſons: for it appears by theſe words, that not only they who were Diviners (for inſtance) but they who *hearkned* to them, were odious to God. For that even the Art of *Divination* depended upon ſome Idolatrous Opinions and Practices, appears evidently even from the moſt refined Account we have of it, in ancient Authors. For Inſtance, *Ammianus Marcellinus*, who to acquit his Maſter *Julian* from the ſuſpicion of Sorcery, which ſome ſaid he uſed, to get the fore-knowledge of things future, makes it a principal point of Wiſdom, nor unworthy ſuch a Prince who was a profeſſed Lover of all Sciences, to offer placatory Sacrifices to draw in the Spirit of all the Elements, to endue him with a Spirit of Divination. For ſo his words are in the beginning of his One and twentieth Book: *The ſpirit of all the Elements being alway and every way invigorated with the fore-perceiving motion of the everlaſting (i. e. the heavenly) bodies, make us partakers of the gifts of divining: and the ſubſtantial Powers, ritu diverſo placata, being rendred favourable by reſpective Rites (i. e. ſuch as were proper and ſutable to each of them) convey Prædictions to Mortality, as from ſo many perpetual Springs, or Fountains. Over which (Subſtantial Powers) the goddeſs Themis is ſaid to preſide, &c.* Which ſhows that *Julian*, who called *Jupiter* the moſt high god, the king of all, yet courted other inferiour powers, by ſuch rites, as he imagined would win their favour: which was rank Idolatry.

But

*But as for thee, the LORD thy God hath not suffered thee so to do.]* But absolutely forbad it, XIX Lev. 31. XX. 6. where he warns them to have nothing to do with some of the Persons here mentioned : and not only instructed them in the way to live happily, but established an Oracle among them to be consulted on all weighty occasions ; and governed them by Men, whom he had endued with his Spirit, XI Numb. 16, 17, 25. Therefore if any *Israelite* practised any of the things here forbidden, though he did not worship any Idol, he was scourged by the Sentence of the Court of Judgment. See *Selden Lib. de Jure Nat. & Gent. Cap. VII.*

Ver. 15. *The LORD thy God will raise up unto thee a* Verse 15. *Prophet.]* Since the *Jews*, as all other Nations, were extremely desirous to know things to come, *Moses* reveals unto them from God a thing future of the highest importance, viz. the Coming of CHRIST, and the greatness of his Authority : and in after times God revealed to them by degrees, the time of his Birth, his Death, Resurrection, &c. The *Jews* indeed commonly take these words to be a promise of a constant Succession of Prophets, that should be among them, to preserve them from going to such Diviners as were famous among their Heathen Neighbours : and thus many Christian Interpreters make out the connexion of these words with the foregoing. But though this may be allowed to be intimated, and this Promise be acknowledged to be partly verified in those Prophets which God raised up from Age to Age after *Moses*, for further knowledge of his Will (as the promise of a Saviour was in part verified in those Judges and Kings by whom God delivered his People from their Enemies) yet it is very evident that he

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he speaks of a single Prophet more eminent than all the rest: and that these words, in their most literal sense, cannot belong to any other Person, but the MESSIAH. So that albeit the continuance of Prophets among this People, was a means to prevent all occasions of consulting Sorcerers, or Witches; yet the chief ground upon which *Moses* dissuades them from such practices, according to the literal connexion of these words with the foregoing, [*the LORD thy God hath not suffered thee to do so*] i. e. to hearken unto Observers of Times and Diviners, was the consideration of their late mighty Deliverance by *Moses*; the excellency of their present Law, which God had given them for their direction; and their expectation of a greater Law-giver in future times: when the first Covenant should wax old, and Prophecy it self for a long time fail; as it did before the Coming of this great Prophet, the LORD CHRIST. To this purpose Dr. *Jackson*, in his *Third Book* upon the Creed, Chap. XXI. paragr. 19.

*From the midst of thee, of thy brethren.*] It was a great honour to them to have such a Prophet, as is here spoken of, arise out of their Nation: but as he was after a peculiar sort raised up by JEHOVAH, not meerly by the External Assistances or Impulsion of his Spirit, (to use the words of the same excellent Person, paragr. 9.) but by intrinsick assumption into the Unity of his Person: So likewise he was raised up in a strict and proper sense *from the midst of them*; being, as it were, extracted out of a pure Virgin, as the first Woman was out of the Man, by the Almighty's own immediate hand.

*Like unto me.*] This shows he speaks of a single Prophet, and not of a constant Succession of Prophets;

phets ; there being none of them like to *Moses* : whom God himself distinguished from them all, XII Numb. 6, 7, 8. And accordingly that Divine Writer, who added those Verses which are at the end of this Book, (concerning the Death of *Moses*) testifies that there never rose in *Israel* a Prophet like to *Moses*. See XXXIV *Deut.* 10. It is commonly thought to be done by *Ezra*, who hath effectually confuted all the Conceits of *R. Bechai*, *Aben-Ezra*, *Abarbinel*, and other Jewish Doctors, who take either *Joshua* or *Jeremiah* to have been this Prophet. If *Joshua*, as some fancy, added these words then he excluded himself from being the Person : nor did *Joshua* act as a Prophet, but as a Judge, or Governour. And *Jeremiah* is acknowledged by *Abarbinel* himself to be inferiour to *Isaiah*. For though in his Preface to his Commentary upon *Jeremiah*, he mentions Fourteen things wherein he was like unto *Moses*, and saith he prophesied just Forty years, as *Moses* did ; yet in his Commentary upon the lesser Prophets, he prefers *Isaiah* before them all : and Censures the rudeness of *Jeremiah's* Language ; in many things preferring *Ezekiel* to him. So little do these Doctors agree in their Interpretation of this Prophecy ; which can belong to none of their Prophets which succeeded *Moses* (who were all much inferiour to him) until He came, who perfectly resembled him, but was much superior to him. See v. 18. And thus the ancient *Jews*, understood this Prophecy : For though *Maimonides* only saith, the *Messiah* should be indued with Wisdom greater than *Solomon's*, and should equal their Master *Moses* ; yet those before him proceeded a great deal further. This being a common saying among them, which *Abarbinel* himself remembers, in his Commentary upon the small Prophets, *He shall be exalted above Abraham ; lifted up above Moses ; and higher than the Angels*

Chapter XVIII. *Angels of the Ministry.* Nor is the *Cabbalistical* observation, mentioned in *Baal-Hatturim*, to be quite neglected; which is, that this Verse begins and ends with the Letter *Nun*, which is the numeral Letter for *Fifty*: importing that to the Prophet here promised should be opened the fifty Gates of Knowledge; forty nine of which only were opened to *Moses*. And that this Verse also consists of ten words; to signify that they were to obey this Prophet no less than the ten Commandments. Which observation, it must be confessed, is weakly grounded, but contains a most illustrious Truth; and shows that they believed *Moses* here speaks of the *Messiah*.

*Unto him shall ye hearken.*] As they had engaged themselves to do; it will appear from the following words.

Verse 16. Ver. 16. *According to all that thou desiredst of the LORD thy God in Horeb, in the day of the Assembly, saying, Let me not hear again the voice of the LORD, &c.*] So we read XX *Exod.* 19. where they made this request unto *Moses*, saying, *Speak thou with us, and we will hear; but let not God speak with us, lest we die.*] In which words the whole Multitude bound themselves solemnly, to hear the words of the LORD, being delivered not immediately from his own mouth, but by *Moses*: as is more fully expressed in this Book, V *Dent.* 27, 28, 29. Where God highly commends this good Resolution in them, as *Moses* here observes again in the next Verse.

Verse 17. Ver. 17. *And the LORD said unto me, they have well spoken that which they have spoken.*] He approved their desire; and resolved not to speak to them any more, as he did from mount *Sinai*, with a voice out of the Fire and Cloud: but by *Moses* himself while he



he lived ; and afterward by one like to *Moses* , as it here follows.

Verse 18.

Ver. 18. *I will raise them up a Prophet from among their brethren.*] These words seem to have been spoken to *Moses* by God, when they desired God would not speak to them any more immediately by himself, but by a Mediator. Then God was pleased to promise them a great deal more than they desired ; which was to raise up another Prophet, like to *Moses* ; who should acquaint them more fully with his Mind and Will, in as familiar a manner as *Moses* did : without striking any such terror into them, as they were in at the giving of the Law ; though the words of this Prophet came from the mouth of God himself. In which two things the *Israelites* excelled all other Nations (*i. e.* in that they had such an excellent Law delivered by *Moses* ; which was to be bettered by an everlasting Covenant, made by this Prince of the Prophets) In respect of both (as the same Dr. *Jackson* expresses it) the name of *Southsayer* or *Sorcerer* was not to be named in *Israel* ; as they were in the Nations that knew not God, much less expected such a Mediator. In whom the Spirit of Life should dwell as plentifully, as Splendor doth in the Body of the Sun : from whose fulness, e're he visibly appeared in the World, all other Prophets were illuminated. So that *Moses* himself, and all the Prophets that followed him, were but as Messengers sent from God, to solicit his People to preserve their Allegiance free from all commerce or compact with familiar Spirits : until the Prince of Glory came in Person to visit them, and dwell among them.

*Like unto thee.*] This is well explained by *Eusebius*, δὲ ὡς ἡ γὰρ Μωϋσῆς νομοδότης, a second Law-giver,

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*giver, as Moses was.* For in saying not simply he would raise them up a Prophet, but *like unto thee*, it must signifie, saith he, that this Prophet should be a Law-giver, as well as *Moses* : which none of the Prophets were, till our Saviour came. Neither *Isaiab*, nor *Jeremiah* were the Makers of Laws, but only called upon them to observe the Law of *Moses*. Whereas when the LORD *Jesus* came, he gave Laws to all the World ; and those far superiour to the Laws of *Moses*. Who only said, *Thou shalt not commit Adultery* : but our LORD saith, *I say unto you, ye shall not lust* : And instead of *Thou shalt not kill* ; he saith, *Be not angry with thy brother*, &c. Whence it was, that they who heard him were astonished at his Doctrine, and said, that he spake *not as the Scribes*, who were expounders of the Law ; but as one that *had authority* : that is, power to ordain and enact Laws, and not only to explain those that were already written, *Lib. I. Demonstr. Evang. Cap. VII. & Lib. III. Cap. II. Lib. IX. p. 443, &c.* See also what *Joh. Wagenfeil* hath said upon these words, in his *Annot. in Lipman. Carm. Memoriale. p. 548.*

*And will put my words in his mouth, and he shall speak unto them all that I shall command him.* ] Reveal the whole Mind and Will of God, XII *John* 49, 50. For he was herein like to *Moses*, (though<sup>i</sup> far superiour to him) that he was intimately acquainted with God's Counsels, being *in the bosom of the Father*, I *John* 18. And confirmed all that he said to be from God, by *Miracles, and Wonders, and Signs*, far more mighty than those of *Moses* ; and more in number than had been wrought by all the Prophets, from the beginning of the World. Particularly, he fed Multitudes with a little Food ( which made the People cry out,

*This*

*This is of a truth that Prophet which should come into the World, VI John 14.) but above all this, gave them that Bread from Heaven of which the Manna which Moses gave them was but a shadow: as he took occasion to show the People, upon their admiration of that miraculous Feast he had made for them, with five Barley Loaves and two small Fishes. For he himself was that Bread of Life, who nourished Mens Souls with the Word of Eternal Life, which he had in himself: as he showed by his Resurrection from the Dead, which he himself predicted, and thereby proved himself the greatest of all the Prophets. For though Moses foretold his own death; yet neither he, nor any other Prophet whatsoever, but our Saviour, spake of his being raised up again. In which he may be thought to be like to Moses; who was raised up by God to be a Saviour of his People out of that Ark, which without the special Providence of God, had been his Tomb. And unto this Resurrection of Christ, doth the propriety of this phrase, *from the midst of thee* agree: for this was done, as Dr. Jackson also well observes, in the midst of Jerusalem, the Metropolis of Judea; not without express notice given of it to the Rulers of the People. And such a Confirmation it was, that *he was the Prophet they should all hear*, that there could not be a greater; as all Strangers, both to their Religion and ours, must agree; and they themselves cannot deny. For Nachmanides (relating in a Letter of his to the Rabbins at Marseilles, how there was a Man in those days, in the Southern Countries, who pretended to be the forerunner of the Messiah, unto whom great numbers, both of Jews and Arabs resorted) tells us, that he being apprehended by the King of the Country, and askt what Miracle he shoud to confirm*

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firm his Commission, he answered boldly, *Cut off my Head, and I will come to life again.* To which the King of the Arabs replied, *There is no sign greater than this ; which if it come to pass, both I and the whole World will believe thee.* Whereupon his Head was cut off, and there was an end of all his pretences : though some of the Jews were so mad, as Maimonides there saith, that they still expected his return to life. Thus R. Gedaliah reports in his *Schalshelet Hakkabalah.*

## Verse 19.

Ver. 19. *And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name.]* This is the proper Character of a Prophet, to deliver in the Name of God, what he received from God. This did Moses : but Christ most eminently, as I before observed from XII John 49, 50. where he saith, *I have not spoken of my self, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, &c. whatsoever therefore I speak, even as the Father said unto me, so I speak.* Which is a perfect Commentary upon these words of Moses. Who here calls Christ a Prophet, not a Priest, or a King, (though he was to be both) because he would not have the Jews mistake, and expect to find in his Person the worldly Grandeur of a mighty Prince, or the high honour and splendor of Aaron ; but have the greatest regard to the heavenly Doctrine which he taught them, as he himself (he told them) was taught by the Father. *For I proceeded forth, saith he, and came from God, neither came I of my self, but he sent me ; and I do nothing of my self, but as my Father hath taught me, I speak these things,* VIII John 28, 42. This was the highest honour of all, to speak God's words (v. 47.) in the Name of God, V. 42.

I conclude this, with the remarkable words of the *Midrasch* upon *Ecclesiastes*, who thus expresses the sense of this Prophecy, *As was the first Redeemer, such shall be the last Redeemer.* Which plainly determine the *Prophet* here spoken of to be one single Person; and he no other but the LORD Christ. See *Fluctius* in his *Demonstr. Evang. Propos. VII. N. IX.*

*I will require it of him.*] Severely punish him, so as to destroy him from among his People; as *St. Peter* interprets it, *III Acts 23.* And so this Phrase is used *IX Gen. 5. XLII. 22.* And there was great reason for such severity, seeing they had so solemnly bound themselves to hearken to this *Prophet*; when they desired God not to speak any more to them by himself, but by a Mediator; which God then promised, as *I* observed *v. 18.* A Mediator of a better Covenant, who should secure them from such dreadful Flames, as they then saw, if they would hearken to him, as they promised to do: otherwise, what could they expect, but a certain fearful looking for of Judgment, and fiery indignation, to devour the Adversaries? For since he that despised *Moses his Law*, died without mercy, under two or three Witnesses; of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, in the open face of all the World, *X Hebr. 27, 28, 29.* Which is a full explication of these words, *Whosoever will not hearken unto my words which he shall speak in my Name, I will require it of him.* Or, as *Onkelos* translates it, *My WORD shall require it of him.* Where *Memra*, WORD, can signify nothing but a Divine Person, distinct from him who speaks these words: even that very Person to whom the Apostle applies them.

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Verse 20.

Ver. 20. *But the Prophet which shall presume to speak a word in my name, &c.*] These words plainly suggest to us, that *Moses* intended in the foregoing Discourse to admonish the *Israelites* to hearken diligently to all such Prophets as God should at any time raise up to them : though it be most evident, if we examine the propriety of every Word, or Clause in the whole Context, they cannot be exactly fitted unto any Prophet but Christ. Unto whom the whole Discourse is as fully accommodated, as a well made Garment to the Body that wears it. They are the words of the same excellent Person, so often mentioned, *Dr. Jackson, Lib. III. on the Creed, Cap. XXI. Paragraph. I, 2.*

*Speak a word in my name, which I have not commanded him, or that shall speak in the name of other gods.*] It was a manifest sign a Man was a false Prophet, if he spake in the name of *Baal*, or any other god, but the God of *Israel*. Or, if he said, such a Star by its spiritual influence coming upon me, said, Worship me after this manner, or thus call upon me, as *Maimonides* (who gives an account of the several sorts of false Prophets) speaks in his Preface to *Seder Zeraim*. But how should they know a Man to be a false Prophet, when he spake to them in the Name of the LORD ? For Men might pretend, as some did, that God had sent them, and given them a Command, when he had not. To which he answers in the next Verses.

*Even that Prophet shall die.*] He was to be strangled, say the Jews, by the Sentence of the great *Sanhedrim*. For it is a Tradition of their *Rabbins*, saith the *Gemara Babylonica* upon that Title, that in the business of Prophecy there are three sorts of Persons, who are to be

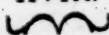


be punished by the judgment of Men : and three by the Sentence of Heaven. He that prophecied what he did not hear from God (an example of which we have in *Zedekiah*, 1 *Kings* XXII. 11.) or spake what was not said to him, but to another (an example of which they make *Hananiah*, XXVIII *Jer.* 11.) or Prophecies in the name of an Idol, (suppose *Baal*) all these were to be put to Death by the Sentence of the Court of Judgment. But he that suppressed his Prophecy (like *Jonah*) or despised the words of a Prophet; or did not observe his own words, were to be punished by the Hand of Heaven. See *Selden Lib.* III. *de Synedr. Cap.* VI. N. I.

Ver. 21. *And if thou say in thine heart, how shall we know the Word which the LORD hath not spoken?* Verse 21. Which was but a reasonable question; there being as great care necessary, not to hearken to falshood, as to be attentive unto Truth. And this relates unto such Prophets, as came to them in the Name of the LORD: For if a Man came in the name of any other god, there needed no other Mark to discover him to be an Impostor.

Ver. 22. *When a Prophet speaks in the Name of the LORD.* Verse 22. Predicting some wonderful thing to come to pass, as a Token he is sent of God to deliver what he speaks to the People.

*If the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken.* For if the LORD had sent him, he would have accomplished what he gave as a sign of his Mission: which not coming to pass, he was proved to be a false Prophet, who spake out of his own heart, and not the Word of the LORD. But here the *Jews* distinguish between a Prophet who predicts evil things, as Famine, or

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or Pestilence, &c. and one that predicts *good* things, as Rain (when there is great need of it) and fruitful years, &c. Though the Predictions of the former sort did not come to pass, he was not to be reputed presently a false Prophet, because God is very merciful, and often repented him of the evil : as he did in the Case of *Nineveh*. But in the latter Case, if any one of the good Things he foretold did not come to pass, he was to be taken for a Deceiver : which they understand also of the very time and place, when and where he said the things he predicted should be fulfilled : and here they bring in the example of *Hananiah*, the Son of *Azur*, mentioned before XXVIII *Jer.* II. And see *v.* 8, 9. of that Chapter. But this doth not give us the true difference : for both God's Promises and Threatnings many times depend upon a Condition, as appears from that famous place in the Prophet, XVIII *Jerem.* 7, 8, 9. So that the good Things a Prophet foretold might not come to pass, and yet he might be a true Prophet ; because the People proved unworthy of them, and God did not absolutely intend them. Therefore the true meaning seems to be, That if a Prophet foretold such a Thing as the Power of Nature cannot produce, and gave it as a sign God sent him, who would justify his Mission by doing that wonder ; and the Thing did not come to pass : he was to be lookt upon as not a Man of God. For example ; when *Moses* threw his Rod on the ground, and said it should become a Serpent ; if it had not been turned into a Serpent, he had been convicted of Falsity. Or a Prophet said Fire should come down from Heaven, and consume the Sacrifice which lay before him, which was the case of *Elijah*, if it had not come down, he would have been no more

more owned for a true Prophet, than the Prophets of Baal. And, as *Maimonides* well observes, if a Prophet's words were fulfilled in one, or more Things, he was not to be judged a true Prophet, unless every Thing he spake in the Name of God came to pass. Which he proves from those words concerning *Samuel*, 1 Sam. III. 19, 20. The LORD let none of his words fall to the ground: And all Israel knew that Samuel was established to be a Prophet of the LORD.

The Jews also made this addition to the Rule forementioned of trying Prophets, as Mr. *Selden* observes, Lib. III. de Synedr. Cap. V. N. III. That whatsoever Prophet had the Testimony of another undoubted Prophet, was to be taken for a true Prophet. By which Rule they might have known the great Prophet, whom God promised to them in the foregoing Verses. For *John* the Baptist, whom the whole Nation took for a Prophet, testified to them that JESUS was the Christ. And besides all other undoubted Marks of his being sent of God, his rising from the Dead, which he himself foretold, was enough to satisfy all Men of the Truth of what he said. For though every Prediction of what afterwards comes to pass, will not necessarily prove a Man to be a true Prophet; yet the fulfilling of a great number of Things, (not one of which fails, as was said before of *Samuel*) especially of such a Thing as this, which was impossible to be brought to pass, but by an Almighty Power, is an uncontrollable Evidence of a Divine Mission.

R. *Solomon*, upon this Verse, hath a Note which is worth our Observation, though it be not to the purpose of *Moses* his words: A Prophet, saith he, that bids thee not observe some of the Precepts, is not to be heard, unless he be known to be a Man of eminent Vertue, and

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*upright Life, as Elijah was, who bid them build an Altar on Mount Carmel, even when Sacrifices upon High places were forbidden. But there was a necessity for it, that he might restore the true Worship of God in Israel.* Which should have made them *hearken* to our blessed Saviour, better than they did; he being so perfectly holy and pure, that he challenged any of them to charge him with Sin; especially when he only laid aside some of their vain Traditions; but conformed to all the Rites of *Moses*. So that if, in conclusion, we should grant that *Moses* (in the 15th and 16th, &c. Verses) speaks of all the Prophets that should succeed him (which it is certain he doth not principally intend) the *Jews* were impious in rejecting our Saviour, who came as a Prophet to them; and had all the Marks that a Prophet could have, of his being sent from God.

*But the Prophet hath spoken it presumptuously.]* For it was an act of high Presumption, and arrogant Pride, for any Man to pretend a Commission from God, when he had not sent him. Which was done two ways, as the *Jews* interpret this: either when a Man spake in the Name of God, that which was false; or when he pretended that to have been spoken to him, which was revealed by God to another (See XXII *Jerem.* 30.) Both these were impudent Impostors, and accordingly to be treated.

*Thou shalt not be afraid of him.]* Have no reverence or regard to him, though he be never so confident. Nor be afraid to lay hold of him, and endeavour to bring him before the *Sanhedrim*, to have their Sentence pass upon him, (as the *Jews* understand it) though he have never so powerful an Interest to support him, and preserve him from punishment. Thus  
Mai-

*Maimonides* in the forenamed Preface to *Sever Ze-  
rain*; *Thou shalt not be terrified, or averted from endea-  
vouring to have him put to death, by his Religion, Good-  
ness, or Knowledge: since in his proud brags, he hath  
spoken false things of God.* For to be afraid of such  
a Person, and of his Partakers, was to distrust God,  
who is the Defender of those that defend the Cause  
of Religion.

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HAVING sufficiently pressed upon the People the  
great Commandment, of Loving God with all  
the Heart, and Soul and Strength; and Him alone :  
*Moses* now proceeds to remember them of other Pre-  
cepts belonging to the *Second Table*, (as we now speak)  
but not in an exact method, nor without interspersing  
some Ceremonial Matters. And he begins with what  
concerns that Commandment, *Thou shalt not kill.*

Verse 1. **W**HEN the LORD thy God hath cut off Verse 1.  
the Nations, whose Land the LORD  
thy God giveth thee, &c.] The very same words we  
had before upon another occasion, XII. 29. Which  
are now used to signify, that they were not bound to  
what follows, till God had subdued the Land of *Ca-  
naan* for them, and they were settled in it; as the  
last words of the Verse import, *dwellest in their Ci-  
ties, and in their Houses.* Accordingly after the di-  
vision of the Land, God puts *Joshua* in mind of this  
business, XX *Josh.* 1, 2, &c.

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Verse 2.

Ver. 2. *Thou shalt separate three Cities for thee.*] According to an order God had given to *Moses*, XXXV Numb. 14, 15. to set aside *six* Cities in all, for the use here mentioned: Three on this side *Jordan*, where they now were; and three on the other side in the Land of *Canaan*. The former part of which Command *Moses* himself had executed, IV *Dent.* 42, &c. and now gives them a Charge to perform the other.

*In the midst of thy Land, which the LORD thy God giveth thee to possess it.*] In the *midst* of their Land, signifies no more but *within* their Land. For if they had been all *three*, in the very heart of the Country, it would have crossed the end and intention of them; which was, that they should be placed so conveniently in several parts of the Country, that Men might easily and speedily flee to them. And therefore *the midst of the Land*, may be opposed to the skirts of the Country, where they would have been too far distant from some parts of it: or, may denote that they should be set in an eminent place, upon the top of Mountains, where they might be seen afar off. And so they all three were, it is apparent from XX *Josh.* 7. where they are said to be in Mount *Naphtali*, Mount *Ephraim*, and the Mountain of *Judah*.

Verse 3.

Ver. 3. *And thou shalt prepare thee a way.*] Make a plain Rode to them, and keep it in good repair; that both in Winter and Summer the Man-slayer might, without difficulty, flee thither. And for his more safe passage, the Hebrews say, where there were any turnings, or two ways parted, they were bound to set up a Post, or Stone, wherein was engraven, in great Letters the word *MIKLAT*, *i.e.* *Refuge*; that he might not mistake his way to the place.

And



*And divide the Coast of thy Land (which the LORD thy God giveth thee to inherit) into three parts.]* The Jews understand it, that they were to be placed at an equal distance, in three several parts of the Country: that all might have the same benefit by them; and no Body have a longer Journey to go than his Neighbour, for his safety.

*That every Slayer may flee thither.]* Have the convenience of preserving himself, in one or other of them. It is observable, that there were as many of these Cities in the two Tribes and a half, as there were in all the other nine Tribes and a half: in which there seems to be a great inequality. I have given some account of it upon XXXV Numb. 14. and the Hebrews fancy there was another reason for it, because of the frequent Murders, which were likely to be committed, by the fierce Nature of the Gileadites. See the Book of Judges, Chap. X. and XI. and VI Hosea 8.

Ver. 4. *And this is the case of the slayer, which shall flee thither, that he may live.]* Be preserved from the Avenger of Blood, who otherwise might kill him.

*Who so killeth his Neighbour ignorantly, whom he hated not in time past.]* These Cities were not to be a protection to a wilful Murderer; but to an innocent Person, who against his intention was so unhappy as to kill a Man *belidaath* (as the words are in the Hebrew) *without his knowledge*; being free, that is, from any design to do him the least harm. But as for such as out of hatred and malice in their hearts killed another, they were so far from finding safety in these Cities, that they were to be pulled from the Altar, if they fled thither for Sanctuary, as we now speak, XXI Exod. 12, 14. Or if they would not stir from thence, they might be killed there, as appears by the case of Joab, 1 Kings II. 28, 30, 31.

Ver.

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Verse 5.

Ver. 5. *As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the Ax, to cut down the Tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die.]* By this, all other like Cases were to be judged. That is, when a Man was about a lawful business, if any thing hapned which he intended not, he was not accountable for it. See *Selden Lib. IV. de Jure Nat. & Gent. Cap. II.*

*He shall flee unto one of those Cities, and live.]* He might get to which of them he could most conveniently; and there be preserved. The *Jews* from this word *live* conclude, without any other ground for it, that a Master was bound to go along with his Scholar, who fled hither; because without the Doctrine of the Law, Men did not live, but were dead.

Verse 6. *Ver. 6. Lest the avenger of blood pursue the slayer, while his heart is hot.]* With Anger, which might boil up to such a degree, as to move him to kill the Slayer, before he had examined, whether there was a just Cause.

It is evident that this Verse is to be connected with Verse the *third*, (the two next, *v. 4, 5.* coming in as a Parenthesis, to show who should be preserved in these Cities, and who not) being a reason, why the Cities of Refuge should be placed at an equal distance, in several parts of the Country; that the Journey might not be too long to any of them; but a Man might soon flee thither, before the Avenger of Blood could lay hold of him.

*Because the way is long, and slay him.]* If he could not have gotten thither in a short time, he might have been in danger to lose his Life, though not worthy of death. For as the Law did not punish him that  
kill'd

kill'd a Man-slayer, when he found him out of the Bounds of the City of Refuge, (XXXV Numb. 27.) so it seems to have indemnified him, if he killed him before he got thither.

*Whereas he was not worthy of death, inasmuch as he hated him not in time past.]* Which in his rage, the Avenger of Blood did not consider ; and therefore was guilty before God of shedding innocent Blood ; tho' the Law did not punish him for it.

Ver. 7. *Wherefore I command thee, saying, Thou shalt* Verse 7.  
*separate three Cities for thee.]* To prevent which Mis- chief, God commanded, not merely one , but three Cities, and those in several places of the Country ; where Men might find Safety, if they made haste to flee to them.

Ver. 8. *And if the LORD thy God enlarge thy Coast* Verse 8.  
*(as he hath sworn unto thy Fathers) and give thee all the Land which he promised to give unto thy Fathers. ]*  
As far as unto the River Euphrates, XV Gen. 18.  
XXIII Exod. 31. I Dent. 7.

Ver. 9. *If thou shalt keep all these Commandments to* Verse 9.  
*do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways. ]* This seems to have been the Condition, upon the performance of which depended the enlargement of their Border. Which is more fully expressed XI. 22, 23, 24. And so the Covenant made with Abraham (in XV Gen. 18.) is to be understood, as including in it this Condition.

*Thou shalt then add three Cities more for thee, besides these three.]* We do not read of any more added to these, though their Border was enlarged in David's and Solomon's time ; and that as far as Euphrates. But those Nations which they subdued were only made  
Tributaries

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Tributaries to the Kings of *Israel*, who did not people and possess those Countries: and consequently there was no occasion for such Cities there; unless the *Israelites* had been the Inhabitants of those Countries, as they were of the Land of *Canaan*, v. 1.

Verse 10. Ver. 10. *That innocent blood be not shed in thy Land, which the LORD thy God giveth thee.*] As there would, it, upon supposition of such an enlargement of their Borders, there had been no Cities nearer to flee unto than these six: which were sufficient only for the Land of *Canaan*, and the Land they possessed on this side *Jordan*, where they now were.

*And so blood be upon thee.*] The Guilt and Punishment of Blood, in not taking care of the Safety of innocent Persons.

Verse 11. Ver. 11. *But if any man hate his brother, and lye in wait for him, and rise up against him, and smite him mortally that he die, and fleeth unto one of these Cities.*] When there was a manifest design of killing another, and known hatred, he that committed the Murder, was to receive no benefit by his fleeing to a City of Refuge. And then a Man was judged to hate his Brother, when for three days together he had never spoken to him, though they had kept one another company; as I observed before out of Mr. *Selden Lib. IV. de Jure Nat. & Gent. Cap. II. p. 473.*

Verse 12. Ver. 12. *Then the Elders of this City, shall send and fetch him thence.*] Demand him of the Elders of the City to which he fled; that he might be sent to them, and tried by them; whether he was guilty of wilful Murder; or ought to have the benefit of their protection, being innocent of that Crime, XXXV Numb. 12, 24. It is likely there were probable Reasons given, why he was suspected to

to be guilty of Murder; and therefore they desired the Matter might be examined: otherwise, if the Case was known to be like that in v. 5. they did not make this demand.

*And deliver him into the hand of the avenger of blood, that he may die.]* That is, if they found him guilty of wilful Murder: otherwise, they were to deliver him out of the hand of the Avenger of Blood, and restore him to the City of Refuge, that he might not die, XXXV Numb. 25.

Ver. 13. *Thine eye shall not pity him.]* Nor take any Satisfaction for the Life of a Murderer, as the Law is XXXV Numb. 31. Verse 13.

*But thou shalt put away the guilt of innocent blood from Israel.]* By putting him to death.

*That it may go well with thee.]* By having no guilt upon them; as they had, when they let this Crime go unpunished.

Ver. 14. *Thou shalt not remove thy neighbours landmark, which they of old time have set in thine inheritance, &c.]* The Jewish Doctors think that this hath respect to the Holy Land, (as they call it) and to the terms or bounds which were set by Joshua in the division of the Country; which no Man might take away. For that made him both guilty of Theft, and also of the breach of this Precept: and consequently he incurred a double Punishment, and was whipt twice as much as another Offender. See Selden Lib. VI. de Jure Nat. & Gent. Cap. III. in the latter end. This was a Law among the Greeks, as appears by Plato, Lib. VIII. de Legibus, Μη κωλύει τις ἑταῖρον ἀλλοτρίαν, &c. νομίστας τὰ ἀκίνητα κωλύει ἀλλοτρίαν τῶν ἡμῶν, &c. Let no Man presume to remove the bounds of Land: looking upon this, as being truly to remove things immoveable: i. e. To unsettle

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and overturn all things. *Numa-Pompilius* therefore made this Crime capital. Which makes *Josephus* his Explication of these words seem more reasonable than that of the *Talmudists*: who extends this Precept to the Grounds of all their neighbour Nations, who were at peace with them: *ὡς πολέμων ἐπὶ δὲ ἑσθίων γενομένων*, as being the occasion of Wars and Insurrections, which arise from the Covetousness of Men, who would thus enlarge their Territories, *Lib. IV. Archæol. Cap. 8.* Which may be thought a reason, why *Moses* joyns this to the foregoing Precept, about punishing Murder: and made this one of the Curses they were bound to pronounce, and consent to it, at their entrance into the Land of *Canaan*, *XXVII Deut. 17.*

*Which they of old time have set in thine inheritance, which thou shalt inherit, in the Land which the LORD thy God giveth thee to possess it.]* This may seem to determine this Precept peculiarly, to the preserving the Bounds in the Land of *Canaan*: and by those of old time, they understand *Joshua* and the *Elders*, who divided the Land, and fixed every ones Lot. But it was as necessary to be observed in all other Countries, as that which was their proper Inheritance. For as *Josephus* truly observes, *They that remove the Bounds of Lands, are not very far from subverting all Laws.*

Verse 15. Ver. 15. *One witness shall not rise up.]* They that gave their Testimony in any Cause, always stood up.

*Against a man for any iniquity, or for any sin.]* A single Witness was not to be admitted, as sufficient to convict a Man of any Offence whatsoever; whether in Civil, or in Criminal Matters. For an inquisition into the Fact, one was enough; but not for the Condemnation of him that was accused. Yet in Pecuniary



ary Matters, one Witness was sufficient to bring a Man to purge himself by an Oath. See XVII. 6.

*At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*] The Accusation shall stand, or fall to the ground.

Ver. 16. *If a false witness rise up against any man, to testify against him that which is wrong.*] In any Matter, whether against God, or against Man. For tho' one Witness could not condemn another; yet if it were proved he was a false Witness, it was sufficient to condemn himself. Verse 16.

Ver. 17. *Then both the men between whom the Controversie is.*] That is, the Accuser, and the Person accused. Verse 17.

*Shall stand before the LORD.*] They were to come, in Cases obscure, to the Supream Court, where the Sanctuary was settled. Who sat, it is likely, at the Door of the Tabernacle in Moses his time, (See XVII. 8, 12.) and so might properly be said to try them before the LORD.

*Before the Priests and the Judges which shall be in those days.*] This they all understand of the highest Court, which consisted partly of Priests, and partly of other great Persons, whom he calls Judges: under which Name the whole Court is comprehended in the next Verse. See XVII. 8. And Selden Lib. II. de Synedr. Cap. VIII. N. 2, 3.

Ver. 18. *And the Judges.*] The Court before-named: who are all (whether Priests or others) comprehended under the Name of Judges. Verse 18.

*Shall make diligent inquisition.*] For it was not easy to prove a Man to be a false Witness; and therefore the Matter was brought before this Supream Court.

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*And behold, if the witness be a false witness, and hath testified falsely against his brother.]* If upon strict Examination he was found to have given a false Evidence against his Brother, in a matter which touched his Estate, or his Body, or his Life.

Verse 19. Ver. 19. *Then shall ye do unto him, as he had thought to have done unto his brother.]* That is, saith *Maimonides*, if he designed to have taken away his Brother's Life, he was to lose his own; if to have had him scourged, he was to be lashed himself; if to lose a Sum of Money, he was to be fined the very same Sum. *More Nevochim* P. III. Cap. XLI. But though in most Cases a false Witness was to suffer the very same kind of Punishment, which he intended to have brought upon another, if his Testimony had not been disproved; yet in some it was not exactly observed. As if one falsely accused a Priest's Daughter of playing the Whore, he was not to be burnt, as she should have been, but to be strangled, as an Adulterer. So *J. Coch* observes upon the Title *Maccoth. ad Cap. I.* where the whole business of false Testimonies is handled. But some foolish decisions were made by the *Rabbins* in opposition to the *Sadducees*; as he observes in his *Annot. 20. in Sect. 6.*

Among the *Athenians* there was an Action lay, not only against a false Witness, but against the Person who produced him. Upon whom they set a Fine; and they were made infamous. And if they were found thrice guilty of this Crime, not only they but their Posterity were made infamous throughout all Generations; as *Sam. Petitus* observes out of *Andocides*, and others, *Lib. IV. in Leges Atticas*, Tit. VII. p. 359. It is something strange they were not more severe against such Offenders, many of their Laws being plainly

ly borrowed from *Moses*. And among the ancient *Romans*, by the Law of the *Twelve Tables*, false Witnesses were thrown down from the *Tarpeian Rock*, as *A. Gellius* tells us, *Lib. XX. Cap. I.* which was altered indeed in latter times, for such Punishments as the Judges thought they merited: But he there tells *Phavorinus*, That if the old Punishment had continued to their days, they should not have had so many false Testimonies given, as they then saw.

*So shalt thou put the evil away from among you.*] This may be understood either of the false Witness, or of his Crime: the guilt of which was taken away by the just punishment of it.

Ver. 20. *And those that remain.*] The remainder Verse 20. of *Israel*, who see him suffer in his kind.

*Shall bear and fear.*] The end of punishment is to deter others from such wickedness. See XIII. 11. XVII 13.

*And shall henceforth commit no more any such evil among you.*] Learn to beware by other Mens sufferings.

Ver. 21. *And thine eye shall not spare.*] He speaks to Verse 21. the Judges, who were not out of Compassion to moderate the Punishment; but make it equal to the Damage he intended to another. Examples he gives of this in the words following.

*Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*] Concerning this *lex talionis*, see XXI *Exod.* 23, 24, 25. XXIV *Levit.* 19, 20. And see *Grotius* on V *Matth.* 38, 40. where he well observes, that the Party injured might forbear to require this Punishment; but the Judge, if it were required, could not deny to inflict it.

Verse 1. Verse 1. **W**hen thou goest out to battle against thine  
*Enemies.* ] Who either invaded

them, (as in XI *Judges*) or with whom they had a  
 just quarrel, because of Injuries done them, without  
 Satisfaction: Such as that mentioned 2 *Sam.* X. 4, &c.

*And seest Horses.* ] Which the *Israelites* wanted,  
 (as I observed upon XVII. 16.) their Armies consist-  
 ing of Footmen; who were taken from the Plough,  
 or from the Sheeptolds.

*And (chariots.)* ] Which carried a certain number of  
 Men in them; and when they were *falcati* (as they  
 called them) were very formidable. For they made  
 terrible Slaughters among the Enemy; cutting down  
 Men, as we do Grass with a Sithe, or Sickle. The  
*Canaanites* had great numbers of them, XI *Josh.* 4. and  
 IV *Judges* 3.

*Be not afraid of them.* ] The *Israelites* were trained  
 up to confide in God, and not in Horses, (which  
 their Country, as I said, did not afford, and conse-  
 quently they had no Chariots) nor in multitude of  
 Souldiers. And we find remarkable Instances of this,  
 particularly in *Jehosaphat* (2 *Chron.* XX. 6, &c. 17.)  
 who followed the Example of *David*, whose words  
 are most memorable, XX *Psalms* 7. *Some trust in Cha-*  
*riots, and some in Horses, but we will remember the*  
*Name of the LORD our God.* See also XXI *Prov.* 21.

*For the LORD thy God is with thee, which brought*  
*thee out of the Land of Egypt.* ] That was such an in-  
 stance of his power, as made it unreasonable to doubt  
 of good Success when he was present with them: as  
 he always was, while they continued faithful Wor-  
 shippers of him.

The

The Translation of *Onkelos* is here very remarkable; which is, *The LORD thy God his WORD is thy help*: which plainly denotes another Divine Person, the same with *JEHOVAH*.

Ver. 2. *It shall be when ye come nigh unto the battle.* ] Verse 2.  
Are about to give, or receive the Assault.

*That the Priest shall approach and speak unto the people.* ]  
The *Jews* say there was a Priest appointed for this very purpose, whom they call *MASCHUACH MILCHAMAH*, *anointed of War*: he being set apart, as they say, to this Office by an *Uction*; and that with the same Oyl which the King was anointed withal. His Office was to blow with the Trumpets, to make the following Speech unto the Army, when they were preparing to joyn battle; and when they first went out, to exhort all new Builders, Planters, and married Men to return back; and when they were drawn up in Battalia, to exhort all that were faint-hearted to leave the Army, and go home. See XXXI *Numb.* 6. A great many of the Jewish Doctors thus explain this, particularly *Maimonides*, who may serve instead of all. See *Schickard. Jus Regium, Cap. V. Theor. XVIII.* and *Hottinger* in his *Histor. Eccles. Seculum XVI. pars 2. p. 689, 690, &c.* Where he produces an excellent Discourse out of *R. Levi Barzelonita* his *Catechism*, to show the Office of this *πολεμὸς χειρῶν*, *anointed for the War*; and the reason why he was appointed to it. For Souldiers, saith he, in the time of War, have great need to be heartned and confirmed in their resolution. And because the more honourable any one is, the more willingly Men hearken to him; therefore the Law required, that he who was to encourage others, should be a select Person himself, and a Priest; to whom they would be apt to pay a great Reverence.

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Verse 3.

Ver. 3. *And shall say unto them, &c.*] Going from one *Battalion* (as we now speak) unto another: or else, ordering the Officers (mentioned *v. 5.*) to go about and speak every where, what he did at the head of the Army. And he was to speak in the Hebrew Language, and no other, as the Jews say, in *Mischna Sota, Cap. VIII. Sect. 1.* And they have a conceit, that the *Romans* learnt both the form of Encamping out of *Moses* his Law; and also to make Orations to their Souldiers, before they went to fight, as *J. Wagenfeil* observes out of *Shilte Hagibborim*: Though it is more reasonable to think, that common sense taught those that were Leaders of others, to incourage them to follow them.

*Ye approach this day unto battle against your Enemies.*] Who often appeared very formidable, by the vast number of their Horses and Chariots; which the *Israelites* wanted.

*Let not your hearts faint.*] So we well translate the Hebrew word, be *soft* or *tender*. Which though it be a quality highly commendable with respect to God (*2 Kings XXII. 19.*) yet the contrary became them towards their and his Enemies.

*Fear not, and do not tremble.*] Trembling, or, as the Hebrew word is, *making haste*; *i. e.* running away, is the effect of fear.

*Neither be ye terrified because of them.*] Sometimes a great dread of danger made Men run away; and sometimes so dismayed them, that they could not stir, much less strike a stroke.

Some of the Jewish Doctors fancy, that the *four* several words here used, are opposed to so many Actions of their Enemies, whereby they hoped to strike a terror into them. *Let not your hearts faint*, when you



your Enemies brandish their Swords, and clasp them one against another. *Fear not*, when you hear the prancing of their Horses, and the terrible rattling of their Chariots. *And do not tremble*, when they shout, as if they were sure of Victory. *Neither be ye terrified*, when ye hear the Trumpets sound an Alarm to the Battle. So *Moses Kotzensis*. See *Schickard*, Cap. V. Theor. XVI. p. 115. And such a passage *Wagenseil* observes out of *Philostratus*, Lib. II. Cap. V. upon the *Gemara* of *Sota*, Cap. VIII. Sect. II. p. 876.

Ver. 4. For the LORD your God is he that goeth with you, to fight for you against your Enemies. Verse 4. Some- times the Ark of God's Presence went before them, when they entered into Canaan, III *Josh.* 3, 10, 11, &c. and in the midst of them, when they compassed Jericho, VI *Josh.* 9. So that God was properly then said to go with them, or in the midst of them, as the *Vulgar Latin* here translates it. And at all other times, he was present by his power to aid them; especially against the People of Canaan, with whom their Battles were said to be the Wars of the LORD.

To save you.] To preserve them, by the defeat and overthrow of their Enemies.

Ver. 5. And the Officers shall speak unto the people, saying.] This the Jews, particularly *Abarbinel*, think was spoken by the Priest before-mentioned, and then proclaimed by the Officers, called *Schoterim*, of whom I have observed enough before, XVI. 18. and other places. They that would see more, may consult *J. Wagenseil* upon that Title in the *Mischna*, called *Sota*, Cap. VIII. p. 854. But by whomsoever this was spoken, it seems most likely to have been delivered before they drew nigh to the Battle, (See v. 2.) at the first mustering of the Army.

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*What man is there that hath built a new house, and hath not dedicated it.] i. e. Hath not yet dwelt in it. For at their first entrance to dwell in an House, they made a Feast, which being the first Meal they made there, was called Chanach, or Dedication: as the same Wagenfeil observes out of Michlol Jophi. See in Cap. VIII. Sota Sect. 2. Annot. 3. And because a Year is allowed to a Man to enjoy his Wife, before he be obliged to go to the Wars, (XXIV. 5.) they allow the same time in these other Cases, for the enjoyment of a new House, or of a Vineyard; as many have observed: Particularly Selden Lib. III. de Synedr. Cap. XIII. N.I. and Schickard. in his Jus Regium, Cap. V. Theor. 16, 17. And they understand this, not only of a new built House, but of an House newly come into a Man's possession, either by Succession, Purchase, or Gift: yet not of such Houses as were not fit for habitation, as Mr. Selden reports their Opinion, Lib. III. de Uxor. Hebr. Cap. III. In which he seems to have forgot himself; for the Mischna in Sota, Cap. VIII. Sect. II. saith expressly, this is to be understood of him that built an House, wherein to lay Straw, to make a Stable, a Barn, or a Granary: because as Wagenfeil there notes, such places might, in case of necessity, be turned into a Dwelling-house.*

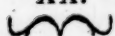
*Let him return to his house, lest he die in the battle, and another man dedicate it.] This was allowed in those Wars only which they made voluntarily; but not of those which were ex præcepto, by the Divine Commandment, against the Seven Nations of Canaan and Amalek, in which every Man was bound to engage. And so are the other Cases, which here follow, to be understood; as all the Jewish Writers agree.*

*Another*

*Another man dedicate it.]* First enjoy it : for this word here does not denote any Consecration, ( as in other places ) but beginning to use a thing ; which in our English Language ( as Mr. Selden observes in the place forenamed ) we call *taking handſel of it* ; and ſo the *Spaniſh* Jews expreſs it in their Tranſlation.

Ver. 6. *And what man is he that hath planted a Vineyard, and hath not yet eaten of it.]* Which he could not lawfully do for the three firſt Years after it was planted. See XIX *Levit.* 29, &c. And in the fourth Year the fruit of it was to be carried to *Jeruſalem*, and eaten there : after which the Fruit of the fifth Year was wholly his own, when it was no longer Sacred ( as the Hebrew word *Chittel* ſignifies ) but common for every bodies uſe. *Aben-Ezra* takes the word in the ſenſe of *rejoycing* ; as if he had ſaid, *Who hath planted a Vineyard, and hath not yet danced in it* : for that was the Cuſtom, he ſaith, when they firſt enjoyed the Fruits of their Vineyards. And to this the LXX. ſeem to have had reſpect, when they tranſlate it, *ex expectat. In ſe uis, he hath not been made merry by it.* But the other Notion is more proper : and the Jews underſtand it, not only of *Vineyards*, but of all other Plantations wherein there were Fruit-Trees fit for Food ; if there were *five* of them planted together in good order, ſuch as R. *Solomon* and *Wagenſeil* have deſcribed. And ſee *Selden Uxor. Hebr. Lib. III. Cap. III. p. 334.*

*Let him alſo go, and return to his houſe, leſt he die in the battle, and another man eat of it.]* The ground both of this, and the foregoing Proclamation ( and of the next alſo ) ſeems to have been, that the minds of ſuch Men were commonly very much diſturbed to

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think of leaving what they had taken a great deal of pains about, and enjoy nothing of it; which would naturally make them fight with less Courage. So *R. Solomon*. And *Josephus* much to the same purpose, *μη πτόσω τέταρτον περὶ δεικνύμενοι τῷ ἑλῶν*, &c. least out of a longing desire after these things, they should be sparing of hazarding their lives; and, reserving themselves for their Enjoyment, not fight manfully. But many think this was a bare Concession to such Persons; who, if they could overcome their Affection to all things, but the Safety of their Country, might remain in the Camp, and go to the Battle. Yet *Abarbinel* disputes strongly against this, and will have all these to be Precepts enjoyning such Persons, as are here mentioned, not to stay in the Army, but to return home.

Verse 7.

Ver. 7. *And what man is there that hath betrothed a wife, and hath not taken her, &c.*] The Jews interpret this Law, either of one who had espoused a Wife, and not yet brought her home; or of one that had but newly compleated his Marriage. And whether he had married a Widow or a Virgin, an old Woman or a young, it was the same thing. Yea, they extend it to him, who had married his Brother's Wife. But not to him, who had married a Person prohibited to him by the Law; or him that took his own Wife again, whom he had formerly put away; because she was not a *new Wife*, as the Phrase is *XXIV Dent. 5.* where the time being limited, how long such a Man should be free from the War, *viz.* for one Year, they extend it, as I said, to the other two Cases; that so long Men might enjoy a new House, or a Vineyard after the first use of them, as the Law allowed them to enjoy a Wife, before they went to War. See

Selden

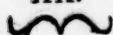


*Selden Lib. III. Uxor. Hebr. Cap. III. and Schickard in his Jus Regium, Cap. V. Theor. XVII.* And it must be confessed that this is a Law of great Equity, founded in Nature, that Conjugal Love should not be disturbed; but have some time to knit into a strong and stable Affection, by an uninterrupted Conversation together, in its beginning. The Jews were so favourable in this matter, that they say, if five Brethren were in the War together, and one of them was slain, leaving a Widow without Issue, all the remaining four returned home; because every one of them, in their order, in case those before him refused, was to raise up Seed to his dead Brother.

Ver. 8. *And the Officers shall speak further unto the people, and they shall say.* Verse 8.  
Make this new Proclamation, throughout the Camp.

*What man is there that is fearful and faint-hearted.* ] This some of the Jews understand of a natural timorousness, which makes Men quake at every danger: and others refer it to those that were old, in whom that heat and vigour which makes Men valiant, was quite abated. Upon which account they would not admit one who had no Children to go to War (if we may believe *Maimonides*) because he was not thought masculine enough; or rather, because they would not cut off all hope of his having Posterity. But there are those who understand this of the Terrors of an Evil Conscience, (See *Sota, Cap. VIII. Sect. V.*) For they did not do as we are wont in these days, (who send the wickedest Villains into the Wars) but if they knew any Man to be guilty of a great Crime, thrust him out of the Army, lest they should all fare the worse for having him among them. See *Schickard in his Jus Regium, Cap. V. Theorem. XVII. p. 124.*

Let

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*Let him go, and return unto his house, lest his brethren's heart faint as well as his heart.]* For the Cowardise of some, might enfeeble the rest. Yet all these who were thus dismissed, were bound (if required) to furnish the Army with Victuals and Water; to clear the ways; and to take up their quarters; as it is in the foregoing place in *Sota*, Cap. VIII. where *Jo. Wagenfeil* observes that they who restrain these Offices only to the Fearful are mistaken.

## Verse 9.

Ver. 9. *And it shall be when the Officers have made an end of speaking to the People, that they shall make Captains of the Armies to lead the people.]* This shows that what I noted v. 5. is true; that the foregoing Proclamation was made before they marched forth to the War: For how should they march till there were Captains chosen, to lead the several *Armies*, (as those Companies, into which they were divided, are called) which was not done till he had spoken all the forenamed things. And if we translate the words, as they may be out of the Hebrew [*they shall place, or set Captains of the Hosts, in the head, or the front, of the people*] still it must be supposed, that this was done before they stirred a foot: for no order could be observed without Leaders.

## Verse 10.

Ver. 10. *When thou comest nigh unto a City to fight against it, then proclaim peace unto it.]* I have often noted, that there were two sorts of War which the Jews undertook: one by the Divine Commandment against the Seven Nations of *Canaan*; another voluntary, when they themselves found just cause to make War upon any other neighbouring Nation. Now this Precept many of the *Jews* will needs understand only concerning the latter sort of War: for the *Canaanites* were to be utterly destroyed without mercy. But

*Maimonides,*



*Maimonides*, and *Moses Kotzenfis*, take it to belong to both sorts of War. So the former of them in exprefs words, *It was not lawful to make war upon any one whatsoever, before they offered them Terms of Peace, &c.* Only they think the *Ammonites* and *Moabites* were to be excepted by that Law XXIII. 6. yet they temper it thus, that if those Nations desired Peace of themselves, it was to be granted to them, though not offered. And the most ancient Writers of the Jews say, that *Joshua* sent three Messages to the Seven Nations of *Canaan*, before he invaded them; though he undertook the War. with a Command from God to destroy them; viz. if they did not submit to the Summons which was sent them, either to flee, or to make peace; which was the subject of the two first Messages. The next was a Denunciation of War against them, as they say in the *Hierusalem Talmud*, quoted by Mr. *Selden*, *Lib. VI. de Jure Nat. & Gent. Cap. XIII.* And see the Learned *J. Wagenseil* in *Annot. upon Sota*, p. 845. *Maimonides* was of opinion that the *Gibeonites* had not heard of these Proclamations, which made them use Craft to procure Mercy from the *Israelites*: But *P. Cuneus* thinks it more probable, that they had refused at first to submit to *Joshua's* Summons; but seeing him victorious, they betook themselves to that Artifice, mentioned in the Book of *Joshua*, when they could not hope for Peace by any other means, *Lib. II. de Republ. Hebr. Cap. 20.*

Ver. II. *And it shall be, if it make thee an answer Verse II. of peace, and open unto thee.*] Accept of the Conditions offered to them, which were three. First, That they should take upon them the observation of the Seven Precepts of the Sons of *Noah*, and consequently renounce Idolatry. Secondly, Pay them a yearly Tribute;

Chapter XX. Tribute : And *thirdly*, become their Subjects. See *Selden Lib. VI. de Jure Nat. & Gent. Cap. IV.* and *Schickard* in his *Jus Regium, Cap. V. Theor. XVI.*

*Then it shall be that all the people that is found therein shall be Tributaries unto thee, and they shall serve thee.* ] Here are two of the Conditions before-mentioned ; and the first was necessarily supposed, because the *Israelites* were not to suffer any of their gods to remain among them. For though by *-serving* the *Israelites* is not meant, being made their Slaves, yet it imports that they were to live in due subjection to them, as their Governours, who might imploy them in their Publick Works ; as repairing the King's Palace, the Walls of Cities, &c.

Verse 12. Ver. 12. *And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.* ] Without any further Summons to yield upon Conditions of Peace.

Verse 13. Ver. 13. *And when the LORD thy God shall deliver it into thy hand.* ] Of which they were not to doubt, v. 4.

*Thou shalt smite every Male thereof with the edge of the Sword.* ] Which was a just Punishment for their Obstinacy ; of which the Men, who were here condemned to Destruction, were the Authors ; and suffered the more justly, because they were told, no doubt, before-hand, that if they did not yield when Conditions were offered to them, they must expect this Execution.

Verse 14. Ver. 14. *But the women and the little ones.* ] Who had not offended by rejecting Conditions of Peace ; nor could do any harm. And by *little ones* are to be understood Male-children, as well as Female.

*And the Cattle, and all that is in the City, even all the Spoil*

*Spoil thereof.*] Money, Household-stuff, and all manner of Goods. Chapter XX.

*Shalt thou take unto thy self, &c.*] This was granted to them as a reward of their Service in the War.

Ver. 15. *Thus shalt thou do unto all the Cities, which are very far off from thee, which are not of the Cities of these Nations.*] This Clemency to the Women and little ones is limited to those that were not Inhabitants of the Land of Canaan; who, in the following Verses, are ordered to be otherwise treated. For by the Laws of War among all Nations, the Conquerour might use those whom he subdued as he pleased. See *Grotius Lib. III. de Jure Belli & Pacis, Cap. IV. Sect. V.* where, among other things, he quotes that saying of *Marcellus in Livy, Quicquid in hostibus feci, jus belli defendit.* Whatsoever I have done with Enemies, the right of War defends it.

Ver. 16. *But of the Cities of these People, which the LORD thy God doth give thee for an Inheritance.*] The Cities of the Land of Canaan.

*Thou shalt save alive nothing that breatheth.*] i.e. Neither Man, Woman, nor Child, as we speak. But their Cattle (except in few cases when they were appointed to be a CHEREM, i.e. accursed) were not to be killed, as appears from *XI Josh. 14.* And this slaughter of all the People, is to be understood only in case they did not surrender when they were Summoned; but rejected the Conditions of Peace that were offered to them. After this, no Mercy was to be had upon them. See *XXIII Exod. 32.* In which their Condition was worse than any other Peoples; whose Men were only to be slain, *v. 14.* but not Women and Children. For which difference there was a great reason, as I shall show presently: but if we could

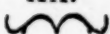
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see none, we ought to consider, that it was done by God's Command; who as he is most just and merciful, so hath a greater right over Men, than we have over Beasts, as *Grotius* well observes. Who alledges many Examples of the like practice in the Heathen World, both among *Greeks* and *Romans*. See *L.III. de Jure Belli & Pacis, Cap. IV. Sect. IX.*

Verse 17. Ver. 17. *But thou shalt utterly destroy them.*] After they had slighted all offers of Peace. Some of the Jews indeed have been so merciful as to think this is not a Command, but a Permission: which warranted them to kill all without any distinction of Sex or Age; yet did not so enjoin it, but that they might, after they had taken a City, spare such as repented, and offered to become Profelytes of the Gate. This was the opinion, one would think, which anciently prevailed, as *Selden* observes (*Lib. VI. de Jure Nat. & Gent. Cap. XVI.*) because we find the Relicks of these People, often mentioned in the Bible. And this is agreeable also to the Law of Nations, that such as beg Mercy should be spared. Which flowed from the ancient right which such Persons were thought to have to it, as *David Chytraeus* observes out of *Thucydides, Lib. III.* and the known Verse of the Oracle,

*Μὴ δ' ἱκέτας ἀδικεῖν, ἱκέτας ἱερὸν ἐν ἀγροί.*

Not to hurt Supplicants who are sacred, and acquitted of their Offences. He doth not mention the place where this Oracle was uttered; but *Ezekiel Spanhemius* hath lately observed out of *Pausanias*, that it was at *Dodone*. See *Observationes in Callimachi Hymnum in Dianam, vers. 123.* where he notes, that from hence *Jupiter* was called *Ἰκένων*, because he was accounted a severe and



and implacable avenger of all Violence done to Supplicants. And they are *Supplicants* (says the same *Chytræus*) who confess their Sin, and acknowledging they deserve Punishment, give themselves up to the pleasure of the Conquerour: but beg the Punishment may be mitigated by Mercy and Clemency.

*Namely the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites and the Jebusites; as the LORD thy God hath commanded thee.* ] He distinctly mentions the Nations which were to be utterly destroyed, that this severity might be extended no further. And so he had done before, VII. 1. where he mentions Seven Nations; though here are only Six, the *Gergasites* being omitted. The reason of which *Maimonides* (in *Hilcoth Melachim*) thinks to be, that they upon the first Summons of *Joshua* fled the Country into *Africa*, and therefore are not named in IX *Josh.* 1, 2. among those that gathered themselves together to fight against *Israel*. But I take the true reason of this to be, that the *Gergasites* were a People mixed among the rest; and did not live in a separate part of the Country by themselves: but that they opposed *Joshua* as well as others, and were delivered into his hand, appears from XXIV *Josh.* 11. Now this looks like a great Cruelty, to kill so many Nations, till we consider who the People were, that God commanded to be utterly extirpated, viz. most abominable Idolaters, who offered their Children to Moloch, as a piece of pious Worship; Magicians, Witchers, Necromancers; and guilty of all those filthy Lusts mentioned in XVIII *Lev.* For which Crimes God thought them not fit to live any longer upon the face of the Earth; and therefore commanded them to be utterly destroyed in this War, which was undertaken

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by his order, and called therefore the War of the LORD. And so was that against *Sihon* and *Og*, who were likewise *Amorites*, and upon that score rooted out by God's order, XXI *Numb.* ult. II *Dent.* 34. For it was Mercy to others, not to suffer such a wicked Generation to live.

Verse 18. Ver. 18. *That they teach you not to do after all their abominations, which they have done unto their gods.* ] Here is the great reason given of the forenamed severe Execution, that if they had been spared, they would have infected the *Israelites* with their filthy Idolatry. Which some make an Argument, why Peace was not to be proclaimed to these Nations, (v. 10.) because they were so wicked, that on no terms it was fit to suffer them to live. But they that object this against what was before said, forget, or do not consider, that the great Condition of Peace with them, was that they should renounce their Idolatry: and then there was no such danger in sparing them. And this so settled in the opinion of the ancient Jews, that after they had taken a City, they thought, upon these terms, there was room for Mercy. So the Book *Siphri*, upon these very words, *lest they teach you to do after all their abominations.* From whence it is to be observed (saith that Author) *if they repented the Israelites might let them live.* And so R. Solomon himself; *It is to be understood that if they repented, and became Profelytes, it was lawful to receive them.*

*So should you sin against the LORD your God.]* Both by suffering them to live, and imitating them in their wickedness.

Verse 19. Ver. 19. *When thou shalt besiege a City a long time, in making war against it to take it, thou shalt not destroy the Trees thereof, by forcing an Ax against them, for thou mayest*



*mayest eat of them, and thou shalt not cut them down.]*

It is very plain that he speaks of Fruit-trees, such as bare Apples, Olives, Dates, &c. which were to be preserved both in War, and in Peace; except in a few Cases. In War, if the Enemy made advantage of them, for their Archers to lurk and shelter themselves behind them, by which the *Israelites* were much annoyed; then they think they might be cut down, to shorten the Siege. And in Peace, if they did not bring forth Fruit, or if the Fruit would not be so profitable as the Wood would be for building, and other uses; or if they hindered the growth of better Trees: in all these Cases they might be cut down, as the Jewish Doctors resolve. Who, when they please, mind the reason of a Law, and not the bare words: insomuch that they extend this Law, to a great many other things, which they say might not be destroyed, if they were useful and profitable. No Houses for Instance, nor Garments, nor Household-stuff; nor were they to stop up Fountains, &c. See *Selden Lib. VI. de Jure Nat. & Gent. Cap. XV.* and *Guil. Schickardus in Jus Regium, Cap. V. Theorem. XVIII.*

*For the Tree of the field is man's life.]* The word *Life* is not in the Hebrew Text; but we add it to make out the sense. In which we follow many good Authors among the Jews, particularly *Aben-Ezra*: who observes many such *elliptical*, i. e. concise Forms of Speech in Scripture. As in *1 Sam. XVI. 20.* where an *Ass of Bread*, is an *Ass loaded with Bread*. So here *the Tree is a Man*, i. e. the Life or Support of Man. Just as *XXIV. 6.* it is said, a Man should not take the upper or neither Millstone to pledge, *kî nephesš hu*, because it is his Life, i. e. that whereby he gets his lively-

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livelyhood. But there are a great many who translate the words by way of Interrogation (and the Hebrew will bear it) and joyning them with those that follow, make this the sense ; *Is the Tree of the Field a Man, that it should come against thee in the Siege?* So the *Vulgar*, the *Greek*, and the *Arabick* Translation, and the *Chaldee* Paraphrast, and *Josephus*, as *Mr. Selden* observes, *Lib. VI. de Jure Nat. & Gent. Cap. XII.* As much as to say, they need not fear any danger from the Trees, as if they were Souldiers that could fight against them. And if this sense do not seem dilute (as some have censured it) there is no need of rendring the words by way of Interrogation, but only of repeating the word *not*, out of the foregoing words, in this manner, *Thou shalt not cut them down, for the Tree of the Field is not a Man, &c.* Of this there are many Examples, as *Glossins* and our *Gataker* have shown. And thus *R. Bechai* among the Jews expounds these words ; and the famous *Abarbinel*, who thus glosses upon them, *It is not decent to make War against Trees, who have no hands to fight with thee ; but against Men only.* And this sense *Grotius* follows, *Lib. III. de Jure Belli & Pacis, Cap. XII. Sect. II.* where he produces *Philo* for this opinion, and *Josephus*, who says, *If Trees could speak, they would cry out, that it was unjust, that they who were no cause of the War, should suffer the mischiefs of it.* And thus *Onkelos* translates these words, and those that follow, *For the Tree of the Field is not as a Man, that it should come against thee in the Siege :* that is, they had no cause to fear Trees, and therefore should not hurt them. But this is a reason against cutting down any Trees whatsoever ; whereas *Moses* speaks only of Fruit-trees. From whence *Grotius* thinks that saying of the *Pythagoreans* took its

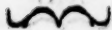
its original, *ἡμερον πυρον καὶ ἔχρανον*, &c. Trees that do not grow wild, and bear fruit, ought not to be hurt, much less cut down. And yet it seems to be more agreeable to the Hebrew words, than our Marginal Translation, which makes this sense, That there are Trees of the Field sufficient to employ in the Siege: so that they need not cut down Fruit-trees to carry it on.

Ver. 20. Only the Trees which thou knowest, that they be not Trees for Meat, thou shalt destroy and cut them down.] If it were necessary for the raising Bulwarks, (as it here follows) or otherways to distress the Enemy, they had liberty to cut down Trees that did not bear Fruit; but not meerly to make Waste and Desolation.

And thou shalt build Bulwarks against the City that maketh war with thee.] From whence they battered the City, and threw great Stones into it; as well as begirt them round, that no Provisions might be brought in to them. Thus we find they did in after times, 2 Chron. XXVI. 15. 2 Sam. XX. 15. And they must have some such Inventions in Moses his days; or else how could they take Cities fortified with such high Walls as are mentioned I Deut. 28. Or to what purpose should they build Bulwarks, and cast up Banks, but from thence to batter the City with some Engine or other?

Until it be subdued.] From these words the Jewish Doctors conclude, that it was lawful to make War even upon the Sabbath; because having set down before a City, they were to proceed till it was subdued; which these words suppose might not be in a short time. Only they say, that the Siege was to be begun at least three days before the Sabbath. Thus these Superstitious People, not thinking common reason sufficient

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 sufficient to justify them in so plain a case, make the Scripture speak what it intended not, for their warrant. See *Schickard* in his *Jus Regium*, Cap. V. *Theorem. XVIII.* where he alledges *Maimonides* in his *Hilkoth Melachim* to this purpose. And *Joh. Benedictus Carpzovius* produces a plainer out of *Hilkoth Schabbath*, where he delivers their sense in these words, *A Siege is to be begun three days before the Sabbath; and then it may be continued every day, even upon the Sabbath, until the City be taken: and this may be done, in a War that is voluntarily undertaken. For thus our wise Men understand these words, by ancient Tradition, until it be subdued.*

## C H A P. XXI.

Verse 1. Verse 1. **I***F one shall be found slain, in the Land which the LORD thy God giveth thee to possess.]*  
 This follows very properly after the Law he had delivered, about making War; because then the Bodies of dead Men were most frequently found. About which the wisest Law-givers took the greatest care, that Inquisition should be made, how and by whom they were slain. This appears by *Plato*, who in his Ninth Book *de Legibus*, hath a Law something like to this, though far short of the Solemnity that is here required to be used; as I shall observe in the Conclusion of this Statute.

*Lying in the field, and it be not known who hath slain him.]* The Hebrew Doctors here stick too much to the letter of these words; for they will not have them reach to a dead Body hanging in the Air upon a Tree;

Tree ; or hid in the Sand or Dust ; or floating upon the Water ; which is extream absurd.

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Ver. 2. *Then thy Elders and thy Judges shall come forth.*] The great Sanhedrim were to send forth some of their Members (so the Jews interpret it) to do what here follows. And indeed it may be thought that none but they could take care of this matter; the doubt being to which of the neighbouring Cities (where the other Judges lived) it belonged. Therefore the Paraphrase ascribed to Uzielides saith, *Two of the wise Men, or Elders, and three of the Judges, were sent by the great Sanhedrim about this business.* See Selden Lib. III. de Synedr. Cap. VII. N. 2.

Verse 2.

Yet he observes in another part of that most Learned Work, *Lib. II. Cap. VII. N. 3.* that there were a sort of *Elders*, who were not ordained by laying on of Hands, but only were venerable Persons for their Age and Prudence ; who, some think, might serve for this Employment. And they called such Elders, *Zikne Hasbuk*, Elders of the Street, or *Vulgar Elders*. But none, I think, hath discoursed more critically upon these words, *thy Elders*, and *thy Judges*, than our Mr. *Thorndike* ; who observes that there had been Judges constituted to determine Causes by *Jethro's* advice, (XVIII *Exod.*) the greater Causes being reserved for *Moses* alone. For whose Assistance God afterward appointed Seventy Elders, (*Numb. XI.*) who made up the great Court of Judgment in that Nation. Now they of this great Consistory, are called *the Elders of Israel* ; but they of other Consistories, or Inferiour Courts, are called barely *Elders*, or *Elders of such a City*. See *Review of the Rights of the Church*, p. 70. where he alledges this very place for it ; and by *thy Elders* understands the Elders of *Israel* ; the

Chapter Lower Elders being mentioned in the next Verse.

XXI. And so those of the great Consistory are commonly called in the Gospel: And in like manner, *the Scribes of the People*, and *thy Scribes*, signifie there those of this High Court. Whereas the bare Name of *Scribes* is extended further, to the inferiour Doctors of the Law. As also the Name of *Rulers*, and that of *Rulers of the People*, are to be understood with the like difference.

*And they shall measure unto the Cities, that are round about him that is slain.]* That is, if it were dubious what City lay nearest to the dead Body, as it sometimes hapned. But commonly, it is probable, at the first view they easily discerned this, and so did not trouble themselves to measure. It is a frivolous dispute in the *Mischnah*, from whence they were to measure; whether from the Navel, or the Nose, or the Forehead: which last seems most rational to *Maimonides*, who calls it the Center of the Body. But they did not (if we believe the Jewish Doctors) in their measuring, take notice of any City, wherein there was not a Court of XXIII Elders; and *Jerusalem* was always excepted. See *Selden* in the place forenamed, N. III. and *L'Empereur* upon *Bava kama*, p. 173. and *Wagenfeil* upon *Sota*, p. 899. If the dead Body lay nearest to the Country of the Gentiles, then they did not measure at all; but it was presumed the Man was killed by them.

Verse 3. Ver. 3. *And it shall be that the City which is next to the slain Man.]* From whence it might be presumed the Murderer came, or was fled thither, as *Abarbinel* discourses.

*Even the Elders of that City.]* Who were different from the Elders before-mentioned, (See the foregoing Verse)



verse) for they returned to *Jerusalem*, when they had seen the Body buried, if there was no discovery of the Murderer: and then the Senators of the City next to the dead Body, who were XXIII. performed what is here ordered.

*Shall take an Heifer.*] That was not above two years old: for if it were a day more, they might not use it for this purpose, as *Maimonides* and others affirm. Yet the Scripture, in other Cases, mentions one of three years old, XV Gen. 9. XV Isa. 5. XLVIII Jer. 5. as *Wagenfeil* observes upon the *Mischna* of *Sota*, Cap. IX. Sect. III. Annot. 2. If two Cities happened to be æquidistant from the dead Body, then they joined together to provide this Heifer.

*Which hath not been wrought with.*] Never used in ploughing the Ground.

*And which hath not drawn in the yoke.*] This may seem to be included in the foregoing Expression, as *Maimonides* observes; but it is added, he thinks, to signify that if it had been employed in any other labour, it became improper for this use. Such Heifers were accounted by the Heathen to be most acceptable to their gods, as appears by *Homer*: in whom *Dionædes* and *Nestor* promise such an Offering to *Pallas*. See *Bochart. Lib. II. Hieroz. Cap. XXXIII. P. I.* out of *Iliad K.* and *Odyss. I.*

But there was a particular reason for such an one in this Case, (wherein the Heifer was not to be offered) that it might the better represent, as many think, the Person that had committed this Murder: who was a *Son of Belial*, subject to no Law; and deserved to be beheaded as this Heifer was. It is not required that it should be without blemish, as those Heifers were to be, that were offered at the *Tabernacle*: but it sufficed,

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ced, if it had never been accustomed to the Yoke. Yet this is not to be taken without all Limitation; for if it wanted any Member, or were diseased, it might not be employed in this Service; as *Wagenfeil* observes out of *Maimonides*, in the place forenamed, p. 907.

Ver. 4. *And the Elders of that City shall bring down the Heifer.* ] Their Cities it seems were commonly seated on Hills, or high Ground.

*Into a rough Valley.* ] The Hebrew word *Nachal* signifies both a *Valley*, and a *Torrent*. The LXX. *Josephus* and the *Vulgar* understand it as we do; and the following words favour this Interpretation. But the *Talmudists*, and the *Rabbins* who generally follow them, take it to signify a *Torrent*: which is the sense of *Maimonides* himself; and the next word *Eshan* (which we translate *rough*) they interpret a *rapid Torrent*. *Chaskuni* thinks there is some reason for this, in the *sixth* Verse, where they are required to *wash their hands over the Heifer*; in the Water, that is of the Brook. I see nothing to hinder the putting both senses together: *Torrents* being wont to run down violently from the Mountains, through the Valleys which lye beneath them; which is the cause that the same word signifies both.

*Which is neither eared.* ] Or rather, *ploughed*.

*Nor sown.* ] Being a stony, craggy Ground: representing the horridness of the Murder, and the cruelty and hardness of the Man's heart who committed it. They that follow the other Interpretation of *Nachal*, understood the foregoing words [ *Ascher lo jeabeth bo* ] which we translate *neither eared*, as if they signified the *Torrent* did not serve to water the neighbouring Ground: and these words to be meant of the Soil which lay next to the *Torrent*, in which nothing

was



was sown. And besides this variety, there are those who take *Eshan* not to signify either that which is hard, or rapid, but the most fertile Ground: So *R. Bechai*, and lately *R. Jac. Abendana* in his Marginal Notes upon *Michlal Jophi*. Where he gives this reason for it; That the Inhabitants of each City might be the more careful to prevent such Murders; being in danger otherwise to lose the best Ground belonging to their Inheritance, For the Land where the Body was found (if we may believe the *Mischna*) was never to be sown any more. See *Sota*, Cap. IX. Sect. V.

*And shall strike off the Heifers neck there in the valley.*] Coming behind the Heifer (saith that *Mischna*) as the Murderer was supposed to have treacherously surprised the slain Man: and should have been thus used, if he could have been found.

Ver. 5. *And the Priests the sons of Levi*] See Verse 5. XVII. 9, 18. XVIII. 1.

*Shall come near.*] To see all performed according to the Law; and to pray to God for the Country, in the words prescribed v. 8.

*For them the LORD thy God hath chosen to minister unto him, and to bless in the Name of the LORD.*] See XXVIII Exod. 1, &c. VI Numb. 23, &c.

*And by their word shall every controversy, and every stroke be tried.*] They did not determine all Matters whatsoever; but all of this nature: in which the Law appointed them to take care things were done according to it. As in the killing of the *red Heifer*; the Examination of the *Woman suspected* of Adultery by the Water of Jealousie; the *Leprosy*, whether in Men; or Houses, or Garments. Thus the Hebrews explain these words. See *Selden Lib. II. de Synedr. Cap. VIII.* And so *Bonservius* here acknowledges, that they did not

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Verse 6.

not come hither as Judges, but as Directors ; and that they might purge themselves, together with the Elders, from all guilt of this Crime.

Ver. 6. *And all the Elders of that City that are next to the slain Man.*] If there were never so many Elders in the City, they were all to clear themselves, by doing what follows.

*Shall wash their hands over the Heifer, &c.*] In the Water of the Brook, which flowed through the Valley ; protesting their Innocence, in the words prescribed in the next Verse. So Chaskuni glosses, *As our hands are clean, so are we from the guilt of this blood.* See Wagenfeil upon Sota, p. 910. who thinks Pilate had respect to this Rite, when he condemned our Saviour ( XXVII Matth. 24. ) notwithstanding all that Learned Men have said to the contrary.

Verse 7.

Ver. 7. *And they shall answer and say.*] Being askt, perhaps, whether they knew any thing of this Murder.

*Our hands have not shed this blood, neither have our eyes seen it.*] That is, they professed solemnly they knew not who shed it, nor how the Man came to be slain. And the *Mischna* before-mentioned adds, that they said ( for how can any one think that Elders would be Murderers? ) *This Man did not come into our City that we know of, and dismissed without necessary provisions ; nor was seen by us, and permitted to go away without company.* Which Maimonides expresses more largely in his *More Nevochim*, P. III. Cap. XL. where he represents the Wisdom of this Law, in these words :  
' The Elders called God to witness, that they had not neglected to secure the ways ; nor to set Watches, to examine diligently those that travelled ; saying, ' as our Rabbins express it, *This Man was not killed through*

through any negligence, or forgetfulness which we were guilty of, in not observing our publick Constitutions; nor do we know who killed him. Now by this Inquisition into the Fact, by this going forth of the Elders, and the striking of the Heifers Head, &c. a great deal of Discourse necessarily arose about this business, which made the thing publick; and was a probable means of discovering the Murderer, by some or other who were there, or should hear of all this. And if any one came and said he knew the Author, then they forbore to behead the Heifer: but the Man being apprehended, if the House of Judgment did not put him to death, the King had power to do it: if he neglected it, the Avenger of Blood might kill him wheresoever he met him. By which it appears that this solemn Process here mentioned tended very much to detect the Murderer. Unto which this also contributed, that the place where the Heifer's head was struck off, might never be ploughed or sowed hereafter, (as I noted before) which made the Owners of that Ground employ their utmost diligence to find out the Murderer, that their Land might not lye waste for ever. For they might not so much as plant a Tree upon it.

Ver. 8. *Be merciful, O LORD, unto thy people Isra-* Verse 8.  
*el, whom thou hast redeemed, and lay not innocent blood*  
*unto thy people of Israels charge.]* The Priests alone pronounced these words as the *Mischna* there saith: though *Josephus* (who often differs from the *Talmudists*) saith, both Priests and Elders prayed God to be propitious unto them; and to prevent the like Evil from falling out again in their Region. See *Selden Lib. III. de Synedr. Cap. VII. N. V, VI.*

And

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Verse 9.

*And the blood shall be forgiven them.]* These are not the words of the Priests, saith the same *Mischna* : but the Holy Ghost pronounces, that when they observed these Rites, the guilt should be removed from them. Which in some sort, would have lain upon them, if they had taken no notice of a Murder committed so near to their City ; nor made inquisition after it, and expressed their abhorrence of it.

Ver. 9. *So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.]* Sincerely protesting their Innocence, and detestation of this Fact. Which was to be done in the day time, and not in the night : and the Body of the Heifer was to be buried ; but none of it eaten, or any part of it imployed to other use. If the Murderer was found before it's Head was struck off, it was to be let go into the Pasture among other Beasts : if after, he was to suffer Capital Punishment ; that is, to be cut off by the Sword, as the *Mischna* before-mentioned explains it, *Cap. IX. Sect. VII.*

By all this it appears, that no ancient Law made such provision for the discovery and expiation of secret Murders, as this of *Moses*. For the very best of them, which is that of *Plato*, enacts no more than this, That if a Man was found dead, and he that killed him, after a diligent search, could not be heard of, publick Proclamation should be made, that he who was guilty of the Fact, should not come into any holy place, nor any part of the whole Country : for if he were discovered and apprehended, he should be put to death, *ἐξὸς τῆς τῆς πατρίδος χώρας ἐκκληθεῖσθαι*, and be thrown out of the Bounds of the Country, and have no burial, *Lib. IX. de Legibus*, p. 874.

Ver.



Ver. 10. *When thou goest to War against thine Enemies.]* To a voluntary War against any of their neighbouring Nations; not against the People of Canaan: none of which were to be spared, if they stood out and fought, but destroyed by the Divine Precept, which required this War.

*And the LORD thy God hath delivered them into thy hands, and thou hast taken them captive.]* As the manner was, to make them Slaves to their Conquerors.

Ver. 11. *And seeſt among the captives a beautiful woman.]* It was indifferent, whether ſhe was a Virgin, or a Widow, or a Wife, according to the Jewish Doctors.

*And haſt a deſire unto her, that thou wouldſt have her to thy wife.]* The plain meaning is, fell ſo paſſionately in love with her, as to deſire to marry her; though a Stranger of another Nation and Religion. It is a common Opinion indeed among the Jewish Doctors, that a baſer ſort of Paſſion is here indulged; for it was lawful, they imagine, for a Souldier to lie with ſuch a Captive once to ſatiſſie his Luſt, (which ſome make to be the meaning of this Expreſſion, *haſt a deſire to her*; or, as it is in the Hebrew, *haſt cleaved to her*) but not repeat it, unleſs he would take her for his Wife. Which they think was allowed to Military Men, when they were abſent from their Wives, to prevent greater Outrages which were wont to be committed by the Heathen. But the beſt Nations ſeverely prohibited all ſuch Abuſes, as *Grotius* obſerves, *L. III. de Jure Belli & Pacis, Cap. IV. Sect. XIX. 1.* And though *Schickard* in his *Miſchpat Hammelech* inſecondes to make out the Wiſdom of this Law, in permitting a Hebrew Souldier to enjoy a Captive once,

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(See p. 130, 131. and Mr. Selden *Lib.V. de Jure Nat. & Gent. Cap. XIII.*) yet he cannot but acknowledge that some of the Jews do not allow of this Interpretation; but are of opinion that he might not touch a Captive till she became a Profelyte, and he took her for his Wife. Thus *R. Bechai*, as *Grotius* observes in the place forenamed, *Se&. XIX. 2. God would have the Camp of Israel holy, and not defiled with fornication, and other abominations, as the Camps of the Gentiles.* Unto whom *Alexander* himself gave a better Example; who being extreamly taken with the Beauty of *Roxana*, did not abuse her, as a Captive; but vouchsafed to marry her, and make her his Wife. For which he is justly commended, both by *Arrianus* and by *Plutarch*. And therefore I think it is most reasonable to expound this Law, only of taking such a Captive in Marriage: which *Abarbinel* also shows is the most ancient Interpretation of it, and hath the best Authority on its side among the Jews. For though he acknowledges it is the common Opinion of their wise Men, that a Souldier might lie with a fair Captive once, whilst she was a meer Gentile; yet herein they followed the Doctors in the *Babylonian Talmud*; which is not of so great Antiquity as the *Hierusalem Talmud*: where *R. Johannes* (in *Massecheth Sanhedrim*) delivers the quite contrary Doctrine, That it was not lawful for any *Israelite* to lie with such a Woman at all, till the Conditions, mentioned in the following words of this Law, were fulfilled, when he was to make her his Wife. And according to the Judgment of this *R. Johannes*, *Abarbinel* explains this Law, in a large Commentary on this place.

Verse 12.

Ver. 12. *Then thou shalt bring her home to thine house.*  
The forenamed Doctors, who are so indulgent to the  
Souldiers

Souldiers Lust, will have this to signifie that they were to observe the Rules of Modesty in the Camp ; and not openly lie with her like Beasts, but privately in their Tents. Thus *Maimonides* himself, *More Nevochim* P. III. Cap. XLI. But it is evident *Moses* doth not speak of any thing done in the Camp, but of what was to be done when he returned to his *House* : where he was to dispose her, in the manner following to be his Wife.

*And she shall shave her head.* ] These and the following words are varioussly interpreted : some taking these things to be done to her, with a design to abate his Affection to her, that he might not marry her at all : and others to prepare her, and make her fit, for his Bed. For shaving her Head (which every one knows was used in mourning) deprived her of one of her greatest Ornaments, and made her less amiable, and consequently might extinguish his Affection, which was kindled by her Beauty. So *Clemens Alexandrinus* understands it ; See *Lib. II. Strom. p. 398, 399.* and *Lib. III. p. 456.* and many of the Hebrews are of the same mind, that these things were ordered to lessen his Affection to her, by making her appear less lovely in his eyes. See *Schickard's Mischpat Hammelech, Cap. V. Theorem. XVII. p. 134, 135.* But there are others who take this to have been a kind of Purification and Cleansing her from her Gentilism ; and a Token of her becoming a new Woman, that she might be meet to be made his Wife.

*And pair her Nails.* ] This likewise was a piece of Cleanliness and Neatness. But they who are of the other Opinion translate the words, *Let her Nails grow.* As our marginal Translation hath it, and the *Arabick* and *Chaldee*, and the *Hebrew* Doctors commonly under-

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derstand it. Which was intended to make her look ugly, and to slack his love to her. At least, it was futable to the Condition of a Mourner ; as she plainly was, it appears by the next Verse. The Hebrew words indeed (which are *make her Nails*) are dubious ; from whence arose that dispute we find in the *Talmud* between *R. Eliezer*, who expounds it *pair her Nails*, to make them look handsome, and *R. Akiba*, who expounds it *let them grow*. The former reasons thus ; the Hair and the Nails are to be used alike : now her Hair is plainly ordered to be cut, and therefore so were her Nails to be. But the other Doctor turns it quite contrary ; what was ordered about her Hair was to make her abominable, therefore this also was intended to make her appear ill-favoured. And indeed the Hebrew word being indifferent to either sense, we must judge of the meaning by the circumstances of the place : and here they seem to lead us to *R. Akiba's* interpretation ; which *Onkelos*, a most judicious Paraphrast, follows : and many Learned Men in later times ; particularly *Schickard* in the Book before-mentioned, p. 134. and *Martinus Gierus de luctu Hebræorum*, Cap. XIV. Sect. V.

Verse 13. Ver. 13. *And she shall put the raiment of her captivity from off her.*] Her fine Clothes, wherein they suppose her to have been taken captive : Instead of which she was to put on sordid Apparel ; which was the Habit of Mourners. This still tended to cool his love ; the drift of these things being (as the Jews commonly think) to take away from her all that was inviting and tempting, that so such Marriage might not be common among them.

*And shall remain in thy house.*] Not stir out of doors, but be retired ; as Persons in a mournful condition are wont to be. And

*And bewail her father and mother.*] Who perhaps were killed in the War : or, rather, whom she was likely to see no more. And this also the Jews suppose might help to abate his Affection to her : Sorrow and Grief very much spoiling ones Beauty.

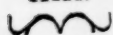
*A full month.*] So long the Jews were allowed to bewail their dead Relations, or at least those who were eminent : as they did *Aaron* and *Moses*. And here I cannot but observe how *Philo* magnifies this Constitution, and plainly shows he was of the opinion of *R. Johannes* before-mentioned ; that this Captive might not be touched till all these things were performed. Πάνυ καλῶς ἔκαστα διατάξμεν (saith he, in his Book περὶ φιλανθρωπίας, p. 545, &c.) *Moses* ordered every thing most excellently in this Law : *First*, In not letting the Reins loose to Mens desires ; but restraining them for thirty days. In which time, *secondly*, a trial was made of his love, whether it was a furious, ungovernable Passion, or had something of reason in it. Which advises us to do nothing suddenly, but after serious and long deliberation. And *thirdly*, Ἐλεῖ τὴν αἰχμαλῶτην. This was a merciful Law to the Captive ; that if she were a Virgin, she might bewail her unhappiness, in not being disposed of in Marriage by her Parents : If a Widow, that she had lost her first Love, and was now to be married to one, who would be her Lord, as well as her Husband.

*And after that.*] Upon these words *R. Johannes* grounded his opinion, That till a full Month was spent, in the forementioned Ceremonies, he might not lie with her.

*Thou shalt go in unto her, and be her husband, and she shall be thy wife.*] If he continued, that is, to love her at

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at the end of the Month; and she was willing to embrace the Jewish Religion, in which, while she remained retired in his House, she was instructed. For, the Jewish Doctors agree, she was to be baptized, and not merely made a Profelyte of the Gate (*i.e.* renounce Idolatry) otherwise he might not marry her. And if she refused to embrace their Religion intirely, *Maimonides* saith, they gave her a years time to consider of it: at the end of which, if she remained still obstinate, they required her at least to observe the Seven Precepts of the Sons of *Noah*, and so to become a Profelyte of the Gate: otherwise she was to be slain. But though she was so far converted, no Jew might take her to Wife: for such a Marriage, *Maimonides* saith, was counted impious.

Those Hebrew Doctors who think a Souldier might enjoy her once, at the first taking her Captive, have added another conceit to this; *viz.* That there was not only this Months time allowed her to bewail her Parents, but that he was to stay two Months more, before he *might go in to her, and be her husband*, that he might see whether she were with Child or no, by his first enjoyment of her. For if she were, a great difference was to be made between that Child, and those she might have by him after marriage. Concerning which see *Selden Lib. V. de Jure Nat. & Gent. Cap. XIII.* where he observes, they make *Tamar*, the Daughter of *David*, an instance of this. Whose Mother being a Captive, they suppose he lay with her as soon as she was taken, and had this Issue by her: but afterward she becoming a Profelyte, he made her his Wife, and she bare him *Absolom*. Whereby it came to pass, that there was not such a Relation between her and the other Sons of *David* by other Women; but that

it



it had been lawful for *Amnon* to have married her.

But all this is judged by the famous *Abarbinel* (upon 2 *Sam.* XIII.) to be very absurd: and neither believes that *David* would have committed such a Fact, as to lie with a Woman in her Gentilism; nor, if he had, that this Child would have been lookt upon as a Gentile, since he afterward married her Mother. And therefore he takes those words of *Tamar*, v. 13. *Speak to the King, and he will not withhold me from thee*, to be a meer put off, as we speak, to get rid of his Company: which *Amnon* understood very well, who knowing he could not have her to Wife, proceeded to force her.

Ver. 14. *And it shall be, if thou have no delight in her, then thou shalt let her go whither she will.*] Verse 14. If at the Months end, or before, his Mind was changed, and he did not like to take her for his Wife, then he might neither meddle with her any more (as the Hebrew Doctors understand it) nor keep her any longer as a Slave, nor sell her, or make merchandise of her, (as the Text here expressly orders) but give her liberty to go whither she her self thought good. This he *lost*, say the Jews, by his short pleasure he took at first. For other Captives, whom a Man had made himself Master of, by the Law of War, he might employ in his Work as Slaves, or make Money of them; but one whom he had lain with, he was either to marry, or set her a liberty. This they ground upon the last words of this Verse; which I shall show may have another interpretation. And therefore I shall not insist upon their sense (which depends upon the same words) who think *Moses* speaks of his not liking her after she was become his Wife, her Humour, Manners, and Conversation being disagreeable to him: in

Chapter in which case he was to give her a Bill of Divorce,  
 XXI. as he might do another Wife, but not keep her as a  
 Slave.

*Because thou hast humbled her.*] It must be acknowledged that this is an usual Phrase, for having had Carnal Knowledge of a Woman, as the Scripture modestly elsewhere speaks, in the like case. It signifies so in the very next Chapter of this Book, XXII *Dent.* 29. XIX *Judg.* 24. XX. 2. and many other places, where it is used for Violence offered to a Woman, which was the greatest *Affliction* to her; as the Hebrew word properly signifies. From which I see no reason why we should depart in this place; for it was sufficient Affliction and Humiliation to a Captive Woman (as *Carpsovinus* observes in his *Annotations* upon *Schickard's* Book, which I have so often named) that after she had been brought into a Souldiers House, and kept there a Month, having her Head shaved, Garments changed, &c. in hope of Marriage, she was rejected at last when it should have been consummated: And thus *Abarbinel* here understands the word *humbled*, not of his lying with her; but of all the forementioned Conditions which were imposed upon her, as a preparation for his Bed; and of her disappointment after she had submitted to be baptized. And indeed the Hebrew word denotes any sort of Affliction. See I *Exod.* 11. LXXXVIII *Psal.* 8. LXXXIX. 23. XC. 15. XCIV. 5, &c.

Verse 15. Ver. 15. *If a Man have two Wives, one beloved and another hated.*] That is, less loved; as the word *hated* sometimes signifies, XXIX *Gen.* 31. VI *Matth.* 24. R. *Solomon* thinks that this Case follows the other, because it might so happen, that if a Man suffered himself to be carried with too violent a passion towards such

such a Woman, as is before-mentioned, it might turn into hatred, when he found her not to be agreeable to him.

*And they have born him Children, both the beloved and the hated.]* Towards which it was likely he would be affected very differently, as he was to his Wives.

*And if the first-born Son be hers that was hated.]* As it fell out in the Case of *Leah* and *Rachel*.

Ver. 16. *Then it shall be when he makes his Sons to inherit that which he hath, that he may not make the Son of the beloved first-born, &c.]* He speaks of Sons; for Daughters were not to have a double Portion. And he speaks of Sons (as the Jews will have it) born before the death of their Father; to whom he divided his Inheritance. For a posthumous Son had not a double Portion, as the *Gemara* upon *Bathra* saith. See *Selden de Successionibus*, Cap. VII. p. 29.

Ver. 17. *But he shall acknowledge the Son of the hated for the first-born.]* Which had his first love; and was to enjoy the effects of it.

*By giving him a double portion of all that he hath.]* Of all that he was in possession of when he died: but not of that which was his in Reversion after his death; as Mr. *Selden* shows the Opinion of the Jewish Lawyers is, *Lib. de Success. Cap. VI. p. 24.*

*For he is the beginning of his strength.]* See XLIX Gen. 1.

*The right of the first-born is his.]* By a very ancient Custom, antecedent to the Law: which made the first-born the Head of the Family, and gave him as much more, as any of his Brethren, of the Estate belonging to it, that he might be able to maintain and support the Dignity of it, XXV Gen. 31. But if there

Chapter was no Son, and the Inheritance was to be divided  
 XXI. among Daughters, the eldest Daughter had not a  
 double share of the Estate; as Mr. *Selden* shows in the  
 same Book, Cap. VIII.

Verse 18. Ver. 18. *If a Man have a stubborn and rebellious Son.*  
 By a *stubborn* Son the Jews understand, one that will  
 not do as he is bidden: and by a *rebellious*, one that  
 doth what he is forbidden. And they imagine this  
 Law is annexed to the foregoing, about the marriage  
 of a Souldier to a Captive Woman; because the Issue  
 of such Marriages commonly proved refractory, or  
 at least gave their Parents great trouble. So *Schickard*  
 observes out of *Tanchuma*. And they confirm it by  
 an Example out of Scripture, viz. the two Children  
 of *David*, *Abfolom* and *Tamar*, who were both born  
 of a Captive Woman, made a Profelyte: the former  
 of which conspired the Death of his Father; and the  
 other being ravished by *Amnon*, was the occasion of  
 the Death of some of her Brethren. *Mischpat Ham-*  
*melech*, Cap. V. Theorem. XVII.

*Which will not obey the voice of his Father, or the  
 voice of his Mother.*] Behaved himself not only un-  
 dutifully, but crossly to them: and with such con-  
 tempt of their Authority, as argued he had not only  
 lost all filial Affection and Reverence to them; but  
 would, if he could, undo them.

*And that when they have chastened him, will not hear-  
 ken unto them.*] Is never the better for Admonitions,  
 Reprehensions, and Corrections, which they were  
 bound to give him.

Verse 19. Ver. 19. *Then shall his Father and his Mother lay hold  
 of him.*] It is absurd to say, as the Hebrew Doctors  
 do (in their qualifications of this Law) that his Pa-  
 rents were with their own hands to apprehend him,  
 and

and bring him before the Court: though it seems reasonable enough, that both Father and Mother should agree in the Complaint against him, and desire Officers might be sent to lay hold of him. In which one cannot well suppose that they would consent to have such a Punishment, as follows, inflicted upon him, unless he were intolerable.

*And bring him unto the Elders of his City.]* Who were to examine the proofs, and accordingly to pass Sentence upon him. Concerning these *Elders*, see v. 3, 4.

*And unto the gate of his place.]* Where the Court of Judgment was wont to sit. See XVI. 18. The Paternal Power among the ancient *Romans* was so great, that they might put their Children to death, as they did their Slaves, without any Process before a Magistrate. And this some have taken to be a Natural Right; and imagined God would not have commanded *Abraham* to kill his Son, but that it was a part of his inherent Power. However this be, they were not thought fit to be long intrusted with it; for God here orders by *Moses*, that it should be committed to the publick Judges, as the most disinterested Persons.

Ver. 20. *And they shall say unto the Elders of his City.]* Verse 20. This seems to intimate, the Authority of Parents was still so preserved, that their Testimony alone was sufficient to convict a rebellious Son, without any further proof. The Hebrew Doctors indeed are of another mind; as I shall show in the Explication of what follows.

*This our Son is stubborn and rebellious, he will not obey our voice.]* This is to be understood, say they, of a Son that was no less than Thirteen years old and a day: and so might be presumed to know his Duty, and to be capable of being governed by Counsel and good

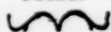
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good Advice. And this is reasonable enough. But what they say concerning the time when he became his own Man, is monstrously absurd. See *Selden Lib. II. de Synedr. Cap. XIII. p. 559, 560.* What they say of a Daughter, not to be comprehended under this Law, may be admitted; because she was not capable to do so much Mischief in a Family, as a rebellious Son.

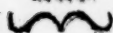
*He is a glutton and a drunkard.]* These Sins are no where made capital by the Law of *Moses*, but when they were accompanied with rebellious Disobedience to Parents. Who were to bring Witnesses, as the Hebrew Doctors say, that this Son had stoln some of their Goods, and sold them, that he might spend the Money in these Vices: under which others are comprehended, which usually attend them. And that he had done this, after he had been admonished and chastised: so that he was not to be punished, as this Law at last prescribes, till he was grown incorrigible. For, they say, the Court was first to order him to be whipt; and not to proceed further till, upon a new Complaint, it was proved that he had run into the same riotous Courses, since that punishment. Then, upon this second Testimony (as they call it) the Court gave Sentence against him, that he should be stoned to death; unless the Parents, before the Sentence was pronounced, said they gave him their Pardon. There are a great many little Niceties about the quantity of Meat and Wine that he eat and drank, and other Matters; with which I do not think fit to trouble the Reader.

Verse 21. Ver. 21. *And all the Men of his City shall stone him with stones that he die.]* This is such a severe Sentence, that it inclines me to think, the Parents lookt upon such





such a Son as so debauched, that he would not only spend all their Estate, if he had it, but was inclined to kill them, that he might get it into his own hands. For the Sentence of Death is denounced, elsewhere, against one that struck his Father or Mother, XXI *Exod.* 15. or that cursed them, *v.* 17. It is not said indeed he should be stoned, but *put to death*; which they interpret of strangling; this punishment of stoning, being appointed for Idolaters and Blasphemers of God. Next to whom Parents are to be revered; being in God's place, with respect to their Children. See upon the *fifth* Commandment. And therefore other Nations were very severe in their punishment of such Children as are here described; and particularly the *Romans*, after the power was taken from Parents to sell them. or put them to death, and the Censure of them committed to the Magistrates. See *Hen. Stephen* in his *Fontes & Rivus Juris Civilis*, p. 18. And among the *Athenians*, *Lysias* saith (in his Oration against *Agoratus*) he that beats his Parents, or did not maintain them, and provide an habitation for them, when they were in want, ἀξίος εἶναι θανάτου ἐννοεῖται, *deserved to be put to death*. The Law indeed did not inflict that punishment, but only said ἀτιμὸν εἶναι, *let him be infamous*. That is, as they expound it, he might not come into the Publick Assemblies, nor enter into their Temples, nor wear a Crown in their Publick Festivals: and if any such Persons presumed so to do, they were brought before the Magistrates, who set a Fine upon their Heads, and committed them to Prison, till they paid it. See *Sam. Petitus* in his *Commentary* upon the *Attick Laws*, *Lib. II. Tit. IV. p. 163*. No wonder therefore *Moses* ordained this punishment, when a Son was come to such a degree of profligate wicked-

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wickedness, that he indeavoured to undo his Parents. Which some States have thought fit to follow, in these latter Ages. For *David Chytræus* saith, he himself saw an Example of this Severity at *Zurich*, in the year One thousand five hundred and fifty; where a disobedient Son was beheaded, who had cursed his Mother, and beaten her.

*So shalt thou put evil away from among you, and all Israel shall hear, and fear.*] See concerning this before upon XIX. 20.

Verse 22. Ver. 22. *If a man have committed a sin worthy of death, and he be put to death.*] There were several sorts of Capital Punishments, viz. *Strangling, Burning, Cutting off by the Sword, and Stoning.* Now the Hebrew Doctors limit this unto such Offenders, as were stoned; of which Punishment he speaks in the foregoing Verse. But there being Eighteen sorts of Offenders, who were to be Sentenced to this Death, they put a further limitation upon these words; their Tradition being, as they tell us, the *Sin worthy of death* (or Stoning) is only Idolatry, or Blasphemy. So we read in the *Sanhedrim*, Cap. VI. Sect. IV. *All that were stoned were also hanged, according to the opinion of R. Eliezer: but the wise Men say none were hanged but the Idolater and Blasphemer.* And they add there, that only Men, not Women, were thus used: for which I can see no reason, but their sticking to the meer Letter of these words; as if the word *Man* did not comprehend both senses.

But if we examine the Scripture, we shall find this not to be true (that no Men were hanged, but they that were stoned) for the King of *Asi* was hanged, VIII *Josh.* 29. and five Kings more, X. 26. and they were not hanged because they were Blasphemers or Idolaters,

Idolaters, (for then all the rest of the *Canaanites* should have been so treated) but because they were such Enemies of God, as had rebelliously withstood the gracious Summons of Surrender. And there are other Examples also, which confute this; as the two Traitors that murdered *Isboseth*, 2 Sam. IV. 12. and the five *Sons of Saul*, 2 Sam. XXI. 9. It is more probable therefore, that all those whom the Judges thought to be such great Offenders, that it was fit to make them very publick Examples, were hanged up, after they had suffered the punishment of Death, to which they were sentenced. This seems to be denoted in the word *Chatta*; which signifies sometimes a very great Crime, as appears from XII *Hosea* 8. where he speaks of *iniquity, which is sin*. Not as if all iniquity were not *sin*; but some acts of iniquity were not so heinous, as to be called by that name.

*And thou hang him.*] After he had been put to death, as appears by the foregoing words, which speak of his being *put to death* before this Suspension. Which shows that this Punishment was not the same with the Roman Crucifixion (as *Baronius*, *Sigonius*, *Lipsius* and others have mistaken) for they hanged Men alive upon the Gibbet; whereby they expired before they were taken down: But this was only hanging up their Bodies after they were dead, and exposing them to open shame for a time.

*On a Tree.*] On a piece of Timber (saith the *Sanhedrim*) struck into the Ground; out of which came a Beam, whereunto his Hands were tied, as they tell us in the place before-mentioned. And so *Schickard* in his *Mischpat Hammelech*, Cap. IV. Theor. XIV. So that his Body hung in such a posture as crucified Men did.

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Verse 23.

Ver. 23. *His body shall not remain all night upon the Tree, but thou shalt in any wise bury him that day.*] This is excellently interpreted by *Josephus, Lib. IV. Archaeol. Cap. VIII.* Μελας δ' ὅλης τῆς ἡμέρας εἰς δὲ τὴν ἑσπέραν διαμένει ἐν τῷ ξύλῳ. *Having remained the whole day as Spectacle unto all, he was to be buried at night: for as soon as the Sun went down, the Body also was taken down. Examples of which we have in the Book of Joshua, VIII. 29. X. 26, 27.* In which he is far more sincere than their Rabbins, who say the Law was satisfied if they hanged up the Body just before the setting of the Sun, and presently after took it down again. Which Exposition seems to have been contrived in favour of their Country-men: for only *Israelites*, they confess, were to be thus exposed, not *Pro-felytes of the Gate*, as *Mr. Selden* observes, *Lib. II. de Jure Nat. & Gent. &c. Cap. XII.*

*For he that is hanged is accursed of God.*] The Jews interpret this Clause, as if the meaning were, he was hanged, *because he blasphemed God.* So *Onkelos* himself, and the *Samaritan Versions*, with those of the *Spanish and Mauritanian Jews*, as *Selden* observes, *L. II. de Synedr. Cap. XIII. N. IV.* And *Hottinger* in his *Smegma Orientale*, p. 96, 97. But though this be a common Opinion among the Hebrew Doctors, yet the *LXX.* have taken the sense right, Ὅτι κεκαταμεινὸς ἐστὶ Θεὸς πᾶς κρεμαμένος ἐπὶ ξύλῳ, *Cursed of God is every one that is hanged on a Tree.* And so *S. Paul III Galat.* with very little difference. For they observed, what those Doctors did not, that *Moses* doth not here give a reason, why the Man was hanged up, but why he was to be taken down from the Gallows. Now what Consequence is there in this, *Let him be taken down and buried; because he cursed God?* Every one

one sees, that (though the word *curfed* should be taken in an active sense) this is not a right interpretation of these words. For though it had been good sense to have said, Let him be hanged, because he cursed God; yet not let him be taken down for that reason. Now such Persons are said here to be accursed of God, not because they were hanged up, but because of their Sin which deserved they should be thus exposed. So S. *Hierom* upon III *Galatians*, *Non ideo maledictus quia pendet, sed ideo pendet quia maledictus*. He was not accursed because he was hanged, but he was therefore hanged, because he was accursed: Hanging up being a Token that the Man had committed a horrid Crime, whereby he had incurred the high displeasure of Almighty God. So that every one who saw him hang on that fashion, were to think with themselves, This Man was under the Curse of God, because of his Sin. And unless he had undergone this Curse, he could not have been buried, and put into the Condition of other Men. But when he had undergone it for his Sin, then it had been a sin in the People not to have taken him down, or prolonged his Suspension longer than God imposed this Curse upon him. And the Land had been defiled, if after this Suffering which God had appointed, they had not buried him. To this purpose *Abarbinel*, who refutes several other accounts of this matter, particularly that of *Sol. Jarchi*; who thinks he was not to hang longer than till the Evening, because it would have been a dishonour to the Sovereign of the World, after whose Image Man was made. This is followed by many, and even by *Grotius* himself, who gives no other reason of it in his Book *de Jure Belli & Pacis*, Lib. II. Cap. XIX. Sect. IV. But this is a reason, as

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*Abarbinel* notes, why he should not have been hanged up at all. It may be also usefully noted further, that they say in the Tract called *Sanhedrim*, that not only the Malefactor, but all the Instruments of Punishment were to be buried at the going down of the Sun. Even the Tree it self, upon which he was hanged, was to be buried, *that no memory of so foul a thing might be left in the World; nor any might say, Behold, this was the Tree upon which such a one was hang'd.*

*That the Land be not defiled which the LORD thy God giveth thee.*] By the stench of the Body, after it putrified, as the same *Abarbinel* expounds it: who observes, that the dead Body of no Creature corrupts and stinks sooner than that of a Man; which is exceeding offensive to the living. For which cause, saith he, the Book *Siphre* determines not only that all Malefactors should be buried, as soon as the Law here orders (that they might not imitate the manners of the *Egyptians* and *Philistines*, and such like People, who let Bodies rot in the Air after they were hanged up) but that every Man should bury his dead, the same day they died, or be deemed to have transgressed a Negative Precept. Which may pass for a very good *natural* reason of it: but there is something more in it, respecting a Legal Pollution, under which their whole Country lay, as long as an accursed thing hung openly among them; just as all that entred into the Tent where a dead Body lay, and all that was in it, were made unclean by it, *XIX Numb. 14, 15.* Upon which score *S. Paul* might well apply this Passage to Christ crucified for us; not only because he bare our sins, and was put to death, and exposed to such shame as these Sinners were, who were accursed of God; but was also taken down in the Evening, in token now the



the guilt was removed ; as the Curse upon the Man that was hanged , ended at the going down of the Sun ; and as the Land of *Israel* was pure and clean, after the dead Body was taken down and buried, with the Tree upon which it was hanged. *Joh. Coch* hath well explained this, in his Notes upon the *Sanhedrim* , Cap. VI. Sect. V. whose sense in short is this : *As our blessed Saviour , while he hung upon the Cross, was made a Curse, and an Execration ; so when, according to the Law, he was taken down, and buried , both he ceased to be a Curse , and all they that are his.*

C H A P. XXII.

Verse 1. **T***Hou shalt not see thy brother's Ox, or his Sheep go astray, and hide thyself from them.]* They were not to turn away their Face, as if they did not see them, and so neglect them. And by *Brother* is to be understood, not only an *Israelite*, but any Man that lived among them : this being a matter of common right, and extended to their Enemies, as well as their Friends, XXIII *Exod.* 4.

*Thou shalt in any case bring them again to thy brother.]* Not meerly give notice to the Owner, where he saw them, but take care himself to bring them back, that they might not go further astray, and perhaps be quite lost, before the Owner could have notice of them. This, and many that follow, are Precepts of Humanity, and Care of each others welfare ; without which Society could not be preserved.

Ver. 2. *And if thy brother be not nigh thee, or thou know*

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*know him not, then thou shalt bring it to thine own house.]* And preserve it there, till he could send to him, or find who the Owner was.

*And it shall be with thee, until thy brother seek after it.]*

He was to give notice, by the publick Crier, that such a Beast was with him, and that, as the Jews say, three or four times; that the Owner might seek after it. But here they are pleased to make a distinction; that they were to do this, if there were Marks upon the Beast; but if there were none, they were not bound to cry it: which doth not seem to be reasonable. See *Selden Lib. VI. de Jure Nat. & Gent. Cap. IV.*

*And thou shalt restore it to him again.]* He paying the Charges of keeping it, from the time it was brought to his House, till its being restored. But if no Body could prove a right in the Beasts that were lost, they became his who found them, and he might lawfully keep them: for no other Owner appearing, they were his that was in present possession of them. Who did very piously, if he gave the value of them to the Poor, (and so the Law was in many places) but he was an honest Owner of them, if he kept them to himself: As *Grotius* observes, *Lib. II. de Jure Belli & Pacis, Cap. X. Sect. XI.*

Verse 3.

Ver. 3. *In like manner shalt thou do with his As's, and so shalt thou do with his raiment, and with all lost things, &c.]* In all other Cases of like Nature, the same Law was to be observed.

*Thou mayest not hide thy self.]* Pass them by with neglect, or pretend they did not see them.

Verse 4.

Ver. 4. *Thou shalt not see thy brothers As's, or his Ox fall down by the way, and hide thy self from them.]* Turn away, as if they did not see the danger they were in.

*Thou shalt surely help him to lift them up again.]* This hath

hath been explained upon XXIII *Exod.* 5. I shall only add here, a famous Example of this sort of Piety, in *Alphonfus* King of *Naples* : who travelling upon the Road, attended by a great number of Courtiers, and seeing a poor Ass with a burden fall'n into a deep Slough, (when all that went before him passed by, without any regard) when he came to the place stopt, and went himself to the Driver, and lent him Assistance to help the Ass out of the Dirt. So *David Chytraeus* upon this place.

Ver. 5. *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a womans garment: for all that do so are abomination unto the LORD thy God.*] The last words of this place plainly indicate, that it was an idolatrous Custom, which is here prohibited. For *Moses* and the Prophets are wont to speak in these terms of utmost abhorrence, concerning such Matters. And nothing was more common among the Heathen, than for Men, in the worship of several of their gods, to put on the Garments usually worn by Women, and Women those worn by Men. Particularly in the worship of *Venus*, Women appeared before her in Armour, and Men in Womens Apparel. And thus the words literally run here in the Hebrew; *Women shall not put on the Armour of a Man*, (so the word *Celi* frequently signifies Armour, as well as other sorts of Instruments) *nor a Man* (*שָׁבַע* the LXX. translate it) *the stole of a Woman*. See *Selden Syntag.* II. de *Diis Syris*, Cap. IV. And thus *Maimonides* saith he found this Precept in an old Magical Book, that Men ought to stand before the Star of *Venus* in the flower'd Garment of Women, and Women put on the Armour of Men, before the Star of *Mars*. *More Nevuchini* P. III. Cap. XXXVII. *Servius* also upon

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upon the Second Book of *Æneids*, mentions a Statue of *Venus* in *Cyprus* (in which Island were anciently many Colonies of *Phanicians*) to whom the Women sacrificed in Mens Garments, and the Men in Womens. Many other Nations did the same. See *J. Ger. Vossius, Lib. II. de Orig. & Progr. Idol. Cap. XXVII. & XXXI.* but especially our Learned Dr. *Spencer, Lib. II. Cap. XVII. Sect. I. &c.*

But setting aside all this, every one knows that if there were no distinction of Sexes, made by their Habits, it would open a Door to all manner of Impurity: for which reason, if there were no other, this Law was very wise and pious.

## Verse 6.

Ver. 6. *If a birds nest chance to be before thee in the way in any tree, or on the ground, &c.]* By this place, among others, (particularly VIII *Psal.* 8.) it appears the word *tsippor* signifies all kind of Birds, and not only the smaller sort, as some have imagined. But he seems particularly to speak of clean Birds, such as it was lawful for them to eat. And this Precept seems to have been given to breed in the Jews a sense of a Divine Providence, extending it self to all Creatures; and to teach them to exercise their Dominion over them, without any kind of Cruelty.

*Thou shalt not take the dam with the young.]* R. Menachem, mentioned both by *Drusius* and *Bochartus*, was of opinion that it is not pity towards Birds which is intended in this Law, but kindness to Mankind; whom God intended by this usage of other Creatures, to form unto gentleness and commiseration towards one another. But others, I think, have more truly determined, that this is a merciful Constitution, with respect to Birds as well as Men. It being a sufficient Affliction, as *Maimonides* calls it, to the old one

one to lose her young: and it being unreasonable also, that Men should consider only their own present interest, without regard to Posterity; to whom the breed ought to be continued by letting the old one go free. Unto which those Verses, commonly ascribed to *Phocylides*, have respect.

Μηδεις ορνιθας καλινς αμα παντας ελεδω,  
Μητεγ δ' εαρεγλινς, ιν' εχης παλι της τε νεστλς.

i. e. *Let no Man take all the Birds together out of a Nest; but let the Mother go, that thou mayest have young ones again of her.*

Ver. 7. *Thou shalt in any wise let the dam go, and take the young to thee.*] For there is a great deal of ill nature in it, to take away the Liberty and the Life of any Creature, from whom we have received a benefit; as *Bonfrerius* glosses upon these words.

*That it may be well with thee, and that thou mayest prolong thy days.*] Some of the *Jews*, from these words, have fancied, that the observation of this single Precept was of such great value, as to procure for them even forgiveness of sins and a long life. Which is such a foolish conceit, that it makes all other Precepts unnecessary. The plain meaning is, that God would reward them for their kind usage even of brute Creatures, if other Vertues were not wanting; such as Charity towards their poor Neighbours. And so the *Mischna*, in the Conclusion of the Tract called *Cholin*, discourses very well, *If in a light Precept concerning a thing which is scarce worth a farthing, the Law says, that it may be well with thee, and thou mayest prolong thy days; how much more may this be expected in the weightier things of the Law?*

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Verse 8.

Ver. 8. *When thou buildest a new house, then thou shalt make a battlement for thy roof.*] The Jews, I think, are a little too curious, in setting a Mark upon the word *thy*; fancying he saith not simply *the* Roof, but *thy* Roof; to except the Temple, and the Synagogues, and Schools from this Rule; which were no private Man's House, but belonged to the whole Congregation. They say indeed the Temple had Battlements; but not for necessity, but for Ornament; because the Roof of the Temple was not flat, as the Roof of another House was. For no Body walkt upon the Temple, as they did upon their own Houses, to take the Air, and discourse together; or to meditate and pray (in little Closets they had there) which made it necessary to have these Battlements, of three foot and a half high (as the Jews say) to prevent any Man's falling down; when he did not attend, but was thinking of some other thing. See *Constant. L'Empercur* in his *Annotations* on *Codex Middoth*, p. 160.

That the Roofs of their Houses were flat, which was the ground of this Precept, we have many proofs in the Scripture. For hither *Rahab* brought the Spies, and covered them with the Stalks of Flax, which she laid upon them, II *Josh.* 6. Here *Samuel* communed with *Saul* upon the top of the House, I *Sam.* IX. 25. *David* also was walking upon the Roof of his Palace, when he saw *Bathsheba* washing her self, 2 *Sam.* XI. 2. And in the same place *Absolom* caused a Tent to be spread, that he might go in to his Fathers Concubins, in the sight of all *Israel*, XVI. 22. See also XV *Isa.* 3. XXII. 1. and in the *New Testament* X *Acts* 9. Nor was it the manner of the *Hebrews* only, but of the *Greeks* and *Romans* also, to make the Roofs of their Houses so, that they might walk upon them; and stand there to see



fee any Publick Show, or take the Air ; as *Is. Casaubon* shows in a multitude of Instances, *Lib. IV. in Athe-  
naum, Cap. XII.* where he observes also out of *Pliny*  
and *Seneca*, that the *Roman* Houses wanted these Bat-  
tlements, which *Moses* here ordered in this Law. By  
all which we may easily understand those places in  
the Gospel, that speak of proclaiming things on the  
House top, &c. X *Matth.* 27. V *Luke* 19.

*That thou bring not blood upon thine house, if any man  
fall from thence.*] And be killed by the fall. For his  
neglect being the cause of his death, it made him  
guilty before God of his Blood, and liable to be pu-  
nished by the Judges for slighting so profitable an In-  
stitution as this is. Which the *Jews* extend to a stu-  
dious care about every thing that might bring a Man's  
Life in danger. For examples sake; they might not keep  
a mad Dog; nor set up a broken Ladder in their House,  
&c. as *L'Emperour* observes upon *Bava kama, Cap. V.*

Ver. 9. *Thou shalt not sow thy Vineyard with divers* Verse 9.  
*seeds.*] What he had said concerning their Fields,  
XIX *Levit.* 19. he now says of their Vineyards ;  
which they were not to sow with Seeds of a diverse  
kind. For this was an idolatrous Custom, as the rea-  
son given against it plainly shows. This *Maimonides*  
saith he found in a Book of the *Zabij*, and in one  
*Rabbi Josiah* ; who taught, That *these three things,*  
*Wheat, Barley, and Grapes dried in the Sun, should be*  
*sown together in the Grounds with one and the same Cast*  
*of the Hand.* Which was so senseless a thing, that he  
could not but think they learnt it from the *ways of the*  
*Amorites*, as his words are ; that is, from the wicked  
Idolaters of the Country, to which the *Israelites* were  
going. For Wheat being sown properly at one sea-  
son of the year, and Barley at another, and a Vine-

Chapter XXII. yard being an improper place for the growth of either of them, this Custom could not have its original either from God, or from Man, but from the Devil, the Author of Confusion; who taught them this uncouth Rite, in honour of *Ceres*, perhaps, and *Bacchus*, whom they joyned in the same Act of Worship.

*Leſt the fruit of thy ſeed, which thou haſt ſown, and the fruit of thy Vineyard be deſiled.]* If the *Iſraelites* had followed this Custom, it would have made both the Corn, and the Grapes that ſprung up from ſuch Seed, impure, becauſe polluted by Idolatry; the very ſmell of which God would not have to remain among the *Iſraelites*, as *Maimonides* ſpeaks in his *More Nevochim*, P. III. Cap. XXXVII. See Dr. *Spencer* in his very Learned Work *de Leg. Ritual. Hebr. Lib. II. Cap. XVIII.* Every one alſo knows that it was unlawful for the *Iſraelites* to eat any of the Fruits of the Earth, till the Firſt-fruits of them had been offered unto God; which would not have been accepted by him of ſuch things as theſe, that were expreſſly forbidden by his Law; and conſequently the whole Crop became unclean to them, and might not be uſed by them.

Verſe 10. Ver. 10. *Thou ſhalt not plough with an Ox and an Aſs together.]* Leſt that Law ſhould be violated which we read XIX *Levit. 19. Thou ſhalt not let thy Cattle gender with a diſverſe kind.* So ſome give the reaſon of it; even *Maimonides* in the Book forementioned, P. III. Cap. XLIX. But it ſeems alſo to have reſpect to thoſe Magical Rites of the Idolatrous Nations in thoſe Countries; who thought their Fields would be more fruitful, if, according to ſome Directions which had been given by their gods, they were thus ploughed. For one cannot well think that Men, of themſelves, would

would joyn together two Creatures so different in their Temper and Motions, to draw in the same Yoke, if they had not been led to it by some Superstition or other. For their strength is unequal, as *Aben-Exra* here observes, *The strength of an Ass is not as the strength of an Ox.* Whence it was that *Ulysses*, to make it be believed that he was mad, joyned an Horse and an Ass to plough : and *Homer*, *Odysf.* 5. would have Oxen ἰσοπόους joyned together ; that is, ἰσως πλεονας καὶ ἰλαονας, equally bearing, and drawing, as *Bochart* observes the *Scholiast* there glosses.

The *Jews* commonly think this Law extends to all other Creatures of different Species, which might not be yoked together. But some understand it so, that they might joyn several kinds together ; provided one was not unclean, and the other clean. *Baal Hatturim* finds this Mystery in this Prohibition, *That the Righteous ought to have no Society with the Wicked.* And there are those who think the Apostle alludes to this, when he saith 2 *Corinth.* VI. 14. Μὴ γινώδε ἐντροχῶ γένεσσι ἀνίστοις, *Be not unequally yoked together with unbelievers.* Which *Bochart* himself thinks not improbable. See *Hieroicoicon*, P. I. Lib. II. Cap. XIII. and Cap. XL. p. 401. where there are other reasons of this Precept.

Ver. 11. *Thou shalt not wear a garment of divers sorts, as of woollen and linnen together.* Verse 11. The Ancients think God intended hereby to teach his People simplicity in their Manners. See *Bochart* in the same Book, P. I. Lib. II. Cap. XLV. p. 491. But there was something further in it, as I have observed upon XIX *Levit.* 19. to which I refer the Reader. And shall only add here, That the *Jews* carried this so far, as not to sew a Woollen Garment, with Linnen Thread ; nor on the contrary.

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Ver. 12. *Thou shalt make the fringes.*] What these were is sufficiently explained upon XV Numb. 38, 39. See there.

Verse 12.

*Upon the four quarters of thy vesture.*] They wore long Garments in those Countries, as most People do still at this day. And I suppose the Garments of the *Jews* had usually four Skirts. But perchance they some times had more, or fewer than four : and in this case, if they had but three, their Doctors have resolved they were not bound to make any Fringes for them ; but if they had five or six, they were bound to annex them to the four most remote quarters, in which the intermediate were included. But this is a very unreasonable Subtilty ; the intention of the Law being, that they might be put in remembrance of God's Commandments, by these Fringes ; which therefore were to be worn in the Skirts of their Garments, though they had been divided into no wings, or quarters at all.

*Wherewith thou coverest thy self.*] Which they commonly wore : And it seems to signifie the uppermost Garment which covered all the rest, and was most seen ; whereby they were distinguished from the People of other Nations : For that was one end of these Fringes, to be a distinctive Mark that they were of the Jewish Religion. And therefore I do not see any reason in the determination of their Doctors, who say *Women, Servants, and little Children* were not bound to wear Fringes : For though little Children could not think of the Commandments of God, yet it was fit they should wear the Note of their Religion. There is no reason neither in their Resolution, when they say, That if *Women and Servants* (who were bound as much as others to observe the Laws of God) would wear

wear Fringes, though they were not obliged by their Constitutions, yet they might not put them on with the common Form of Benediction which they used. But I think they observe rightly enough, that these Fringes were so peculiar to the *Jews*, that the *Samaritans*, though acquainted with the Law, did not wear them. Nor do the *Jews* themselves at this day use them upon their upper Garment: for that being no longer four-cornered (because it made them a laughing-stock) they wear only under their other Garments a kind of square Frock, with the aforesaid Tassels or Pendants fastned to it; as *Leo Modena* relates in his *History of the Jews*, Part I. Chap. V. Only in their *Synagogues* or *Schools* at Morning Prayer, every Man puts over his Head a square Woollen Garment, with the said Tassels fastned at each corner, which they call *Talith*. Concerning which *Bartoloccius* in his late *Rabbinical Lexicon*. Tom. I. hath a long Dissertation, p. 576, &c.

Ver. 13. *If a man take a wife and go in unto her.* ] Have Verse 13. Carnal Knowledge of her.

*And hate her.* ] Do not like her; but is desirous to be rid of her.

Ver. 14. *And give occasion of speech against her.* ] Verse 14. The LXX. translate it, ἐπισημαίνουσα λόγους, lay to her charge such things (for so words sometimes signify) as are opprobrious.

*And bring up an evil name upon her.* ] Or as the Hebrew words are, *bring forth a name of evil*, or infamy. Which signifies, as Mr. Selden observes (*Lib. III. Uxor. Hebr. Cap. I. p. 321.*) the Action it self, which he brought against her, in the Court of Judgment. This appears from the words following.

*And say, I took this Woman, and when I came to her,*  
I

*I found her not a Maid.]* This was the Form where-  
in the Action was laid against her (as the same *Selden*  
there observes) in these words, as the *Jews* say; *Ha-*  
*ving lain with this young Woman, not of full age, as her*  
*Husband, I found not in her the Tokens of Virginity;*  
*and making inquisition into the matter, it appears to me*  
*that she hath been guilty of Adultery, after I had espoused*  
*her: and these are the eye-witnesses of her guilt.*

Verse 15. Ver. 15. *Then shall the father and the mother of the*  
*damsel, take and bring forth the tokens of the damsel's*  
*virginity.]* If the Accusation, as they say, was to  
be made good by Witnesses of her Adultery, then her  
Defence was to be made, no doubt, by contrary Wit-  
nesses, who endeavoured to disprove the Testimony  
which was brought against her. For so they are con-  
strained to interpret the words we translate, *Tokens of*  
*her Virginity;* as I shall shew upon v. 17. The *He-*  
*brews* have many nice Subtilties about the word *Dam-*  
*sel,* with which I shall not trouble the Reader. See  
*Selden* in the forenamed place, *L.III.Uxor.Hebr.Cap.I.*

*Unto the Elders of the City.]* The Court consisting  
of XXIII. Judges; who had the Cognizance of Com-  
mon, Capital, and Penal Causes, in every City.

*In the Gate.]* Where the Court sat, as I observed  
before upon XVI. 18. And this may be added to  
what I noted there, that by this may be explained  
those words in the Book of *Job* V. 4. concerning the  
Children of the wicked, that they are *crushed in the*  
*Gate;* i. e. lose their Cause, and are Condemned in  
the Court of Judgment: and those of the Wise-man,  
XXII *Prov.* 22. *Oppress not the afflicted in the Gate;*  
i. e. do him justice, and not let him be overthrown,  
because he wants Money to defend his Cause. This  
appears to be the sense from the very next words, v. 23.  
*For the LORD will plead their Cause, &c.* Ver.



Ver. 16. *And the damsels father shall say unto the Elders, I gave my daughter unto this man to wife.]* The Jews say the Mother had no power to espouse her Daughter, but the Father only, before she was of Age. *Mischna Sotæ, Cap. III. Sect. VIII.* where *Wagenseil* notes that the Mother, and Brethren also, had some power in this matter; but such that the Daughter, within a time limited, might make the Contract void.

*And he hateth her.]* Hath not the Affection which an Husband ought to have to his Wife. If she had no Parents alive, the Judges appointed her a Guardian: and *Josephus* saith the next of kin were to Patronise her, as if they had been her Parents.

Ver. 17. *And lo, he hath given occasion of speech against her.]* See v. 14. He doth not add what there follows, *and brought up an evil name upon her,* (i.e. accused her publicly before you of Adultery) because it is sufficiently comprehended in this.

*Saying, I found not thy daughter a maid.]* As such and such give Evidence.

*And yet these are the tokens of my daughters virginity.]* I have good Witnesses to the contrary; which are here ready to be produced before the Court, to disprove the former Testimony.

*And they.]* That is, the Witnesses which the Father produces.

*Shall spread the cloth before the Elders of the City.]* Though such Tokens of Virginity, as are commonly understood by these words, might always be found in those Countries (being very consonant to the Opinion of the chiefest Arabian Physicians, as Mr. *Selden* observes out of *Avicenna*, and of the Africans and other People at this day, as many Authors testify:

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See *Joh. Geusius de Victimis Humanis*, Pars I. Cap. IX. and P. II. Cap. II. and *Wierus L. Medicarum Observationum*, Sect. de Hymene) especially in such Virgins as the *Jews* say were here meant, who were under thirteen years of Age; and though all that some Physicians and Lawyers in these parts of the World have said to the contrary, is of no consideration: yet there are weighty Reasons to incline us to think, that no Man of common sense would bring such an Action against his Wife, wherein he was sure to be cast, whether his Cause was right or wrong, if these were the Evidences whereby it was to be tried. For if he accused her falsely, he knew her Friends were able to produce the Sheet wherein they lay when they were married, with such Tokens upon it as would disprove him, and render him guilty of Defamation. And if he had a just ground to accuse her, because he knew they could produce no such Tokens; yet this was no proof she had been vitiated since she was Espoused to him; for she might have been corrupted before: and then he could not attain his end, which was to be rid of her, not by way of Divorce, (for then he must have given her a Dowry, which he was desirous to save) but by having her put to death, as an Adulteress, which v. 21. shows to be the present Case. Such evident Reasons as these have constrained the *Jews* to understand these words, not according to the very Letter of them, but figuratively; of such Witnesses produced by her Parents, as convinced the other of falsity so evidently, that they made it appear as plainly as a piece of Cloth that is unfolded, and laid before Mens eyes to view it. And they think the Hebrew word *Simlah*, which we translate *the Cloth*, favours this Exposition. For it never

ver signifies a *Sheet*, or a Linnen Cloath (which is wont to be called *Sadin*, XIV *Judg.* 12. XXXI *Prov.* 24.) but such Cloth as Mens Garments are made of, which commonly is Woollen, not Linnen. And so it is used in this Book, X *Dent.* 18. and in this very Chapter, v. 5. So that the sense is, *They shall produce evident proofs, and lay them before the Court, like a piece of Cloth, which is spread for all that please to look upon it.* Whether this be the Truth or no, I will not dispute, but refer the Reader to Mr. *Selden*, *Lib.* III. *Uxor.* *Hebr.* Cap. 1, 2.

Ver. 18. *And the Elders of that City shall take that Man.*] Verse 18. If they were convinced that he had accused his Wife falsely, he was to be delivered into the hands of the Officers, who executed the Sentence of the Court.

*And chastise him.*] Condemn him to receive forty Stripes save one, as both *Josephus* and the *Talmudists* agree; and it was to be done with a Scourge made of Thongs of an Oxes Hide. The Woman was dismissed with a Solemn Benediction; the Form of which is set down in the Jewish Rituals: and, as for the false Witnesses against her, they were condemned to be stoned, according to the Law, XIX. 18, 19.

Ver. 19. *And they shall amerce him in an hundred* Verse 19. *shekels of silver, and give them unto the father of the damsel.*] Who was to receive this Satisfaction for the Reproach which was thrown upon his Family. It is something strange that *Josephus* should mention only πεντήκοντα σίκλος, *fifty Shekels* to be paid to her Father, when the Scripture expressly saith an *hundred*, *Lib.* IV. *Archeolog.* Cap. VIII. But it is supposed by some, that he means *fifty* besides her Dowry, which he was to have given her, if he had put her away. Which that he might save, he designed to take away her Life:

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and therefore was punished double to what it would have cost him, if he had not been so wicked.

*Because he hath brought up an evil report upon a virgin of Israel.]* Laid the most infamous Crime to the Charge of an Innocent Virgin; and that out of hatred to her, and love to his Money. For if he would have put her away, according to the Law of Divorce, no Man could have hindered him, as *Maimonides* observes: But then he must have paid her *fifty Shekels*, which they take to be the Dowry of Virgins, mentioned XXII *Exod.* 16, 17. To keep which to himself, and be rid of her, he brought this Scandalous Action against her; for which he was thus justly punished.

*And she shall be his wife, he may not put her away all his days.]* Besides the two former Punishments, in his Body and his Purse, he was deprived of the common benefit which all Men had, who did not like their Wives; which was to sue out a Divorce. Here *Maimonides* calls upon his Readers to admire the wise Ordination of God, which appears in his *Judgments*, as well as in his *Works*. For because this Man took away his Wives Reputation, therefore God ordered him to be rendered vile, by being whipt: and because he basely contrived to save her Dowry of fifty Shekels, he ordered him to be amerced as much more: and because he indulged his Lust, and sought nothing but his Pleasure, therefore he was bound to keep her as long as she lived, *More Nevochim* P. III. Cap. XLIX.

Verse 20. Ver. 20. *But if this thing be true, and the tokens of virginity be not found for the damsel.]* If the Witnesses which appeared for her, could not prove the falsity of their Testimony who appeared against her.

Ver.

Ver. 21. *Then shall they bring out the damsel to the door of her father's house.*] Where she was to be punished, as a Disgrace to her Parents, who had taken no better care to preserve her Chastity, while she lived with them. Chapter XXII. Verse 21.

*And the Men of her City shall stone her with stones that she die.*] This was the punishment of such Adulteresses, except only of a Priest's Daughter, who, if she was guilty of this Crime, was burnt alive, XXI Lev. 19. And it plainly shows he speaks here of a Woman corrupted between the time of her Espousals, and her Husbands compleating the Marriage. Otherwise he could not have had this Capital Action against her, none being put to death for simple Fornication. And this Maimonides saith in *Seder Zeraim*, that from Moses to his time, it was never doubted, the Woman he here speaks of, was one that proved false to her Husband, after she was contracted to him.

*Because she hath wrought folly in Israel.*] A great wickedness; as the word *folly* signifies in Scripture, and as the *Vulgar* translates it.

*To play the whore in her father's house.*] Where she remained after her Espousals, as in a safe place, till her Husband brought her home to his own House.

*So shalt thou put evil away from among you.*] See XIX. 19.

Ver. 22. *If a man be found lying with a woman married to an husband, then they shall both of them die, &c.*] Verse 22. It is not said what death, either here or XX Lev. 10. But the Jews say they were to be strangled. Which is an Opinion so settled among them, that Buxtorf saith he never saw any Hebrew Book, which assigned any other Punishment for Adultery but this. Stoning indeed was the Punishment of her that after her Espousals

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fals play'd the Whore (as was noted before) between that time and her Marriage : but after the Marriage was compleated, if she were guilty of this Crime, this was the only Punishment, according to their Tradition. See upon XX *Lev.* 10. and *Buxtorf. de Sponsal. & Divortis.* p. 32, 33. and *Grotius* in VIII *John* V.

Verse 23. Ver. 23. *If a damsel that is a virgin, be betrothed to an husband.]* But not yet known by him : For there was generally some space between the Espousals, and the bringing her home to her Husband's House. And the time allowed was more or less, according to her Age. See *Selden Lib. II. Uxor. Hebr. Cap. VIII.*

*And a man find her in the City, and lie with her.]* If he lay with her any where else, the Crime was the same ; but it was not so easie to corrupt her in her Father's House, or among her Friends, where she remained till the completion of the Marriage, as it was to do it abroad in the City, or in the Field.

Verse 24. Ver. 24. *Then ye shall bring them both out unto the gate of that City.]* That is, to the Court of Judgment, which sat there ; as I noted upon XVI. 18.

*And ye shall stone them with stones that they die.]* After they had been Sentenced to this Death by the Court.

*The damsel, because she cried not out.]* Which was a demonstration she was not forced, but lay with him by Consent.

*Being in the City.]* Where the Neighbours might have heard her cry ; and the Force, if there had been any, prevented.

*The man, because he hath humbled his neighbour's wife.]* For so she was by such a Contract, as made her only his. This is supposed to be the Case of the Woman taken in Adultery, mentioned VIII *John* 5. See my Notes upon XX *Lev.* 10.



# upon DEUTERONOMY.

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*So thou shalt put away evil from among you.* ] See Chapter XXII.  
v. 21, 22.

Ver. 25. *And if a man find a betrothed damsel in the field.* ] Where no Body was near, as in the City. Verse 25.

*And the man force her, and lie with her.* ] It was presumed, by the Circumstances of the Place, that she did not Consent, but was under a Force ; as she also affirmed, and he could not prove the contrary.

*Then the man only that lay with her shall die.* ] Because he only was guilty of a Crime ; as it follows in the next words.

Ver. 26. *But unto the damsel thou shalt do nothing,* Verse 26.  
*there is in the damsel no sin worthy of death.* ] To make her liable to suffer death : for it was her misfortune, as we speak, not her fault, that she was ravished.

*For as when a man riseth against his neighbour, and slayeth him.* ] He not being able to defend himself.

*Even so is this matter.* ] It is here observed by many (particularly by Grotius and de Dieu) that Chastity is equal unto Life.

Ver. 27. *For he found her in the field.* ] Far distant Verse 27.  
from all Company.

*And the betrothed damsel cried.* ] For help, as she affirmed, and as it was presumed ; because if she had consented, some other place might have been found, more convenient for their purpose than the Field.

*And there was none to save her.* ] None appeared to rescue her, as she desired.

Ver. 28. *If a man find a virgin.* ] In the Field, be- Verse 28.  
fore-mentioned.

*Which is not betrothed.* ] To a Husband.

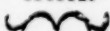
*And lay hold of her, and lie with her, and they be found.* ] There be Witnesses of it ; or they themselves confess

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confess it. This Case is different from that in XXII *Exod.* 16, 17. in many respects. For that Law speaks of one that was drawn in to consent to the Man's lying with her, by inticing words (which is expressly there mentioned) and fair Promises perhaps of Marriage; but here *Moses* speaks of one that *laid hold of her*, i. e. deflowred her by force and violence. In this Case the Man was bound to marry her, if she and her Father pleased (for both their Consents were required, though the Man that deflowred her could not refuse) but in the former Case the Man himself might choose whether he would marry or no; which he could not refuse in this; and besides, was bound to pay *fifty Shekels*, as a Mulct upon him for the Crime, as follows in the next Verse. See *Selden L. I. Uxor. Hebr. Cap. XVI.*

Verse 29. Ver. 29. *Then the man that lay with her shall give unto the damsels father fifty shekels of silver.*] Here is another difference between this Case, and that in *Exodus*; where the Man was bound to settle a Dowry upon her; but here to pay a Fine unto her Father. The reason is plain; because there was no need of settling a Dowry in this Case, as in the former; for the Dowry was settled upon her in that Case, lest the Husband might lightly and wantonly put her away by Divorce, and she have nothing to maintain her: of which there was no danger here, because this Law saith expressly in the conclusion of this Verse, that *he may not put her away all his days*. Yet there are those who think it likely, that in this Case also, he settled a Dowry of *fifty Shekels* upon her, besides what he paid for her further; for otherwise the Condition of a Virgin deflowred by Force, was worse than hers deflowred by her own Consent.

They



They have some Exceptions concerning this Payment to her Father, which are not very material, nor certain. But this is considerable, That this Fine was the same, whether the Woman was of Noble, or of Mean Parentage ; neither more nor less was paid by the Law. But, in after times, the *Sanhedrim*, they tell us, added some other Mulcts besides this here mentioned ; because it seemed so small that the Honour of a Virgin was not thought sufficiently repaired by it. Therefore he that inticed a Virgin paid other two ; one for the Shame and Dishonour he had done her ; and the other for the loss of her Virginity, and vitiating her Body. And he that forced a Virgin paid a third besides these two ; upon the account of the Pain unto which, he was supposed, to have put her. And in these three they proportioned the Penalties to the quality of the Person, and other Considerations, which made them vary. See *Selden* in the forenamed place, p. 123.

*And she shall be his wife, because he hath humbled her.]* Though she were blind, or lame, or leprous, he could not refuse her ; if she and her Father required him to marry her.

*He may not put her away all his days.]* This was a third part of his Punishment for the force he had committed ; that he should be forced, not only to take her to Wife, but constrained also to keep her as long as she lived, and not have the liberty of giving her a Bill of Divorce ; as other Men might do, who were desirous to part with their Wives.

If it be askt, How it could be known whether she was inticed, or forced ? They answer, as was observed before, that it was reasonably presumed that he forced her, if the thing was done in the Field, or in a Place

Chapter Place far from Inhabitants: but if in the City or  
XXIII. Town, that she consented; unless the contrary was  
evidently proved.

Verse 30. Ver. 30. *A man shall not take his fathers wife.*] That is, shall not marry her.

*Nor discover his father's skirt.*] Nor so much as lie with her. For this is a modest Phrase, borrowed from the ancient Custom in those Countries; where the Bridegroom when he brought his Bride into the *CHUPPA*, as they called it, or Bridal Chamber, spread the Skirt of his Robe over her, to signify his right to her, and power over her, and that he alone might lawfully enjoy her, III *Ruth* 9. XVI *Ezek.* 8.

And this Verse seems to me to be here inserted, as a short *Memorandum*, that they should be careful to observe all the Laws which he had delivered against Incestuous Marriages, in the *Eighteenth* Chapter of *Leviticus*. See there *v.* 8. and XX. 11.

## C H A P. XXIII.

Verse 1. Verse 1. *HE that is wounded in the stones.*] Bruised or compressed in those parts; as the manner was of making *Eunuchs*, who are here spoken of: and were sometimes made that way when they were Infants; or by taking them quite away; which was done in some when they were grown up. And there were those, who had none of these Parts left remaining; as it follows in the next words.

*Or hath his privy members cut off.*] In whole or in part: which was not used, till they found the other did not effectually answer their purpose in this unnatural

tural practise. Wherein some thought they honoured their gods, particularly *Cybele* the Mother of the gods, unto whose Service her Priests devoted themselves, by cutting off their Genitals. So not only *Minutius Felix*, *Tertullian*, and several other of the ancient Christian Writers testifie, but many also of the Pagan. See *Joh. Gensius de Victimis Humanis*, Pars II. Cap. I.

*Shall not enter into the Congregation of the LORD.]* These Persons were so much abhorred by some among the Pagans, that *Lucian* saith they were excluded not only from the Schools of Philosophers; but, which was more, ἀπὸ τῶν ἱερῶν ἔργων, ἐκ περὶ ἁγίων, ἐκ τῶν κοινῶν πάντων συνάξεων, from their holy Offices, and their Sprinklings, and all common Meetings. So *Dionysius* is introduced speaking in his *Eunuchus*. But no Body thinks this to be the meaning here, that they should not entertain such a Person as a Profelyte; or that he should not come to worship God at the Temple: for that was free for all Nations, if they renounced Idolatry. But the meaning of this Law is, either to forbid the *Israelites* to marry with such Persons, or not to admit them to bear any Office in the Jewish Commonwealth. The Hebrew Doctors generally take it in the first sense: See *Selden de Jure Nat. & Gent. Lib. V. Cap. XVI.* and so do a great many among Christian Writers. And there is an eminent Example of the use of this Phrase in this sense, XIII *Nehem.* 1, 2, 3. But some think it was superfluous to forbid this, because none would marry with such Persons, as were incapable to perform the Marriage Duty. And therefore they follow the second sense, it being certain that the Hebrew word *KAHAL*, Congregation, signifies in many places, not the whole Body

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of the People of *Israel*, but the great Assembly of Elders, into which no such Person was to be admitted : because they were unfit for Government, *Eunuchs* being observed generally to want Courage. Thus *Simon de Muis* and others, who seem to have great reason on their side. Yet it is so plain, that the Congregation of the LORD in the following part of this Chapter, signifies the People of *Israel*, who might not marry with the Persons mentioned, v. 2, 3, 8. that I cannot but think it ought to be so interpreted here. For though such Marriages were useless and unprofitable, as *Maimonides* speaks, yet they made a distinction between those who were made *Eunuchs* by God (that is born so) and those made by Men : And this Law, they say, is not to be understood of the former, but only of the latter. Some of which, it is certain, were left in such a Condition, that they were desirous of Marriage ; as appears by the Constitution of the Emperour *Leo*, who did not think it superfluous to forbid Marriage with them. For it appears by it, that some Women chose such Husbands. See also XXX *Ecclesiasticus* 20. but especially the Book ascribed to *St. Basil* (*de vera Virginitate*, Tom. I. p. 782, &c.) where there is too free a description of the unextinguishable Lust of such *Eunuchs* as were only deprived of *ἡ δὲ ἀνδρῶν* whose Company he charges Virgins to avoid, not only because they hoped to corrupt them without danger of discovery, but were insatiable in their desires. And on the other side, though they were unfit for Marriage, yet it appears by many Instances in History, that they were not unfit for Government, nor wanted Courage for the greatest Undertakings. I need only refer the Reader for this to *Xenophon's Cyropædia*, Lib. VII.

They



They that follow Allegorical Senses, free themselves from all these difficulties. See *Filefacus Lib. I. Selectorum*, p. 169. & 185. But one cannot think that *Moses* intended any of those things; though such pious use may be made of his words.

Ver. 2. *A Bastard.*] The Hebrews do not understand by the word *Mamzer* one that was begotten in simple Fornication, out of the state of Marriage; but one that was begotten of such Persons as the Law forbade them to marry, or lie withal, under pain of being cut off; viz. those mentioned in the Eighteenth of *Leviticus*. They only except this single Case, If a Man lay with a menstruous Woman, and begat a Child of her at that time, it was not a *Mamzer*. See *Selden Lib. de Successione in bona defuncti. Cap. III. and L. V. de Jure Nat. & Gent. Cap. XVI. and Wagenfeil* lately in his very Learned *Annotation upon Mishna Sota, Cap. IV. Sect. I.* where he observes out of a MS. which he calls very precious (*EZ Hachajim in Hilcoth Nidda*) that *Mamzer*, whether Male or Female, was excluded from the Congregation of the LORD. And they were *Mamzers*, who were born of any Woman whom the Law prohibited them to have knowledge of; whether it was by violence, or by consent; by error, or advisedly; it made no difference.

*Shall not enter into the Congregation of the LORD.*] Nor marry with an *Israelite*. So all the Doctors, none excepted, expound it, as Mr. *Selden* observes, *Lib. II. de Successione in Pontific. Cap. II. p. 209.* If any Man of *Israel* married such a Woman, or any Woman of *Israel* married such a Man, and they were found in Bed together after Espousals, they were both whipt, for violating this Precept. But if they lay together without any Espousals, this Punishment was not inflicted on them.

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Even unto his tenth Generation shall he not enter into the Congregation of the LORD.] That is, never, as the Hebrew Doctors expound it. And Maimonides (*More Nevochim* P. III. Cap. XLIX.) gives this reason for it, That People might be deterred from such Marriages or Conjunctions, which would leave an indelible blot upon their Posterity. And indeed some Heathens anciently put such a Mark of Infamy upon meer Bastards, as to prohibit both Males and Females to come to their Sacred Offices. Such a Law there was at Athens, mentioned by *Isæus*; as *Casaubon* observes upon *Athenæus*, Lib. VI. Cap. VI. p. 410.

There were some also of these *Mamzers*, who were not manifestly born of such incestuous or other forbidden Mixtures; but were called dubious, because their Fathers were not known: or being exposed, and found in the Fields or the Streets, neither Father nor Mother were known. Yet it being uncertain whence they were descended, the *Israelites* might not marry with them, for fear they should be polluted by those, who perhaps were born of incestuous Parents. But Profelytes of Justice they say might marry with *Mamzers*; and that they might not for ever be excluded from the Congregation of the LORD, they contrived this Remedy for the Restitution of their Blood. They might marry a Slave (who was baptized and become a Jew) whose Children were not reputed *Mamzers*, but only Slaves. Who being made Jews, and having their freedom given them, might lawfully marry with a Jewish Woman; and then they were entirely incorporated into the Congregation of the LORD, for *proles sequitur matrem*, the Issue follows the Mother (as that MS. of *Wagenfeils* hath it, p. 565.) and there was no regard had to the Father.

Ver.

Ver. 3. *An Ammonite or a Moabite shall not enter into the Congregation of the LORD, even to the tenth Generation, shall they not enter for ever.*] These last words for ever in this Verse, the Jews think warrants them to interpret those words, *to the tenth Generation*, in the foregoing Verse, as if he said, *never*. It is certain indeed that *Moses* intended to exclude the *Moabites* and *Ammonites* from marrying with the Jews for ever; for so *Nehemiah* understood him when he quoted this Law, XIII. 1. as a reason against the *Israelites* Marriages with them in his time, when more then *ten Generations* were past. But then these words *for ever*, being omitted in the foregoing Verse, where he speaks of *Muzzers*, it seems reasonable that they should not be so interpreted: but that after ten Generations were past, all distinction between them and others should be abolished. This one would have expected should have been the sense of those, who examine every word so nicely, as the *Jews* do. For here being mention made only of an *Ammonite* and *Moabite*; that is, of the Males of these two Nations; they will not have their Women concerned in this Law: but say that an *Israelite* might take one of them to Wife, if she embraced their Religion. For thus they expound this whole Matter of Marriages with *Profelytes of Justice*; that is, such of other Nations as became intirely of the *Jews* Religion. With such *Profelytes* of some Nations, whether Men or Women, the *Israelites* were never to make any Marriages. With those of some other Nations, they were prohibited only to marry with their Men: with others they were prohibited to marry only for some Generations: and there were others with whom they might marry, as soon as they were made perfect *Profelytes*. Of the *first* kind were the

Seven

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Seven Nations of *Canaan*, mentioned VII *Dent.* 1. with the Males or Females of which they might never contract an Affinity. To the *second* kind belong the *Ammonites* and *Moabites*; to whose Males an *Israelitish* Woman was forbid, by this Precept, to marry: but a Man of *Israel* might marry any of their Women, after they professed the Jewish Religion. Otherwise *David*, who descended from *Ruth*, a *Moabite*, had been illegitimate. Of the *third* kind were the *Edomites* and *Egyptians*; with whom, and with their Children, the *Israelites* might not marry; but their Grand-children might. And of the *fourth* kind were all other Nations besides these mentioned. This is an Abridgment of what our great *Selden* hath more largely shown to be the sense of the *Jews*, in his *fifth* Book *de Jure Nat. & Gent. &c. Cap. XIV.* which another excellent Person, *J. Christoph. Wagenfeil* hath confirmed out of his inestimable MS. as he call *Etz-Hachajim* in *Hilchot Nidda, Cap. X.* See *Excerpt. Gem. in Sota, Cap. I. p. 143.*

## Verse 4.

Ver. 4. *Because they met you not with bread and water, when ye came forth out of Egypt.*] This seems to belong to the *Ammonites*, who had no Compassion towards the *Israelites* when they were distressed in the Wilderness: but, though they were near of kin to them, did not show them that Civility, which is commonly expressed to meer strangers in their Travels, XIV *Gen.* 18. XVIII. 2, 31. XIX. 1, 2. We do not find any mention of this barbarity of theirs in the foregoing History; but we read how kind God ordered the *Israelites* to be to them, in not meddling with them, much less distressing them as they passed by their Country (II *Dent.* 19.) Which aggravated their Inhumanity, in not vouchsafing this common kindness

kindness to the *Israelites*, of giving them the Refreshment of Bread and Water as they went by them.

And because they hired against thee Balaam the Son of Beor of Pethor of Mesopotamia, to curse thee.] As the foregoing passage peculiarly refers to the *Ammonites*, so this doth to the *Moabites*: who, with the Assistance of the *Midianites*, invited Balaam, by the Promises of a great Reward, to come from the Eastern Country and curse the *Israelites*. See XXII Numb. 5, 6, 7. For these two Reasons God laid this Prohibition upon his People: in which *Maimonides* observes the Divine Justice, in proportioning Punishments to Offences. For *Amalek* coming out against the *Israelites*, when they were newly come forth from Egypt, to cut them off with the Sword, God commanded their Memory to be blotted out, (XXV. 19.) but the *Ammonites* being only basely covetous, and the *Moabites* acting against them only by Craft, and not by Force, God inflicted no other Punishment upon them but this, That his People should avoid all Affinity with them, and show no love to them, *More Nevochim*, P.III.Cap. XLI. And the MS. Author of *Etz-Hachajim*, mentioned by *Wagenfeil*, in the place forenamed, makes this the ground of the distinction, mentioned before, between the Males and the Females of those Countries. Their Males, saith he, might never marry with an *Israelitish* Woman; but by a Tradition delivered down to us from Moses in Mount Sinai, we hold, that the Women of those Countries (if they embraced the Jewish Religion) might be married to a Man of Israel. For the Women must be thought, in all reason, not to have been guilty, as the Men were, of that which was the reason of this Law; it not being the Custom for Women to bring out Bread and Water to Travellers; nor did they send Ambassadors to hire

Chapter *hire Balaam to come and curse the Israelites.* Accord-  
 XXIII. *ingly we find Ruth, who was a Moabitess, married to*  
 Boaz, the Ancestor of David.

Verſe 5. Ver. 5. *Nevertheless the LORD thy God would not*  
*hearken unto Balaam, but the LORD thy God turned*  
*the curse into a blessing unto thee, because the LORD thy*  
*God loved thee.] Balaam indeed did not Curse the*  
*Israelites as the Moabites desired, and he intended; but*  
*no Thanks was owing to him for that: but it was to*  
*be ascribed to the Love of God to his People, who*  
*constrained him, against his will, to Bless them.*

Verſe 6. Ver. 6. *Thou shalt not seek their peace, nor their pro-*  
*ſperity, all thy days for ever.] By entering into any*  
*League with them, much less by taking them into Con-*  
*jugal Society: but on the contrary, they were to look*  
*upon them as dangerous Enemies; who being their*  
*near Neighbours, would watch all Opportunities to*  
*ensnare, or disturb them.*

Some of the *Jews* would have this to be an Excep-  
 tion to the General Rule XX. 10. that they might not  
 offer them Terms of Peace, as they were bound to do  
 to all Men, but the Seven Nations of *Canaan*: though  
 if they desired Peace, they were bound, they say, to  
 grant it. See *Schickard* in his *Mischpat Hammelech*,  
 p. 118. But *Grotius* hath well observed upon V *Matth.*  
 43. that God did not give the *Jews* any Right to  
 their Country, (as appears from I *Deut.* 19.) and  
 therefore the meaning here is, that they should not  
 make any League with them of mutual Assistance,  
 which they called *foedera συμμαχίας*.

Verſe 7. Ver. 7. *Thou shalt not abhor an Edomite.] So as*  
*never to enter into the Society of Marriage with them;*  
*they being a circumcised People.*



*For he is thy brother.*] Nearer of kin to them than the *Ammonites* and *Moabites*; *Esau* their Father being the Twin-brother of *Jacob*. And so *Moses* calls them, when he delivers God's Command to the *Israelites* not to meddle with them, II *Dent.* 8. *We passed by from our Brethren the Children of Esau, &c.* Here it may be observed, that the word *Brother* comprehended more than the *Israelites*; as our Saviour shows the word *Neighbour* did, X *Luke* 29, &c.

*Thou shalt not abhor an Egyptian, because thou wast a stranger in his Land.*] That is, the *Egyptians* in a sore Famine sustained them, their Children, Flocks and Herds very kindly; the memory of which benefit God would not have forgotten, though in future Generations they were cruelly oppressed by them.

Ver. 8. *The Children that are begotten of them shall enter into the Congregation of the LORD in the third Generation.*] When they had been Profelytes for three Generations, it was lawful to marry with them. Nay, some of the *Jews* are so liberal here of their kindness, as to understand by *banim* not *Children* in general, but *Sons*, with whom only Marriage is forbidden till the third Generation: Marriage with their Daughters being lawful, as they think, as soon as they turned compleat Profelytes. Upon which account *Solomon* took *Pharaoh's* Daughter to Wife. See *Selden Lib. V. de Jure Nat. & Gent. Cap. XIV, XV.* where he observes that all this held good only till the Captivity of *Babylon*, when all these Nations being confused, they might marry with any of them if they became *Jews*. For Wars, and Colonies, and Deportations had made such a mixture of People, that one could not be known from another. This *Wagenseil* hath lately confirmed out of several Hebrew Authors,

Chapter XXIII. whom Mr. Selden did not trouble himself to mention ; and particularly out of the MS. *Etz-Hachajim*, which he most highly commends. See p. 149. upon *Sota*. They all agree likewise, that none of these Laws extended to Profelytes ; who might marry with any of these Nations. See Selden *ib.* Cap. XVIII.

Verse 9. Ver. 9. *When the host goeth forth against thine Enemy, then keep thee from every wicked thing.*] This was a Rule to be observed at all times ; but then especially, when they had the greatest need of the Divine help (for which wicked People could not reasonably hope) and when there was the greatest danger of being wicked, in a time of such licence as Soldiers commonly take. There is a Sentence very like this in *Agathias, Lib. II.* (mentioned by *Grotius* towards the conclusion of his *Prolegomena* to the Book *de Jure Belli & Pacis*) Ἀδύνα ᾧ καὶ Θεὸς ἀδικημάτων φάσμα μὴ ἀεὶ καὶ ἀσύμφορον, μάλιστα δὲ ἐν τῇ περὶ πολεμικῶν καὶ παραστρέφει. *Injustice and neglect of God's Service are ever to be avoided, as most pernicious ; but especially in a time of War, and when Men are upon the point of giving battle.* Which he proves elsewhere, by the illustrious Examples of *Darius, Xerxes*, and the *Athenians* in *Sicily*.

Verse 10. Ver. 10. *If there be among you any man that is not clean, by reason of uncleanness that chanceth to him by night.*] This seems to be only one Instance of Uncleanness, from which they were to keep themselves carefully ; though it was no moral Impurity, nor a voluntary Pollution. By which it was easie for them to understand, how watchful they were to be over themselves, in all other Cases, especially such as had an inward turpitude in them.

*Then he shall go abroad out of the Camp.*] There is no such thing required before in *XV Levit. 16.* where  
the

the same Pollution is mentioned. The reason, I suppose, was, that he speaks there of what hapned to them in their own Houses; where they had private Chambers into which they might retire, and keep themselves from defiling others: But here, of those that were abroad in the Army; where it was hard to keep their fellow Soldiers from touching them, without removing out of the Camp.

*He shall not come within the Camp.]* This some understand, particularly *Drusius*, of not coming within the Camp of God, and of the *Levites*; that is, to the Tabernacle: but it seems to be an Exclusion of him from the whole Camp of *Israel*, as I have expounded it.

Ver. 11. *But it shall be, when evening cometh on, he shall wash himself with water; and when the Sun is down he shall come into the Camp again.]* See XV *Levit.* 16. The end of all this, as *Maimonides* observes (*More Nevochim*, P. III. Cap. I. XI.) was, that every Man might have this fixed in his mind, that their Camp ought to be as the Sanctuary of God, (into which, every one knows, no Man might enter in his Uncleaness) and not like the Camps of the *Gentiles*, in which all manner of Corruption, Filthiness, Rapines, Thefts, and other Wickednesses were freely committed.

Ver. 12. *Thou shalt have a place also without the Camp, whither thou shalt go forth abroad.]* A place distant from all Company; where they might ease themselves, as it is explained in the next Verse. For natural Honesty directed all Men on such occasions, to seek privacy; and it tended, as all Cleanliness doth, to the preservation of Health: which was one reason of ordering them to find a place without the Camp, that there might be no offensive smell among them. And hereby, as *Maimonides* observes, they were distinguished from

Chapter brute Beasts, which commonly ease themselves any  
 XXIII. where, and before any body. But, besides all this,  
 Moses himself gives us the principal reason of this  
 Command, peculiarly respecting the *Israelites*, v. 14.

Verse 13. Ver. 13. *Thou shalt have a paddle.*] An Instrument  
 wherewith to digg up the Ground, and cover it a-  
 gain; *Epiphanius Hæres. LXXVII.* calls it *πιδάλαον*  
*πιδάλεον*, an Iron Paddle.

*Upon thy weapon.*] Their Sword, I suppose.

*And it shall be when thou wilt ease thy self abroad.*] It  
 was not in their choice when they would do this; but  
 when their needs required: yet the *Jews* will have it,  
 that they were to accustom themselves to do this bu-  
 siness in the Morning, as soon as they were up. Thus  
 the *Jews* at this day (as *Leo Modena* tells us in his Hi-  
 story of them, *Part I. Chap. VI.*) afterwards washing  
 their Hands, that they may go clean to their Pray-  
 ers.

*Thou shalt dig therewith.*] A hole in the ground.

*And shalt turn back, and cover that which cometh  
 from thee.*] That there might be no appearance, nor  
 scent of it remaining. This is still practised by the  
*Caribians*; among whom there is never any such  
 thing as Ordure seen. So the Authors of the History  
 of the *Carriby Islands* tell us, *Book II. Chap. XIV.*  
 Where they observe also out of *Brabequius*, that the  
*Turks* use the same Cleanliness in their Camps; ma-  
 king an hole with a piece of Iron, wherein they bu-  
 ry their Excrements. And in this matter the *Essens*  
 were extreemly superstitious; for, as *Josephus* relates,  
 they would not ease themselves at all on the Sabbath  
 day; because they lookt upon it as a labour to dig in  
 the earth, and Excrements not fit to be seen on that  
 day.

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Verse 14.

Ver. 14. *For the LORD thy God walketh in the midst of thy Camp.*] At this time the Ark, which was the Token of the Divine Presence, was settled in the midst of their Camp; and whithersoever they moved, was carried along with them: two Standards going before, and two following, and the Ark between them in the midst, as appears from the *Tenth of Numbers*. It is likely also that it was carried in after times, in the midst of them, when they went to War; as some think it was when they went against the *Midianites*, XXXI Numb. 6. and when they encompassed *Jericho*. Now this Presence of God among them, was the reason why no Uncleaness, though in it self natural, might be found in their Camp; but out of reverence to the Divine Majesty, which dwelt between the Cherubims over the Ark, be removed afar off. And by such Actions as these, *Maimonides* well observes, God intended to strengthen and confirm the Faith of the Soldiers, that God dwelling among them, would go along with them, and fight for them against their Enemies, as it here follows, *More Nevochim* P. III. Cap. XLI. And thus *Abarhinel* discourses upon these words; *The Camps of the Israelites ought to be holy; having a special Providence of God among them. For they do not make War by meer Humane Power and Courage; but by the Power of God and of his Spirit, on which they depend for deliverance from all evil, and victory over their Enemies, &c.*

*To deliver thee, and to give up thine enemies before thee.*] This is the constant sense of this Phrase, *Of God's being in the midst of them*, to defend, protect, and deliver them from all evil, as I observed before. See VII Deut. 21. III Josh. 10. XLVI Psal. 6. III Zachar. 15. Now this Cleanliness being commanded with respect to

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to the Divine Presence, which dwelt among them, the *Jews* are strangely mistaken in using such Superstitions as they do in every place, when they have no such Presence of the Divine Majesty in the midst of them. See *Schickard* in *Mischpat Hammelech*, Cap. V. Theorem. XVIII. p. 144, &c.

*Therefore shall thy Camp be holy.* ] Free from all manner of Defilements; though they be only of this sort.

*That he see no unclean thing in thee.* ] In these words, saith *Maimonides* (in the place before-named) he detters them from Fornication; which is far worse than the fore-mentioned Uncleannefs; but too common among the Soldiers, when they are absent from their own homes. And therefore that he might keep them from such Impurities, he commands them such Actions (he means covering their Ordure) as might call to their minds the glorious Majesty of God, which dwelt among them. But though the Hebrew word, which we here translate *unclean thing*, properly signifies *nakedness*, and all those impure Mixtures mentioned in the *Eighteenth* of *Leuiticus*; and therefore by *Maimonides* particularly applied to such Uncleannefs; yet Mr. *Selden* hath well observed, that it signifies all manner of Filthiness; and therefore is well so translated by us, both here and in the next Chapter, where he speaks of the Matter of Divorce. And so it is used by the Prophet *Nabum* III. 5. (to name no more) where the *nakedness of Niniveh*, which God saith he would shew to all Nations, signifies all the Murders, Robberies, Deceit, and other great Wickednesses, which abounded in that City. See *Uxor. Hebr. Lib. III. Cap. XXIII.* And thus *Abarbinel* here extends it, to all the horrid Sins which were usually committed in the Camps of Idolaters. And



*And turn away from thee.]* As Princes are wont to do, when they see any thing offensive to them. And the meaning is, he would not deliver them from their Enemies, (as he promised before) but give them up into their hands. I conclude all this matter with the words of R. Zacharias in *Pirke Eliezer*, Cap. XLIV. *The Pillar of the Cloud* (in which the Glory of the LORD dwelt) *incompassed the Camps of Israel round about; and made them like a City girt about with a wall, that no Enemy might assault them. But this Cloud threw all Uncleanneſs out of the Camps of Israel, for they were holy:* and he quotes this place for it.

Ver. 15. *Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.]* The Hebrew Doctors underſtand this of a Servant of another Nation, who was become a Jew. Whom his Maſter, if he went to dwell out of *Judæa*, might not carry along with him againſt his will: and if he fled from him, when he had carried him, he might not be delivered to him, but ſuffered to dwell in the Land of *Israel*. Which they underſtand alſo of a Servant, that fled from his Maſter out of any of the Countries of the Gentiles, into the Land of *Israel*: which was to be a ſafe Refuge to him. See *Selden Lib. VI. de Jure Nat. & Gent. juxta Diſcipl. Hebr. Cap. VIII. p. 711.*

Ver. 16. *He ſhall dwell with thee, even among you.]* Verſe 16. Having embraced the Jewish Religion.

*In the place which he ſhall chuſe, in one of thy Gates where it liketh him beſt.]* He was not to be abridged of his Liberty; but permitted to ſettle himſelf where he pleaſed, in any part of their Country.

*Thou ſhalt not oppreſs him.]* For there was an expreſs Law againſt all manner of Injuries, or Hardſhips, put upon Strangers, XIX *Levit.* 33, 34.

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Verse 17.

Ver. 17. *There shall be no whore of the daughters of Israel, nor a Sodomite of the Sons of Israel.*] Or, a Whoremonger of the Sons of Israel; as the last part of the Verse may be translated, with the same reason that the foregoing words are translated, *no Whore of the Daughters of Israel.* So *Bonsferius* truly observes, and so the *Vulgar Latin* and the *Seventy* translate it; and several other Versions mentioned by Mr. *Selden*, *Lib. III. Uxor. Hebr. Cap. XXIII. p. 487.* Which sort of Persons *Moses* would not have to be tolerated among the *Israelites*, as they were among the *Egyptians*: many of which, if we may believe *Sextus Empiricus*, were so far from thinking it a Reproach for Women to prostitute themselves, that they look upon it as honourable and gloried in it, τὸ τὰς γυναικας ἐταίρειν, &c. παρὰ τοῖς πολλοῖς Ἀγυπτίων ἐνδολες, &c. *Lib. III. Pyr. Hypot. Cap. XXIV. p. 152.*

And great reason there was for this Prohibition, because by Whoredom Families are confounded and destroyed, as *Maimonides* observes; and their Issue are lookt upon by all Men as Aliens: so that none will own them as their kindred, and their Neighbours become Strangers to them; than which nothing can be worse, for them and for their Parents. For which cause, saith he, all publick Stews were disallowed among the *Israelites*; who had this benefit by it among others, that many brawls and quarrels, fightings and bloodshed were prevented; which frequently happened when several Men were assembled at the same time, contending for the same Woman. For so the Scripture saith, *V Jeremiah 7. They assemble by troops in the harlots houses.* For the preventing of these, and such like Mischiefs, and that the distinction of Families might be preserved, both Whores and

‘and Whoremongers are here condemned : and no  
‘other Conjunction permitted, but with a Man’s own  
‘Wife, publickly married. For if a private Marri-  
‘age had been sufficient, many would have kept Wo-  
‘men in their Houses as their Whores, and pretend-  
‘ed they were their Wives. Therefore after a Man  
‘had privately espoused a Woman, he was bound  
‘publickly to keep his Wedding. Thus that great  
Man *More Nevachim*, P. III. Cap. XLIX. and see *Sel-*  
*den*, Lib. V. de *Jure Nat. & Gent. juxta Disc. Hebr.*  
Cap. IV. p. 554.

How much more abominable then were such Per-  
sons, as prostituted their Bodies, in honour of *Venus*  
and of *Priapus*, and such like filthy Deities : Of which  
sort there were both Males and Females, consecrated  
to such impure Services. And this was practised even  
in the days of *Moses* ; as appears from the History of  
those who committed Fornication with the Daughters  
of *Moab*, who exposed themselves in honour of *Baal-*  
*Peor* : for their lying with them was accounted Idola-  
try. And such there were at last among the *Israe-*  
*lites*, as appears from 1 *Kings* XIV. 24. 2 *Kings*  
XXIII. where we read that *the Houses of the Sodomites*  
(as we translate it) were by *the House of the LORD*.  
Which shows they were not vulgar, but consecrated  
*Sodomites*, or Whoremongers. I need not mention  
the Heathen Writers, who tell us this was a piece of  
Religion among them. See our Learned Dr. *Spencer*,  
Lib. II. de *Leg. Hebr. Ritual.* Cap. XXII. and *Heideg-*  
*gerus* in his *Histor. Patriarch. Exercit. I. Sect. XI.* where  
he observes a great many very learned Men, under-  
stand this very place, not meerly of Vulgar Whores ;  
but of such as I have mentioned. Which were famous  
in ancient times among the *Phœnicians*, *Babylonians*,

Chapter and other Nations, whom *Strabo* calls *ιεροδύλας*, *Lib. XXIII. VIII. Geograph.* where he saith ( *pag. 378.* ) that at *Corinth* there was a Temple so richly endowed, that it maintained *πλείους ἢ χίλις ιεροδύλας ἐταίρας*, above a thousand of these consecrated Whores : whom both Men and Women had dedicated to the goddesses, *Οἱ γὰρ ναυκλήγε βαδίζοντες ἑκαμλίσκον*, for Sea-faring Men ( who arrived in great numbers at this Port ) parted with their Money easily. And *Lib. XII.* speaking of *Comana*, he saith, There were a multitude of Women there, *αἱ ἐργαζομένων ὑπὸ σωματείᾳ*, who maintained themselves by prostituting their Bodies; and most of them were *ιεραὶ* Sacred Persons: this City being a little *Corinth*, to which great numbers of People resorted at their Festivals, *διὰ τὸ πλῆθος αἱ ἐταίραι αἱ δ' Ἀρεσθῆτις ἦσαν ἱεραὶ* because of the multitude of Harlots which were here sacred to *Venus*, *p. 559.* And the like account we find in *Athenaus, Lib. XIII. Deipnos. Cap. VI.* where he saith, They that went to pray there, were wont for the obtaining their Petitions, to add that they would bring some Women to be devoted unto *Venus*; as *Xenophon*, the *Corinthian* did, when he returned Conqueror from the *Olympicks*.

Verse 18. Ver. 18. *Thou shalt not bring the price of a whore.]* If such Persons, as are mentioned in the foregoing Verse, offered unto God what they had got by prostituting their Bodies, it was not to be accepted, but rejected as abominable. For this was a Custom among the Idolatrous Nations, as appears by a great many of their Writers; who tell us they were wont to dedicate some part of that which they received for the use of their Bodies, at the Temples of their pretended Deities. Particularly *Herodotus* mentions it, as done among the ancient *Babylonians*, *Lib. I. p. 199.*

Which

Which explains what we read in VI *Barnab* 42, 43. where see *Grotius* his *Annotations*.

Nor the price of a dog into the house of the LORD thy God.] There was a peculiar reason for this besides the vileness of this Creature, (which *Maimonides* only mentions, *More Nevochim*, P. III. Cap. XLVI.) which was, as *Bochartus*, and some other great Men think, because a Dog was highly honoured among the *Egyptians*, from whom the *Israelites* were lately come. For Nile was wont to overflow and enrich their Country, at the rising of the Dog-star: and a Dog was the Symbol of one of their principal Deities, called *Anubis*, who was represented with a Head like that of a Dog. See *Hierozoicon*. P. I. Lib. II. Cap. LVI. p. 690, &c. If we can think this vile Idolatry was so ancient as the days of *Moses*, which it is certain prevailed afterward, this may pass for a very likely reason, why God would not accept so much as the price for which a Dog was sold, or exchanged; for so the LXX. expounds it: As for example, If a Man gave a Lamb for a fine Dog, God would not have that Lamb offered at his Altar; as *Maimonides* explains it.

For any Vow.] There was the greatest Obligation lay upon Men to make good their Vows, wherewith upon any occasion, they had bound themselves; but God would have them discharged from such vile Oblations as these.

For even both these are abomination unto the LORD thy God.] It is hard to give an account why these two (the price of a Whore and of a Dog) are associated in the same Law; unless it be in opposition to some such Rites as those before-mentioned among the *Egyptians*. Who, in after times, it is certain, had such Harlots

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Sacred to *Isis*, as many think are spoken of in the beginning of this Verse ; and a Dog was no where else Sacred as a Symbol of *Anubis* or *Mercury*. Though this may be said, with some probability, that these two are joyned together, because a Whore and a Dog are both alike impudent. *Josephus* thinks that the price of a Dog here mentioned, was Money given ἐπὶ ὀχλῶσι *urbs* for the Lone of a good Dog to breed withal, as Mr. *Selden* observes in his *History of Tythes*, p. 57. where he notes also that the *Jews* would not admit the Tenths of Usury, or of War to be offered. But the *Talmudists* expound it quite otherwise, as I have done, for the Price of a Dog, either sold or exchanged for some other thing ; which the same great Man approves of as the truer Interpretation, *Lib. V. de Jure Nat. & Gent. Cap. IV. p. 557.*

Verse 19. Ver. 19. *Thou shalt not lend upon usury to thy brother.] i. e. Unto an Israelite. See XXII Exod. 25. XXV Levit. 36.*

*Usury of money, usury of victuals, usury of any thing that is lent upon usury.]* Here the word *Nesech* is used for all sort of Usury ; whether that which was made by the Lone of Money, called here *Nesech Cesseph*, or that which was made by the Lone of Food and such like things, called *Nesech Okel*. But commonly there are two words used to express this matter, viz. *Nesech*, Usury, and *Tarbit*, which we translate *Increase*. Which are not two kinds of Usury, one more griping, the other more moderate, as some have conceived ; for the same Usury is called *Nesech*, with respect to the Debtor, to whom it is grievous, and *Tarbit* with respect to the Creditor, to whom it is beneficial. See *Salmasius* in his Book *de Usuris*, Cap. VII. p. 188. Yet there is some difference between *Nesech* and





and *Tarbitb* : else one cannot tell why they are so often both mentioned in the same place. And *Nesekh* properly signifies the Interest, as we speak, which was paid for Money ; and *Tarbitb* the Interest of Corn, and other Fruits of the Earth ; as the same Author shows in that Book , *Cap. XX. p. 614, &c.* And in the next Book *de Modo Usurarum*, he shows that as the LXX. and *R. Levi ben Gersom* thus understood the difference, so do the ancient Fathers, particularly *Origen*, and *St. Hierom*, *Cap. VIII. p. 320, &c.*

Ver. 20. *Unto a stranger.*] One that was not an *Israelite*, whether he dwelt out of their Land, or in it ; if he were not a Profelyte to the Law : of whom they might not take any Usury, but use him as a Brother.

Verse 20.

*Thou mayest lend upon usury.*] Some of the *Jews* would have this to be an Affirmative Precept, obliging them to take Usury of a Gentile, if they lent him any Money. For this *Maimonides* quotes a passage out of *Siphri* ; which others say he mistook. See *J. Wagenfeil* in his *Annotations upon Lipmans Carmen Memoriale*, p. 598. where he shows that he was of this cruel Opinion. But this is not the common sense of the *Jews* : and their Wise-men have been so modest also, as to decree, That though the Law did here permit them to take Usury of a Gentile, yet they were not to practise it, unless it were, that they might provide for themselves, that they might live more safely among the Gentiles. And they add this reason for this limitation ; lest the *Jews* by this way of Commerce and Traffick, should grow too familiar with the *Gentiles*, and learn their manners. Only Men that studied the Law, and thereby were out of danger of being inticed to their Religion, might freely lend them

Chapter XXIII. them Money upon Usury ; for this very end, as they think, that they might make a gain of it, and enrich themselves. See *Selden Lib. VI. de Jure Nat. & Gent. Cap. X.* where he observes that the *Mahometans* forbid Usury only among themselves, not to Strangers. Which *Salmasius* shows is thus limited in the *Alcoran*, by these words *in their own Territories*. That is, if *Mahometans* live among *Christians*, they may take Usury of them, but of *Christians* who live among them, they may not take any, no more than of a *Musselman*, as they call themselves.

But unto thy brother thou shalt not lend upon usury.] He repeats this again, that they might not fail to be kind one to another in this matter. And the Author of *Etz-Hachajim* mentioned by *Wagenfeil*, saith, according to their ancient Doctors, this is six times forbidden in the Law, not to take Usury of their Brethren, p. 601. upon *Sota*. And indeed, as there was nothing more rational than this, that their Neighbours making great gain by Merchandize (such as the *Sidonians*, *Tyrians*, and those that lived upon the *Red-Sea*, and the *Egyptians*) they should not borrow Money of the *Israelites* for nothing ; so it was no less reasonable, the *Israelites* themselves, whose chieftest Profit was by Husbandry and Breeding of Cattle, should have Money lent them freely by one another, without any Interest ; their Land not being a Country of Traffick, whereby Money might be improved, as in other Countries. For by the Laws of other Nations (as *Grotius* observes on *VI Luke 35.*) that Usury was odious which was practised upon Husbandmen. *Abarbinel* also is so tender in this point, as to say, that Usury hath something in it so unequal (at least as it is commonly practised) that God did not permit

permit the *Israelites* to exercise it among all their Neighbours, but only upon those of the Seven Nations of *Canaan*. And thus far he is in the right, that every one who was not a *Jew*, was not to be deemed a *Stranger*. An *Edomite*, for instance, is called their *Brother* in the *seventh* verse of this Chapter; and therefore this Precept, *Thou shalt not lend upon Usury to thy Brother*, is to be extended to *Edomites*. In like manner, saith he, neither do the *Ismaelites* come under the name of *Strangers*, nor other People, but those of the Seven Nations. And this Opinion *Leo Modena* follows in his *History of the present Jews*, Part. II. Cap. V. where he saith by the word *Stranger* in this place, none other can be meant, but only those Seven Nations, from whom God commanded them to take away even their Lives. And that it is only their present distress, in which they have no other way of livelihood left, that makes them think it lawful to lend upon *Usury* to those among whom they live. In which I think he is mistaken: though this Doctrine is better natured, than that of some of the *Jews*, who are so full of hatred to us Christians, whom they call *Edomites*, that they deprive us (as *Wagenseil* observes in the place above-named) of the name of *Brethren*; and think it lawful to oppress us with *Usury*. Of which number are *R. Bechai*, and the Author of the old *Nitzacon*, set forth by *Wagenseil* (ancienter than that of *Lipman*'s set forth by *Theodorick Hackspan*) who was so full of Malignity, that he shut his Eyes against the Light which he plainly saw. For he could not deny that the *Edomites* were their *Brethren*; and consequently that *Moses* required the *Jews* not to take *Usury* of them; and that it was anciently unlawful. But then he pretends, that they forfeited this Privilege,

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XXIII.

ledge, by not coming to help to preserve *Jerusalem* and the Temple from being destroyed; yea, by rejoycing at their ruin. And fearing this would not satisfy, he hath devised this justification of their Usury, that the *Edomites* have made themselves *Strangers* by the neglect of Circumcision. See p. 139.

*That the LORD thy God may bless thee in all that thou settest thine hand unto, in the Land whither thou goest to possess it.* ] Charity to their poor Brethren, had many Promises of a great Reward: and this Law was made peculiarly for the Relief of such Persons; as appears by those places before-mentioned, both in *Exodus* and in *Leviticus*. It extended indeed to all; but chiefly was intended, as a Provision for the Poor and Needy: whom they were not to neglect; for God ordered them all to live together as Brethren, Children of the same Father: and indeed they were all, Rich and Poor, descended from one and the same Original. And therefore he designed there should be no indifferent Person unrelieved among this People, upon whom he had heaped so many Blessings; and delivering them from the Slavery of *Egypt*, had planted them in the good Land promised to their Fathers. To which purpose all those Precepts were given, which require them to lend gratuitously to their poor Brother; to restore the Pledge left with them; to leave the Corners of their Fields unreaped; not to gather the Gleanings of the Harvest, and Vintage; to observe the Year of Release and of Jubilee; and such like peculiar Provisions for the Comfort of the Poorer sort, that they might share in the happiness which God bestowed upon his Elect People.

Ver. 21. *When thou shalt vow a vow unto the LORD thy God.*] In a thing lawful and possible; and by a Person who had power to make it, and was not subject to the Authority of another, who had power to make it void. See XXX Numb. 2.

Verse 21.

*Thou shalt not slack to pay it.*] Lest they should prove less able, and so be unwilling to perform what they had vowed; or should perhaps forget it. If they lost the thing they vowed, whilst they delayed, they were bound to give the value of it. Which was one difference between a Vow, and a Free-will-offering; that in the latter case, (as *Maimonides* saith) if that which he designed was stoll'n or died, he was not bound to make reparation. The same Author applies this to a Vow a Man made of giving an Alms to a poor Body, suppose a *Shekel*; which he was to bestow immediately, if any poor Body was at hand. If not, he was to separate it, and lay it by till he met with one, &c. Cap. VIII. de *Donis Pauperum*, Sect. I.

*For the LORD will surely require it of thee.*] Demand that which thou hast made to be his own.

*And it would be sin in thee.*] Be punished, by God's just Judgment upon thee, for the wrong thou hast done him.

Ver. 22. *But if thou shalt forbear to vow, it shall be no sin in thee.*] God was so very merciful, as *Maimonides* observes, that if a Man was not able to offer him an Ox, or a Lamb, he accepted of Turtles and young Pigeons, of which there was great plenty in that Country. And if this was beyond his Ability, but he had a desire to testify his Affection to God by a Free-will-offering, he was pleased to accept an Oblation of Bread baked in an Oven, or Pan, or any other usual way. And if this was too heavy, he accepted

Verse 22.

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of bare flour, without putting him to the charge of baking it. For he would have Men to be easie in his Service, and all their Offerings to be free and cheerful; and therefore tells them here, that if they vowed nothing at all to him, he would not take it ill of them, nor impute it to them as a sin, *More Nevochim*, P. III. Cap. XLVI.

Verse 23. Ver. 23. *That which is gone out of thy mouth thou shalt keep and perform, even a Free-will-offering, according as thou hast vowed, &c.* ] This was to make them consider well before-hand, what their Ability was; and not rashly resolve and promise any thing: for though they were not bound to vow the smallest matter, yet having once vowed, they were no longer free, but bound to make it good, though it proved very chargeable to them. Yet there is a Traditional Doctrine among them practised at this day, That if any Man or Woman make a Vow, which afterward they wish unmade, and it be not to the prejudice of any third Person that it should be broken, in this case they may go to a *Rabbine*, or to any other three Men, who hearing their Reasons why they repent of having made such a Vow, and judging them good, they may free them from their Obligation; saying to such a Person thrice, *Be thou absolved from this Vow, &c.* and so he is discharged. Thus *Leo Modena* in his *History of the present Jews*, Part II. Chap. IV.

Verse 24. Ver. 24. *When thou comest into thy neighbours vineyard, then thou mayest eat grapes thy fill, at thine own pleasure.* ] This the Hebrew Doctors take to be a Law made in favour of poor Labourers, who were hired to work in their Vineyards, in the time of Vintage. Whom the Owners might not hinder from eating as many



many Grapes as they pleased (and the same held good in *Olives, Figs, Dates*, and all other Fruit) as long as they were at work; but not after they had done working. And if their Masters would not suffer them so to do, they were to be scourged with forty stripes save one: for it was not reasonable to deny them this liberty, when the very Oxen were not to be muzzled, whilst they trod out the Corn. See *Selden Lib. VI. de Jure Nat. & Gent. Cap. 2. p. 670.* Which must be confessed to be as good a natured Law, as that of *Plato's* was harsh and unnatural, which enacted a Servant should receive as many Stripes, as he eat Grapes or Figs. See *Eusebius Lib. XIII. Præpar. Evangel. Cap. ult.*

But I see no reason at all to restrain this Indulgence only to Hirelings, of whom there is no mention at all in this Law: and therefore *Josephus* seems to me to have justly enlarged this Benefit (*Lib. IV. Archæol. Cap. VIII.*) to all Travellers on the High-way, though they were not *Israelites* (to whom, and to Profelytes of Justice alone, the *Jews* confine this Priviledge) but meer Strangers of any other Nation, who had occasion to pass by a Vineyard, and needed a Refreshment. Which Permission may seem to have great Inconvenience, if not Mischief in it, because they might tread down the Vines, and make great waste among the Grapes. Therefore by *coming into their Neighbour's Vineyard*, is not meant, going into every part of it, with a liberty to pick out the best Grapes; but only stepping aside out of their way, into the Skirts of the Vineyard, which lay near the Rode, and satisfying their hunger, without entering further into the Vineyard. This made it no Damage to the Owners, considering the great plenty of Fruit in that Country.

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*But thou shalt not put any in thy vessel.]* They were only to eat for their present necessity or delight, but not to carry any away with them, for the benefit of others, or their own Refreshment at another time. And therefore might not put any in their Pouches, or their Garments, or Bosoms; or so much as carry away in their Hands what they could not eat.

Verse 25. Ver. 25. *When thou comest into the standing Corn of thy neighbours, thou mayest pluck the ears with thine hand.]* As the Disciples of our Saviour did, when they walked through the Corn, XII Matth. 1. which they might have justified by the strictest Rules of the Pharisaical Doctors, who granted this Priviledge unto *Jews*, but not unto *Gentiles*.

*But thou shalt not move a sickle into thy neighbour's standing Corn.]* They might not cut down any Corn, but only pluck with their Hands as much as was necessary to satisfy their hunger, or for their pleasure.

## C H A P. XXIV.

Verse 1. Verse 1. **W***Hen a man hath taken a wife, and married her.]* The Hebrew Doctors make a difference between these two: understanding by *taking a wife*, his espousing her to be his Wife; and by *marrying her*, his compleating the Contract, by lying with her.

*And it come to pass.]* Either after he hath espoused her, or after he hath consummated the Marriage.

*That she find no favour in his eyes.] i. e.* He dislikes her; or as it is expressed v. 3. *hates her.* Which signifies

nifies either an absolute dislike to her; or comparatively with some other Person, whom he likes better.

*Because he hath found some uncleanness in her.*] This is assigned as the reason and ground of his dislike, which signifies something odious to *him*, though perhaps it might not be so to another, whom *Moses* supposes she might marry after this Husband had discharged her. Some of the *Jews* indeed extend this liberty so far, as to fancy they might, without any reason at all, for their meer pleasure, part with their Wives. See *Buxtorf. de Sponsal. & Divortis, Sect. 89.* But others are more modest, and acknowledge that these words [*matter of uncleanness*] signify some weighty Cause. Yet they distinguish between the *first* Wife a Man took, who might not be put away but for some Uncleanness; and the *second*, who might be put away for a lesser reason. But there were great differences between the School of *Hillel*, and the School of *Samai* (whom the *Talmudists* so much talk of) about this matter of *Uncleanness*. Yet both agree it hath a far lower signification here, than in the Book of *LEVITICUS*, where it signifies Adultery, Incest, or such like Turpitude. For if Adultery had been here meant, she might have been put to death; or the meer suspicion of it tried by the Water of Jealousie. See *Buxtorf* in the Book before-named, *Sect. 90.* and our *Selden L. III. Uxor. Hebr. Cap. XX, XXI.* *Abarbinel* thinks the two plainest Causes of dislike signified by these words, were either, such behaviour as might make her suspected of Impurity, (as going with her Face uncovered, or her Breast naked; sporting with young Men; or washing in the same place with them; or having her Arms bare) or *secondly*, when they

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they were of such a different Temper, Humour, and Disposition, that they disliked and nauseated each others Company, and consequently lived in continual Brawls and Contentions. And besides such *moral* Causes, they allowed also such *natural*, as made a Woman offensive, *viz.* Leprosie, or some such Disease in her Body, as he did not discover before Marriage. And sometimes they extended this as far, as to a stinking Breath.

*Then let him write her a Bill of Divorcement.*] Whatsoever was the Cause of the Husband's dislike, this Law provides the Wife should not be damaged by it, being made rather for her Advantage, than her Husband's, *viz.* to free her (as Dr. Hammond observes) from the pain and vexation of her Husband's unkindness, and the danger of seeing another taken in, and preferred before her; and she might be perfectly at liberty to leave one who did not love her, and take another Husband who might possibly delight in her. See *Answer to six Queries*, 2. III. Cap. II. Some think that this Custom of putting away Wives which they did not like, prevailed before the Law of Moses. Which Opinion hath something to countenance it, from the mention of Divorces in several places (XXI Levit. 14. XXII. 13. XXX Numb. 9.) before the Book of *Deuteronomy* was written, wherein he orders a Bill to be given in writing to discharge them. If this be true, it gives a good reason why God was pleased to grant this permission, because they were so settled in this practice, that it was safer still to indulge it to them, than quite to abolish it. Which he did with this Caution, that Husbands should not discharge their Wives with a Word, bidding them be gone out of Doors (*i. e.* putting them away rashly, and in

a sudden fit of Anger) but first write them a Bill containing their pleasure herein. Which, being a deliberate act, might possibly hinder this Divorce; to which they might be prone in a passion, but not after some consideration. The form of this Bill is in Mr. Selden, and exactly scanned *Lib. III. Uxor. Hebr. Cap. XXIV.* who observes also in another place of that Book (*Cap. XIX.*) that, as for *five* hundred years or more, the *Roman State* flourished, without the use of Divorces, so for *seven* hundred years after the making of this Law, there is no mention of any Bill of Divorce among the *Jews*, that is, till the days of *Isaiah*, (See *Chap. L. 1.*) and but rarely afterwards.

*And give it into her hand.*] Saying these, or some such like words, *Behold, this is thy Bill of Divorce*; otherwise it was not good: And there were to be, at least, two Witnesses unto it, as the *Jews* say. Who make ten things necessary (which they think to be founded upon the Law it self) to make the Bill legal. See *Selden* in the same Book, *Cap. XXV.*

*And send her out of his house.*] This *Dr. Hammond* (in the place above-mentioned) looks upon as an Obligation upon her Husband to furnish her for her Journey, to endow her, and make provision for her. For so the word *περὶ τὴν ὁδὸν*, to send out, signifies in the *New Testament* to provide a *viaticum*, *1 Corinth. XVI. 6, 11.* *III Titus 13.* where it is explained by *letting nothing be wanting*. But the *Jews* are of opinion, that the Divorce was perfect and legitimate, before he sent her out of his Doors. For it was sufficient to give her a Bill in such a form, as plainly show'd their Matrimony was dissolved, and that she was no part of his Family; though he had not actually sent her away. Yet if he kept her still in his House, after this Bill

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Bill was delivered into her hand, it was presumed they cohabited together; and he was to give her a new Bill of Divorce.

In all which I can see nothing like a Command for putting away their Wives, if they were disagreeable; which the *Jews* would fain extort out of these words. And so they spake unto our blessed Lord, XIX *Matth.* 7. though in another place they spake of it only as a permission, X *Mark* 3. The plain intent of this Law being this; That if a Man did put away his Wife (as they are here suffered to do) she might marry another Man; but if that new Husband died, she might not return to her first Husband again. See *Buxtorf de Sponsal. & Divort.* p. 107, 108, &c. and to show that *Moses* rather supposed than permitted Divorces, p. 113, &c.

## Verse 2.

Ver. 2. *And when she is departed out of his house.*] So that it is publickly known, she is no longer his Wife.

*She may go and be another man's wife.*] The Bond of Marriage being wholly broken by the Bill of Divorce; whereby he renounced all interest in her, and expressly said, in the very body of the Bill, (as we speak) *It may be free to thee to marry with whom thou wilt.* Much more was the Bond broken by Adultery, for which our Saviour gives a Man leave to put away his Wife and take another. See *David Chytraeus* concerning this matter, p. 117, &c. where he reports a very wise Resolution of *Luther's*, *Pomeranus* and *Melancthon* in the Case of the Criminal Person.

## Verse 3.

Ver. 3. *And if the latter husband hate her, and write her a Bill of Divorce, and give it her in her hand, and send her out of his house.*] This shows that no other way of putting away a Wife was allowed, but only this

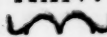


this. For, as *Maimonides* well observes (*More Nevochim* P. III. Cap. XLIX.) if it had been lawful to do it, by bare words, or simply sending her out of his House, any Woman might have left her Husband, and said she was put away; both she, and he that committed Adultery with her, pretending a Divorce, when her Husband had given her none. Therefore the Law wisely provided none should be put away, but by such a Bill as is before-mentioned, whereby an Authentick Testimony was given of it.

*Or if her latter husband die, which took her to wife.*] Whereby she became free again, as the Apostle hath observed VII *Rom.* 2.

Ver. 4. *Her former husband, which sent her away, may not take her again to be his wife.*] One would have thought there could have been no danger of any Man's desiring her again, whom he had solemnly sent away with dislike. But such is the levity and fickleness of Humane Nature (the Jews at least were so inconstant) that it seems Men sometimes sought after that which they had rejected: and this was the Punishment of their Injustice, in putting away a Wife without sufficient Cause, (as by this they acknowledged) that they might not again enjoy her.

*After that she is defiled.*] This is the reason why the former Husband might not marry her again (as the Jews take it) because by her second Marriage she was defiled. Which, they say she was, (so that he could not have her again) though she had been only espoused to a new Husband, who had never lain with her. For they make no difference between her second Marriage and second Espousals; but think a Woman contracted such a Pollution by her second Espousals, that she would not have been so much polluted, if she had

Chapter XXIV.  plaid the Whore after her Divorce. For in that case, they say, he might notwithstanding have married her again; but not after she had been married to another. Thus Mr. *Selden* reports their opinion, *Lib. I. Uxor. Hebr. Cap. XI.* where he observes that the *Mahometans*, who are wont in many things, to ape the *Jews*, here quite differ from them; allowing a Man liberty to take his Wife again, though he had divorced her three times.

Now the ground upon which a divorced Woman was accounted *defiled*, or *unclean*, after another Man had married her, I suppose, was that this was looked upon as a Solemn Renunciation of her former Husband, on her part; who had been renounced by him, by the Bill of Divorce, but he was not absolutely renounced by her, till she married another, whereby she was totally alienated from him. This made her unclean, not in her self, nor with respect to her second Husband, whom she married, nor with respect to any other Man, (who might marry her without any pollution) but only with respect to her first Husband. Unto whom, by this Law, she was made unclean: for so all things forbidden to the *Jews* were accounted, as appears from *X Acts 14. 15.* where all Meats prohibited by the Law are called *unclean*; and God is said to have *cleansed* them, by taking off that Prohibition.

*For that is abomination before the LORD.]* That is, to return to her first Husband, and to be his Wife again: For this, saith *Abarbinel*, was to imitate the *Egyptians*, who changed their Wives, and took them again into their Houses, which was the occasion of great filthiness. But this intimates, that if she had not been married to any other Man, but kept her self free,

free, she might have been his Wife again, if he had a mind to be Reconciled to her. And this shows also, that God intended to discourage them from putting away their Wives; by making them incapable, after they had been married to another, for ever to enjoy them again, though they grew very rich, or otherwise desirable: which inclined many, no doubt, to consider well before they parted with them.

*And thou shalt not cause the Land to sin, which the LORD thy God giveth thee, &c.]* The People of the Land might, by such a large Indulgence, have been tempted to pollute it with many sins, and thereby bring God's Judgments upon it. See III Jerem. 1. For, as *Isaac Arama* glosses, if this had not been prohibited, a Gate had been opened unto vile Men, to make a trade of changing their Wives, and thereby filled the Land with Whoredoms.

Ver. 5. *When a man hath taken a new wife.]* The Verse 5. Hebrews think (as I observed before XX. 7.) that whether he had married a Virgin, or a Widow, he was to have the Priviledge here mentioned; yea, they extend it to him, who had married his Brother's Wife; but not to him who had married her whom he put away, and might take again, if she had not been married, since that, to another Man. For she could not be said to be a new wife.

*He shall not go out to war.]* See XX Dent. 7.

*Nor be charged with any business.]* No Publick Employment was to be put upon him, which might occasion his absence from his Wife. Not so much as watching, or such like. For the better understanding of which, it must be remembered what was said about the fearful and timorous, who were bid to return home from the Army, lest they disheartned

Chapter their Brethren, XX. 8. And yet these Men were  
 XXIV. bound to furnish the Army with Victuals and Water,  
 to clear the Ways, and take up their Quarters. But  
 a new Bridegroom was free from all these. Only  
 they made a difference between a War by the Divine  
 Commandment, and one undertaken voluntarily:  
 unto the former of which they think this Immunity  
 doth not extend, but only to the latter. In the Mar-  
 gin these words are translated, *Nor any thing pass upon*  
*him*; that is, he shall not pay tribute.

*But he shall be free at home for one year.*] The same  
 time of freedom, it was thought reasonable, to grant  
 unto *Builders* and *Planters*, because they are joyned  
 with new married Men, in the Speech the Priest made  
 before they went to battle, XX. 5, 6, 7.

*And shall cheer up his wife whom he hath taken.*] Make  
 much of her, as we speak, and so endear himself to  
 her by his kindness, that there might be no occasion  
 of a Divorce. For the prevention of which, this Law  
 seems to have been intended; that by so long a Con-  
 versation together without any interruption, they  
 might have so perfect an understanding one of ano-  
 ther, and such a mutual confidence might be settled,  
 that he might not easily entertain any jealousies of her,  
 when he should be absent in the Wars, or else-  
 where.

Verse 6. Ver. 6. *No man shall take the nether, or the upper*  
*Milstone to pledge.*] This is a Law of the same nature  
 with that XX *Exod.* 26, 27. for the preservation of  
 Mercy, Beneficence, and Clemency towards the Poor,  
 as *Maimonides* speaks, *More Nevochim*, P. III. Cap.  
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*For he taketh a man's life to pledge.]* That is, his Chapter XXIV.  
*livelyhood* : by which he maintains himself and his Family, and keeps them from starving. By this reason it was unlawful to take any other thing for a Security, by the want of which a Man might be in danger to be undone. For instance ; they did not allow any Man to seize upon the Oxen which were at Plough. He who broke this Law was scourged.

Ver. 7. *If a man be found stealing any of his brethren* Verse 7.  
*the children of Israel.]* If he were either taken in the fact, or it was plainly proved against him. So the very words of the *Athenian* Law were, *ἐὰν τις φανερόν ᾖ*  
*ᾖ) ἀνδραποδισμῶν,* if a Man be an apparent Man-stealer.

*And maketh merchandise of him, or selleth him.]* This was the end of Man-stealing, to make a gain of him ; either by exchanging him for some Commodity, or selling him for Money.

*Then that Thief shall die.]* This Crime was punished with death, though stealing of Beasts, or other things was not, (See XXI *Exod.* 16.) because it was very heinous on a double account : both by depriving the Community of one of its Members, and making him a Slave in another Country. And indeed, the most moderate Lawyers did not know how to secure Men in the possession of things very valuable, but by inflicting such a Punishment on those that stole them. Thus, after *Solon* had tempered the rigid Law of *Dracon*, which punished all Theft with death, by ordering in most Cases only the payment of double, he enacted the stealing of a great Sum of Money to be Capital. Nay, he made it a great Crime to steal *Dung*, because it was a thing of great value in that Country, which was very barren, & needed it for their Ground.

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How much more valuable was a Man in all Mens account, whom if any Man stole, the Law was *τέτοις θανάτου ἢ τοῦ ἐπιτάφου*, that death should be his punishment, as *Xenophon* reports it. And he was accounted *ἀνδροποδῆς*, a Man-stealer, who not only by force, or by fraud, carried away a free Man, and sold him for a Slave, or suppressed him; but he who inveigled away another Man's Servant, and perswaded him to run away; or concealed such a Fugitive; as *Samuel Petitus* observes out of *Pollux* and others, *Lib. VII. in Leges Atticas, Tit. V. p. 533.* which makes me think, not only he that stole one of his Brethren of the Children of Israel, but he that stole a Profelyte of any sort, or the Servant of a Stranger, was liable to the punishment mentioned in this Law of *Moses*.

*And thou shalt put away evil from among you.*] By these words we may understand the greatness of this Crime, for they are never used in this Book, but when *Moses* speaks of the punishment of some enormous sin. See XIII. 5. XVII. 7. XIX. 19, &c.

Verse 8. Ver. 8. *Take heed in the plague of Leprosie, that thou observe diligently.*] This was the highest legal Uncleanneſs, and therefore the greatest Caution was to be used to prevent its Contagion.

*And do according to all that the Priests the Levites.*] They were constituted by the Law the sole Judges, whether a Man had the Leprosie, or no; and were to order his Separation from others, if he had: and frequently make inspection whether it spread, or was at a stand, &c. See the Thirteenth and Fourteenth Chapters of *LEVITICUS*: where there are Laws about Houses and Garments, as well as Persons, infected with this Disease by the Hand of God, as the Jews understand it.

*Shall*



*Shall teach you.]* To teach in this place, signifies to declare the Obligation of the Law by the Judges of it, the Priests, the Levites. Thus *Jehosaphat* is said to have sent his Princes to teach in the Cities of Judah, and with them he sent Levites and Priests, 2 Chron. XVIII. 18. where *R. Solomon* notes, that it was the business of the Priests and Levites to teach and instruct, as is here written in this place, (which he quotes) and the Princes went with them, that none might disobey them, but be constrained by their Authority to do according to their command. See Mr. *Thorndike* in his *Religious Assemblies*, Chap. II. p. 22. where he observes, that in LEVITICUS direction is given to the Priests how to proceed in judging Leprosies; but no Provision made till now, that the People should stand to their Judgment.

They who imagine that the Priest had the care of Lepers, as their Physicians, forget that no other diseased Persons are ordered to repair to them: which is a sign they did not pretend to cure them, but only to preserve others from being defiled by them; and to do what was necessary for their cleansing, when they were healed by God.

*As I command them, so shall ye observe to do.]* They were so to observe the Priests, as to mark what God commanded; and accordingly obey them, not against, but according to his command.

Ver. 9. *Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.]* This seems to be mentioned, that they might not think much to be shut up seven days, when they were but suspected to have the Leprosie; and seven days more to make farther trial: and to be put out of the Camp, when it appeared plainly they had this

Chapter XXIV. this Disease, (XIII *Levit.* 4, 5, 45, 46.) Since so great a Person as *Miriam* was excluded so long from the Society of God's People, XII *Numb.* 15. And this may be also lookt upon, as an Admonition to take care, lest they spoke Evil of Dignities, (which brought this Punishment on *Miriam*) or disobeyed the Commands of the Priests, which might bring the like, or some other Judgment, upon them.

Verse 10. Ver. 10. *When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge.*] This was a very merciful provision for the Poor; whose Houses he would have so priviledged, that no Man might enter into them without their consent, and there chuse what he pleased for the Security of his Debt. But he was to take what the Borrower could best spare.

Verse 11. Ver. 11. *Thou shalt stand abroad.*] Keep without door.

*And the Man to whom thou dost lend, shall bring out the pledge abroad unto thee.*] So the Debtor, not the Creditor, was to chuse what Pledge he would give: For he best knew what he could, with most convenience to himself, part withal; and if it was sufficient, the Lender had reason to be satisfied with it.

Verse 12. Ver. 12. *And if the Man be poor, thou shalt not sleep with his pledge.*] But restore it before Night. Which is to be understood of such things as were necessary for the preservation of his Life, or Health; as the following words demonstrate.

Verse 13. Ver. 13. *In any case thou shalt deliver him the pledge again, when the Sun goeth down, that he may sleep in his own raiment.*] And not to be forced to borrow of others a necessary Covering to defend him from the Cold; and not be able, perhaps, to procure it. See

XXII *Exod.* 26, 27. which Laws seems to have been intended, to keep them from taking any pledge of a very poor Man. For to what purpose should they every Morning fetch a pledge, and every Evening carry it back again? which would only create them a great deal of trouble.

*And bleſs thee.]* Pray God to bleſs thee.

*And it ſhall be righteouſneſs unto thee before the LORD thy God.]* Procure thee a Bleſſing from God; who will eſteem it an Act of great Mercy: which is often called by the name of *Righteouſneſs* in the Holy Books, CXII *Pſalm* 9. X *Prov.* 2, &c. Nay, ſuch like actions are properly called *tzedekab*, or *righteouſneſs*, according to the opinion of *Maimonides*, who obſerves (*More Nevochim* P.III. Cap.LIII.) that this word doth not merely ſignifie, giving to every Man his own. 'For when a Man pays the Hireling his wages, or a 'Debtor pays his Creditor, that is not called *tzedekab*; but what a Man doth out of pure love to Virtue and Goodneſs, (as when a Man cures a poor 'Wretch of his wounds) is properly called by that 'name. From whence it is ſaid, concerning the re- 'ſtoring of a poor Man's pledge, *it ſhall be to thee for 'righteouſneſs*. That is, ſaith Dr. *Hammond* (in his *Practical Catechiſm*) that degree of Mercy which the Law required of every Jew, without which he could not be accounted righteous: but there was a degree of Bounty beyond this, called *chusidab*, which was an exceſs of Righteouſneſs, or Goodneſs.

Ver. 14. *Thou ſhalt not oppreſs an hired ſervant.]* Verſe 14. Either by putting more work upon him than he is able to do, or by detaining his Wages when it is done. The latter of theſe is moſt properly here denoted, as *Conſt. L'Empereur* obſerves out of *D. Kimchi*, who in

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his *Book of Ruth*, saith, the difference between פשוט (which is the word here) and חזק doth not lye in this, that the former signifies to defraud, the latter to take away by violence; but the former signifies to detain by force, and the other to take away by force, what belongs to another. And for the proof of it alledges this place in *Deuteronomy*, which he thus translates, *Thou shalt not detain by force the wages of the hireling.* Which is expressed more clearly III *Malachi* 5. Annot. in *Bava kama*, Cap. IX. Sect. VII. p. 247.

*That is poor and needy.*] And therefore the more to be pitied, and not oppressed; either by gving him less Wages than another Man, when he ought rather to have greater; or by keeping back his hire beyond the time wherein it ought to be paid: For as the ancient Lawyers say, *Minus solvit, qui tempore minus solvit*; as it is observed by *Grotius* upon V *James* 4.

*Whether he be of thy brethren, or of thy strangers that are in thy Land within thy gates.*] No difference was to be made between a Natural Jew, and a Proselyte of the Gate, according to the general Law XIX *Levit.* 34. For such oppression might tempt them to do very wicked things; for instance, expose, or kill their Children, when they were not able to maintain them; after the manner of the Heathen, who were frequently guilty of this, and thought it no Crime when their Poverty constrained them to it. See *Petrus Petitus*, Lib. III. *Miscell. Observ.* Cap. XVII. where he produces many proofs of it; both out of Greek and Roman Authors.

Verse 15. Ver. 15. *At his day thou shalt give him his hire.*] Which was due to him, either by Contract, or by natural Equity; and whether he had agreed to serve him for a Day, or a Month, or a Year. At the time when

when his Wages was due, it was to be punctually paid, unless he were willing to have it remain in his hands. For this was not an Act of Mercy, but of Justice, to pay an Hireling his Wages.

*Neither shall the Sun go down upon it, for he is poor.]* This shows he speaks, particularly, of one that served for a days Wages, and could not forbear the payment of it, because he was so poor, as not to be able to provide himself and family Necessaries without it.

*And setteth his heart upon it.]* Eagerly expects it, as the Support of his Life. So the Vulgar translates it, *with it he supports his Soul*; that is, his Life.

*Let him cry unto the LORD.]* Make grievous Complaints to him, who made both Rich and Poor.

*And it be sin unto thee]* God will hear his Cry, and severely punish thee. See V James 4.

Ver. 16. *The father shall not be put to death for the children, neither shall the children be put to death for the father: every man shall be put to death for his own sin.]* Verse 16.  
This is a Rule of Common Reason, which was anciently expressed in this vulgar saying, *Noxa Caput sequitur*: And is excellently expressed by *Dion Chrysostom*, *ἕκαστος αὐτὰ ἴδιον τῆς ἀτυχίας αἰτία*, Let every Man be the Author of his own Misfortune. Which *Amaziah* King of *Judah* thought extended to the Children of Traitors, unto whom he allowed the benefit of this Law, as we read in so many words, 2 Kings XIV. 6. 2 Chron. XXV. 4. And not only *Philo*, but *Dionys. Hallicarnassæus* condemns the Custom of those Nations, who put to death the Children of Tyrants or Traitors. See *Grotius Lib. II. de Jure Belli & Pacis, Cap. XXI. Sect. XIII, XIV.* where he observes, that God indeed threatens to visit the sins of the Fathers

Chapter upon the Children : but in this Case, *Jure dominij non*  
 XXIV. *pæne utitur*, he uses the Right of Dominion, not of  
 Punishment.

Verse 17. Ver. 17. *Thou shalt not pervert the judgment of the  
 stranger, nor of the fatherless.*] Nor of the Widow,  
 who is joyned with them, v. 19. For such Persons  
 commonly had none to stand by them, and plead  
 their Cause ; and therefore the Judges were to take  
 the greater Care to see them have Justice done, XXII  
*Exod.* 21. XXIII. 9.

*Nor take the widows raiment to pledge.*] Which is  
 to be understood of one that is poor ; as appears from  
 v. 12. See XXII *Exod.* 21, 26, 27.

Verse 18. Ver. 18. *But thou shalt remember that thou wast a  
 bond-man in Egypt, and the LORD redeemed thee  
 thence : therefore I command thee to do this thing.*] The  
 remembrance of their own miserable Condition in  
*Egypt*, till God took pity upon them, was to work  
 Compassion in them towards others, in the like for-  
 lorn Estate ; otherwise they did not remember them,  
 as they ought. This is often urged as a Reason for  
 showing Mercy to Strangers, and such like helpless  
 Persons ; particularly in XIX *Levit.* 33, 34. and in  
 this Book, X. 19, 20. XV. 15.

Ver. 19. *When thou cuttest down thine harvest in thy  
 field, and hast forgot a sheaf in the field, thou shalt not  
 go back again to fetch it.*] There are many merciful  
 Laws about the Poor. See XIX *Levit.* 9, 10. XXIII.  
 22. They are all put together by Mr. Selden *Lib.* VI.  
*de Jure Nat. & Gent.* Cap. VI. where the Exposition  
 the *Talmudists* give of this Law, seems to me to be so  
 strict, that it could do little good. For they say a  
 Sheaf was not taken to be forgotten, unless not only  
 the Owner of the Field, but all the Labourers forgot  
 it :



it: and if none of them remembred it, yet if any Man that passed by that way, came and gave them notice of it, it was not lookt upon as left by forgetfulness. Yet they are so kind as to extend this Law, not only to Sheaves of Corn left in the Field; but to Bunches of Grapes, and other Fruit which was left behind in their Vineyards, or Orchards. And it seems no unreasonable Interpretation of this Law, that if an Owner of a Field, or his Workmen, called to mind, before they were gone quite out of the Field that a Sheaf was left in such a place, they might go back and fetch it; but not if they did not remember it, till they came into the City. They that would see more Cases about this matter, may look into *Maimonides de Donis Pauperum*, translated by Dr. H. Prideaux, Cap. V. and his very learned *Annotations* upon it. *Josephus* seems to me to have interpreted this Law most charitably, *Lib. IV. Archæolog. Cap. VIII.* where he saith they were not only not to go back to fetch what they had forgot, but to leave on purpose Corn, and Grapes, and Olives, &c. for the benefit of the Poor.

*It shall be for the stranger, for the fatherless, and for the Widow.*] Who are commonly put together, as proper Objects of Charity: and are (as Mr. Selden speaks) a kind of *Paraphrase upon the word, Poor.*

*That the LORD thy God may bless thee in all the work of thy hand.*] Make their Land still very fruitful: which was a reward of their Charity.

Ver. 20. *When thou beatest thine Olive-tree.*] As Verse 20. they were wont to do, in those Countries, with Sticks; to bring down the Olives.

*Thou shalt not go over the boughs again.*] Not search the Boughs, after they are beaten, whether any be left.

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*It shall be for the stranger, &c.]* Who might go into the Olive-yards, after the Owner had carried out his Fruit, and gather what they found still remaining on the Trees.

Verse 21. Ver. 21. *When thou gatherest the grapes of thy Vineyard, thou shalt not glean it afterwards.]* By making a new gathering after the first. But if the poor themselves left any behind, after the usual time allowed for the gathering such Fruits or Corn as were left for them, it was lawful for the Owner to take it himself; and he was not bound, either to pay the Poor the price of it, or to leave it for the Beasts and the Birds. For the command is (say the Jewish Doctors, who nicely scan these things) that it shall be for the Poor; and that it be left for them: But not any thing given them in lieu of it. See *Selden* in the forenamed place, p. 699.

*It shall be for the stranger, for the fatherless, and for the widow.]* The Jewish Doctors, by the *Stranger* here mentioned, in this and the foregoing Verses, would have only *Profelytes of Justice* understood, who had intirely embraced the Jewish Religion: So that other Profelytes, and meer Gentiles, had no right to these things. For by the Law, say they, concerning the Tythe for the Poor, XIV. 29. the *Levite* and the *Stranger* are put together: and the *Levite* being a Child of the Covenant, so must the *Stranger* be, who is joyned with him. But this Restriction confined this Charity within such narrow Bounds, that they themselves are not satisfied with it: and therefore they add, that though such only as were within the Covenant, had a right to these things by the Law, yet if Profelytes of the Gate, or meer Gentiles, mixed themselves with the *Jews*, by the decree of their

Wise-

Wise-men, they were not to be hindred from gathering their share in these Fruits of the Earth, which were left for the Poor. And they give this Reason for it, *because of the way of peace*: that is, Offices of Humanity and Charity ought to be extended to all. See Selden p. 700.

Ver. 22. *And thou shalt remember that thou wast a bondman in the Land of Egypt; therefore I command thee to do this thing.*] If they had been only Strangers there, and neglected by the Natives of the Country, the remembrance of God's Mercy in providing for them, had been a powerful Motive to obey this Command: and therefore the remembrance of the Slavery and grievous Oppressions under which they there groaned, was a far greater. See v. 18.

# CHAP. XXV.

Verse 1. *If there be a controversie between men, and they come into judgment.*] It is evident, by the sequel, that he speaks of Criminal Causes.

*That the Judges may judge them.*] Who were appointed to be constituted and settled in all their Gates. See XVI. 18.

*Then they shall justify the righteous.*] Acquit him who is falsely accused of doing any wrong.

*And condemn the wicked.*] To suffer such punishment as his Crime deserves.

Ver. 2. *And it shall be, if the wicked man be worthy to be beaten.*] For what Crimes Men were to be beaten, by the Sentence of the lower Courts, as well as by that of the great Sanhedrim, See Selden Lib. 2. de

Chapter *de Synedr. Cap. XIII. N. VII, VIII.* They were in all, as they reckon, CCVII.

XXV. *The Judge shall cause him to lye down.]* By his Officers who attended the Court.

*Before his face.]* In open Court ; but he was first to be admonished, and the Witnesses were to be produced against him, as in Capital Causes. After which the Judge commanded him to lye down before a low Pillar, to which his hands were tied ; and he being stript down to his waste, the Executioner stood behind him upon a stone, where he scourged him both on the back and breast, with Thongs made of an Oxes hide, before the face of the Judges. For though one Judge be only mentioned, the Execution was done before the whole Bench, after the Sentence was pronounced by one of them.

*According to his fault.]* For the violation of a negative Precept he might be scourged before the Court, consisting of three Judges ; but not for the violation of an affirmative, which was to be done before the Court of XXIII. as Selden observes in the place forenamed, Sect. VI.

*By a certain number.]* He was condemned to receive more or fewer Stripes, proportionable to his Crime : and all the time the Executioner was scourging him, the principal Judge proclaimed those words XXVIII Deut. 58. with a loud voice, *If thou observest not all the words of this Law, &c. then the LORD shall make thy Plagues wonderful, &c.* adding those XXIX. 9. *Keep therefore the words of this Covenant, and do them, &c.* Concluding at last with those of the Psalmist, LXXVIII. 38. *But he being full of compassion forgave their iniquities.* Which he was to repeat, if he had finished these sayings, before the full number of

of Stripes were given. See *Selden Lib. II. de Synedr. Chapter Cap. XIII. N. VI.* which I find in the Title *Maccoth, XXV. Cap. III. Sect. XIV.* And see *G. Schickard, Mischpat Hamelek, Cap. II. p. 57, 58.*

Ver. 3. *Forty stripes be may give him.*] Which Verse 3. was more merciful than the *Athenian* law mentioned by *Æschines*, which inflicted upon some Criminals, *τη δυνονα μαστιγν πενήκοντα ἄνδρας*, fifty stripes by the publick scourge. But none among the *Jews*, were to receive above *XL.* for any Crime; fewer they might inflict, though not more.

*And not exceed.*] Of this they were so careful, that as one of the *three* Judges commanded the Executioner to strike, another told the stripes, while the third pronounced the Sentences out of Scripture before-mentioned, to admonish him, and every one else, of the Justice of the Punishment. So *Schickard* observes out of *Maimonides* in the place above-named. For the prevention also of excess in this Punishment, they were wont to give but *XXXIX* Stripes, and no more; though the Offender was ever so strong or pertinacious. Thus the *Jews* generally affirm, and it appears to be true by what *S. Paul* saith of himself, *2 Corinth. XI. 24.* *Of the Jews five times I received forty stripes save one*; which is exactly the phrase of the *Mischna* in *Maccoth, Cap. III. Sect. X.* Where they interpret forty stripes, by the next number to forty; i. e. thirty nine. For which they give a foolish reason in the *Gemara* (as *Jab. Coch* there observes) but *Maimonides* gives a sober account; that this was ordered, lest the Executioner, by carelessness, might exceed the number of *XL.* beyond which the Law required them not to go; but it was lawful to fall short of it, and therefore they required him to stop at the *Thirty ninth*

Chapter stroke. Yet if any Man deserved this Punishment  
 XXV. twice together, they did sometime exceed the number of XL. and went so far as to Sentence such a Malefactor to receive LXXIX stripes; as Mr. *Selden* observes in the same place. Where he likewise notes, on the other side, that if a Man was so weak, that he was ready to faint away, before he had received XXXIX, the Judges ordered the Executioner to stay his hand.

*Let if he should exceed and beat him above these, with many stripes, then thy brother should seem vile unto thee.*] Being beaten like a Dog, as we speak; that is, so cruelly, that the marks of it remained afterward, to make him contemptible. Which the Law was so far from intending, that the *Jews* say, no Man was to be reproached afterward with this whipping, or the Crime for which he was whipped, because he was still a Brother, as the word here is. And therefore he was to be restored to the same respect among them that he had before; nay, to any Office which before he enjoyed; except he was the President of the *Sanhedrim*, who was never to be restored to his power, if he had been scourged; nor equally honoured with his inferior Collegues. So *Schickard* observes out of *Maimonides*, in the forenamed Book, p. 62.

Verse 4.

Ver. 4. *Thou shalt not muzzle the Ox when he treadeth out the Corn.*] It was the Custom, not only in this Country, but among the *Egyptians*, *Greeks* and *Romans*, to use Oxen in treading out their Corn; either with their feet barely, or by drawing a Cart, or other Instrument over it. And while they were at work, some muzzled them; others dawbed their Mouths with Dung; others hung a wooden Instrument about their Necks, which hindred them from stooping down; or put sharp pricks in their Mouths;  
 or



or kept them without drink; or covered their Corn with Skins that they might not be able to come at it. See *Bochartus* in his *Hierozyicon* P. I. Lib. II. Cap. XL. p. 401. Which inhumanity God here forbids, and instructs his People by shewing Mercy to their Beasts, to be kind one to another; particularly to their Servants and Labourers: but above all to those who laboured in the Work of the Ministry, for the Salvation of Souls; as *S. Paul* argues *1 Corinth. IX. 9.* See *Bonfrevius*.

Ver. 5. *If brethren dwell together.*] They are said Verse 5. to dwell together, not only who were in the same Family, but in the same Country, *XIII Gen. 5, 6.*

*And one of them die, and have no child.*] If he left a Child, though he were a *Mamzer*, or an Apostate, his next Brother was not bound to marry his Wife; but if he left a Child by a Slave, or a Gentile, he was. If he left his Wife with Child, and she miscarried, he was bound; but if she brought a live Child after she had gone with it nine Months, he was free. And by a Child, is to be understood either Son or Daughter. See *Selden Lib. de Successionibus ad bona Defuncti, Cap. 14.*

*The wife of the dead shall not marry without unto a stranger.*] This shows the end of this Law was to preserve Inheritances in the Family to which they belonged.

*Her husbands brother shall go in unto her, and take her to him to wife.*] The Hebrew Doctors understand this Obligation to lye upon the Eldest Brother that was surviving; and only of a Brother that was by the same Father. For though they had the same Mother, if they had not the same Father, no Obligation lay upon him: *For Brethren* (saith *Maimonides*) *by the*

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*Mother's side are not accounted Brethren, either in the matter of Inheritances, or of marrying a Brother's Wife: but they are as if they were not Brethren; for there is no fraternity which is not from the Father. See Heideggerus Exercit. I. de Oeconom. Patriarch. X. XVI. and Selden Uxor. Hebr. p. 80. But the King, they say, was excepted from this Law, as Schickard observes in his Jus Regium, p. 56.*

*And perform the duty of an husband's brother to her.] This was a Law before the time of Moses, among the Patriarchs, as we learn from XXXVIII Gen. 7, 8, &c. And it was so well understood to be a bounden Duty, that the Hebrew Doctors say, it was not necessary there should be any solemn Marriage celebrated with such a Widow; because, unless her Husband's Brother renounced her, she was esteemed his Wife, *Min Hafsbaumajim*, by the Authority of God: and that whether she had been only espoused by the deceased Brother, or his compleat Wife. Yet by the Constitution of their Elders, he was to contract with her before two Witnesses, and give her a piece of Money; before which it was not lawful for him to lye with her. There was to be also a Sacred Benediction of the Marriage; and her Dowry assigned her by an Instrument. But if he did lye with her before these Solemnities, there was no formal Contract exacted of him afterward; he was only scourged for contemning the Constitutions of the Elders, and compelled to settle a Dowry upon her. See Selden *L.I. Uxor. Hebr. Cap. XII.* where he observes, That in case a Man left several Widows, if his Brother either married, or renounced one of them, all the rest were free from this Law. And if several Brethren died, and left every one of them a Wife, without Issue, the surviving Brother might*

might either take, or reject them all; or take one or two, and let the rest alone, as he pleased. And if the eldest Brother, that married his Brother's Relict, died also without Issue, then the next surviving Brother was to marry her; and so forward, according to the Case supposed in the Gospel. And yet that Brother only was admitted to this Marriage, who was born before his Brother's death; which they gather from the first words of this Verse, *if Brethren dwell together*; which cannot be meant of one born after his Brother's death. They might likewise have concluded, from this Phrase, That such of the Brethren as had Wives already, were not bound to take her to Wife, but only he that was unmarried; who might be supposed to be meant by him that dwelt together with his Brother, and was not yet gone to a House of his own. But I fear I have said too much of a matter now quite antiquated; unless it be among some of the *Indians* and *Persians*, and among the *Tartars* that inhabit *Iberia* and *Albania*, who still retain this Custom, as *Huetius* observes in his *Demonstratio Evangel. Propos. IV. Cap. XI. N. I.*

Ver. 6. *And it shall be that the first-born which she beareth, shall succeed in the name of his brother which is dead.*] Shall be reputed the Son and Heir of the deceased; but there was no necessity to give him his Name.

*That his name be not put out in Israel.*] That a Family in *Israel* might not be lost; for this was a Provision for the preservation of Families. See XXVII Numb. 4. And therefore, if there was no Brother, properly so called, to perform this Duty, the next of kin (who is also called a Brother, in a large sense) was bound to marry her. See of this word *Name*, XXVII Numb. 4.

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Verse 7.

Ver. 7. *And if a man like not to take his brother's wife.*] Here now was a great mitigation of that ancient Law, which had been before the time of *Moses*; that a Man might refuse to marry his Brother's Wife, if he did not like her. Which was not permitted before, as appears by the Story of *Onan* (XXXVIII. *Gen.*) who married *Thamar* against his mind (as his behaviour towards her demonstrates) which he needed not to have done, if this permission, which here follows, had been then in use.

*Then let his brother's wife go up to the gate.*] Where the Court of Judgment sat, as I have often observed. See XVI. 18.

*Unto the Elders.*] A Court consisting of three Elders, was sufficient to judge in this matter. And it was no consequence whether these three were created *Elders*, according to the Solemn Form among them, by laying on of hands; but it was sufficient, if they were such as they called *Elders of the Street*, or common Men. See *Lib. I Uxor. Hebr. Cap. XV.* and *Lib. II. de Synedr. Cap. VII. N. III.*

*And say, my husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.*] She was to put in a Bill of Complaint against him, in these words.

Verse 8.

Ver. 8. *Then the Elders of his City shall call him, and speak to him, &c.*] He being summoned to appear before them, together with the Woman (who they say was to be fasting) and two Witnesses at the least, she opened the whole matter. And then the question being askt, Whether it were three Months since her Husband's death? (which were to be allowed, to see whether she proved with Child, or no) and whether this Man was next of kin? And a satisfacto-

ry

ry answer being returned, the Judges laid the Law before them, and admonished them seriously, to consider, on each side, their Age, or any Disparity or Incommodity that might be in their Marriage, and accordingly to resolve. And then they ask't the Man, in express words, Whether he would marry her, and raise up Seed to his Brother. If he stood to his first Resolution, as it here follows, and said, *I like not to take her*; then the Woman read the words foregoing, v. 7. *My husband's brother refuseth to raise up unto his brother a name in Israel, &c.* and then proceeded to do, as follows, v. 9. See *Selden* in the Book fore-named, Cap. XIV.

Ver. 9. *Then shall his brother's wife come unto him, in the presence of the Elders, and loose his shoe from off his foot.* ] From his right foot, as the Hebrew Doctors say; which was done, I suppose, as a Mark of Infamy, for his want of Natural Affection; which made him unworthy to be reckoned among Free-men, but rather deserve to be thrust down into the Condition of Slaves, who were wont to go barefoot.

*And spit in his face.* ] In contempt of him, who had despised her. The Hebrew Doctors indeed expound this, only of her spitting upon the Earth, directly before his face; so that the Spittle might be seen by the Judges. And they give this a reason, why the King was not subject to this Law of marrying his Brother's Wife (and they might add the High-Priest, XXI Lev. 13, 14.) because it would have been below his dignity to have had his Shoe pulled off, (if he had not liked the Woman) or to have had her spit before him, as *Bartenora's* words are. Which would have been a better reason, if they had said, It had been very unbecoming for her to have spit in the  
King's

Chapter King's Face. See *Selden Lib. I. Uxor. Hebr. Cap. X.*  
 XXV. and *Hacksan Lib. I. Miscellan. Cap. VII. N. VIII.*  
 where he observes the King was bound to all the  
 DCXIII Precepts, but only this of marrying his Bro-  
 ther's Wife.

*And shall answer.*] To his peremptory refusal of  
 her.

*And say, so shall it be done unto that man, that will  
 not build up his brother's house.*] She was immediate-  
 ly to read these words of the Law. And then the  
 Judges gave her a Writing signifying his renunciati-  
 on of her, in the manner now related, that so it might  
 be free for any other Man to marry her. See the form  
 of it in *Selden, Lib. I. Uxor. Hebr. Cap. XIV.* where  
 he hath observed certain Niceties, about the kind of  
 the Shoe that was to be pulled off; but gives no ac-  
 count why this Ceremony was used.

Verse 10. Ver. 10. *And his name shall be called in Israel, the  
 house of him that hath his shoe loosed.*] As soon as she had  
 loosed his Shoe, both the Judges, and all the By-  
 standers round about, cried aloud *three times, The  
 Shoe is pulled off, the Shoe is pulled off, the Shoe is pul-  
 led off:* and thereupon his Family had this Name, as  
 a disgrace for not doing the Duty of a Brother. Some  
 will have this pulling off the Shoe to have been only  
 a mark, that he parted with his right to her; but these  
 words show that it was in the nature of a Brand up-  
 on him and his Posterity. And so *Josephus* saith,  
*Lib. IV. Archaeolog. Cap. VIII.* that he went out of the  
 Court with a Mark of Ignominy. Which doth not  
 relate meerly to her spitting in his face; for *Maimo-  
 nides* saith expressly (in his *More Nevochim P. III. Cap.*  
*XLIX.*) that this Action (*viz.* of pulling off the Shoe,  
 as well as the other) was a foul and ignominious thing  
 in



in those days ; intended to move Men to perform the Duty of a Husband's Brother, that they might avoid such Reproach. *J. Wagensel* hath given us the exact form of the Shoe, which was used on such occasions, in his *Annotations upon Sota*, p. 664. and see 1212. where he commends *Leo Modena* his account of this whole Business. Which differs not at all from that which I have given ; only I observe that he saith, when the Woman taketh off the Shoe from the Man's foot, she lifts it up on high, and throweth it against the ground ; which I take to be a Note of Indignation and Contempt. And he saith also, it was anciently accounted a more laudable thing to *take* her, than to *release* her ; and imputes it to the Corruption of Men's Manners, and the Hardness of their Hearts, that now they look only after worldly ends, either of Riches, or Beauty : which makes very few in these days (especially among the *Dutch* and *Italian* Jews) to marry their Brother's Widow. See his *History of the Rites and Customs of the Jews*, Part IV. Chap. VII.

Ver. 11. *When men strive together, one with another.*] Verse 11.  
Fall out (as we speak) and fight, either with their Fists, or Sticks, or other Weapons.

*And the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him.*]  
Who had wounded him, and was likely, I suppose, to be too hard for him.

*And putteth forth her hand, and taketh him by the secrets.*] As a sure means to make him let go his hold of her Husband, that he might preserve himself.

Ver. 12. *Then thou shalt cut off her hand.*] This Verse 12.  
was to be done by the Sentence of the Court, as a punishment for her Impudence ; and for the hurt which perhaps the Man might have received hereby

Chapter in those Parts, whereby Mankind is propagated.

XXV. *Thine eye shall not pity her.*] The word *her*, not being in the Hebrew Text, several of the *Jews* (and *Grotius* seems to approve their Opinion) interpret this Law quite otherwise: As if the Woman might both take hold of his Secrets for the delivery of her Husband, and also cut off the other Man's hand; and they should not pity him who suffered thus, nor punish the Woman, who might do any thing of this nature, to preserve one so dear to her as her Husband: But this is a very forced Interpretation. *Maimonides* is a little more reasonable, in his Exposition of these words, which he will have to signifie, that they should lay a Fine or a Mulct upon her, for her Immodesty: which is sutable to their interpretation of that Law XXI *Exod.* 24. *Eye for eye, tooth for tooth*, &c. See *L'Empereur on Bava kama*, p. 198. But it is an intolerable presumption in *Maimonides* to say, That if any one interpret this of a proper Abscission of the Womans hand, though he pretend to be a Prophet, and say, the LORD hath said unto me these words, *Thou shalt cut off her hand*, are to be understood as the words sound (*i. e.* literally as we speak) and do a Miracle to confirm it, he is to be lookt upon as a lying Prophet, and may be put to death, because it is contrary to the constant Tradition of their Elders. So he writes in *Seder Zeraim*, translated by our famous Mr. *Pocock*, p. 15. & p. 38. Upon which Principle they killed our Blessed Saviour.

Verse 13. Ver. 13. *Thou shalt not have in thy bag divers weights.*] In the Hebrew the words are, *a stone and a stone*: for their weights then were made of Stone, as are ours now commonly of Lead or Brass.

*A great and a small.]* To buy in Commodities with the great, and sell them out again by the small : which was then, and is now an usual way of cheating.

Ver. 14. *Thou shalt not have in thine house divers measures, &c.]* In the Hebrew, *an Ephah and an Ephah* : for this was the most known Measure among them, by which all the rest of their Measures were made. See XVI *Exod.* 36. From hence it was that *Lucius Ampelius* thought *Mochos*, that is *Moses* (who by ancient Writers is called *Mosekos*) was the Inventor of Weights and Measures ; because he took such pious care there should be no deceit in them ; as the most Learned *Huetius* observes in his *Demonstr. Evangel.* Prop. IV. Cap. VII. N. 16.

Ver. 15. *But thou shalt have a perfect and just weight, Verse 15. and a perfect and just measure.]* Neither too scanty, nor too large. See XIX *Levit.* 35, 36. where all these three Verses are sufficiently explained.

*That thy days may be long in the Land which the LORD thy God giveth thee.]* Justice, as well as Charity, was necessary to prolong their happiness in the Land of Promise, XVI. 20.

Ver. 16. *For all that do such things, and all that do Verse 16. unrighteously.]* All that any way wrong their Neighbours.

*Are an abomination to the LORD thy God.]* This is an Expression commonly used, to declare God's hatred of all idolatrous practices. See XVIII. 9, 12.

Ver. 17. *Remember what Amalek did unto thee by Verse 17. the way, when ye were come forth out of Egypt.]* The Jews have framed three Precepts out of this and the two following Verses. One is, that they should remember what *Amalek* did unto them. Which *Maimonides*, according to their Oral Tradition, refers to

the *Mouth*, that they should always be talking of what *Amalek* did to them. The *second*, *Not to forget it*; which he refers to their *Heart*: that they should never let slip out of their mind the hatred *Amalek* had to them. And the *third*, that they should blot out their remembrance from under Heaven; i. e. utterly destroy them, and leave none of them remaining. But none of the *Jews* hath explained this better than *Abarbinel*; who, inquiring why such Severity was expressed against the *Amalekites*, when the *Edomites*, who were of the same Race were dealt withal very favourably, (as we read before XXIII. 8.) observes four Reasons given here by *Moses* himself, why they should remember, when they were settled in the Land of *Canaan*, and able to effect it, to exterminate this Nation: For that is the single Precept he gives them in charge; only he bids them not forget what *Amalek* had done to deserve that heavy Sentence long ago passed upon them, and remaining on Record (XVII *Exod.* 14, 15, 16.) confirmed with a Solemn Oath; though they were not able to execute it till they were settled in the Land of Promise. The first of these Reasons is, Because, whereas Men undertake War against others, either to defend their own Country, or to subdue their Enemies Country, the *Amalekites* came forth against the *Israelites* without any such Cause: for the *Israelites* did not pass by their Country, and consequently gave them no apprehension of an Invasion; nor had the *Israelites* then possession of any Land of their own, which might tempt the *Amalekites* to covet it, and drive them out of it. But they undertook this War, with a petulant Malice, only to bring them into slavery again. Which is the thing here intimated in this Verse, *Remember what Amalek did*

did to thee, &c. Unto which he should have added, that their barbarity was much aggravated, by their assaulting them, when they were newly delivered from grievous Oppressions, and were unaccustomed to War, and without any provocation.

Ver. 18. *How he met thee by the way.*] This the Verse 18. same *Abarbinel* takes to be the second Cause of God's high displeasure against *Amalek*; that, whereas it is the Custom of all Countries, before they begin a War, to denounce it by Heralds, showing the grounds of it; they rose up against the *Israelites* unexpectedly, which was a piece of the basest Treachery. Which he thinks is intimated in these words, *He met thee by the way*: that is, on a sudden, by surprize, without any Notice by a Declaration of War. He might have added, that they did this when the *Israelites* were in a Journey, and had travelled a great way, and in a Wilderness, where they stood in need of Refreshment; but were very unfit for fighting. Then, saith one of their *Rabbins* in *Pirke Elieser*, Cap. XLIV. *They came like a Bear in their way, to devour the Mother with the Children.*

*And smote the hindermost of thee, even all that were feeble behind thee, when thou wast faint and weary.*] This he makes the third Cause; that they did not offer them a pitcht Battle, but only fell upon their Rear (as we speak) and there cut off such as lagged behind through feebleness and weariness; being unable to march so fast as the rest of their Brethren. This is a very sober sense, futable to the use of the word in *X Josh. 19.* But what some of the *Jews* say, that the *Amalekites* cut off the Privy Members of certain of the Tribe of *Dan* in derision of Circumcision, is disowned by others of them, as having no foundation.

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See *Schickard* in his *Jus Regium*, p. 112, 113. Where *Carpzovius* observes, this was only a fancy of their *Midraschim*, or Preachers, wherewith they entertained the People in their Sermons, on occasion of the ambiguity of the word we translate *cut off the hindermost*. Which *R. Zacharias* much better interprets in *Pirke Eliezer*, Cap. XLIV. where he makes it to signify all that were behind the Cloud (which protected those who were under it) as those were who went out of the Camp by reason of some Uncleanneſs, to wash themselves. But this is no more than an ingenious Conceit; for the Laws about Cleansing were not then delivered,

*And feared not God.*] This he makes the fourth Cause; that though they feared *Israel*, whom they durst not look in the Face, but cut them off behind; yet they feared not God who had done such wonderful things for them in *Egypt*, and brought them thence with a mighty hand, and overthrown *Pharaoh* in the Red-sea. Which might have made them understand, that he sets up Kings, and pulls down Kings, as *Daniel* speaks, 2. 21. But instead of considering this, they would have prophaned the Glory of the LORD (as he speaks) by inflaving those whom he had but newly delivered, and continued under the protection of a glorious Cloud. Unto all which may be added, that they were originally derived from the same Stock with the *Israelites*, viz. from *Isaac*.

Verse 19. Ver. 19. *Therefore it shall be, when the LORD thy God hath given thee rest from all thine Enemies round about, in the Land which the LORD thy God giveth thee.*] God did not require them to put this Command in Execution, immediately after they were possessed of the Land of *Canaan*: but after they were well



well settled there. So that there were some Ages passed before they went about it, and then God himself put them in mind of it; or rather strictly enjoined it to be performed by *Saul* their first King: and we do not find them blamed for not doing it in the time of the *Judges*, 1 *Sam.* XV. 1, 2, 3.

*Thou shalt blot out the remembrance of Amalek from under heaven.*] So God commandeth *Saul* in the place now mentioned, *Utterly destroy all they have, and spare them not; but slay both men and women, &c.* For by the same Justice that one Person is cut off, a whole Family, or a whole Nation may be utterly destroyed: that other Families or Nations, seeing or hearing God's Judgments upon them, may be moved to flee from that wickedness, for which they are punished. They are the words of *Maimonides* P. III. *More Nevochim*, Cap. XLI.

If we could believe all that the *Talmudists* say, we might think there were some among the *Jews* who in-deavoured to mollifie the Severity of this Precept. For they tell a story in *Bava-bathra* of *Joab* his Master, who taught him to read it thus, Blot out *Zachar* the Male of *Amalek*, not *Zeccher* the Remembrance. But at the same time they tell us *Joab* thought to have killed him, for leading him into an Error.

*Thou shalt not forget it.*] This is not a distinct Precept, but only a Repetition of the foregoing; to imprint it more on their minds and hearts. And accordingly the *Jews* pretend to have had their hearts so set upon it, that when the Officers were about to proclaim freedom from War to those Persons mentioned XX. 5, 6, &c. they always excepted the War against the Seven Nations and *Amalek*, in which every Body was bound to assist.

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I shall end this matter with an Observation of *Abimelech*, that in this Paragraph about *Amalek*, the Injunction which God gave to *Moses*, XVII *Exod.* 14. was fulfilled by him, *Write this for a memorial in a book*. No other Book, saith he, is hereby meant, but the Book of the Law ; which when *Moses* wrote, he was bound to mention this Precept about *Amalek* ; which he doth in this place. And if we suppose that he immediately wrote a distinct History of this matter, yet he inserted it afterwards into the *Pentateuch* ; both here, and in the Book of *EXODUS*.

## C H A P. XXVI.

Verse 1. Verse 1. **A**ND it shall be when thou art come into the Land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein.] When they had a settled possession, of the several Inheritances, which fell to their share in the Land of Canaan.

Verse 2. Ver. 2. That thou shalt take of the first of all the fruit of the earth.] This is not meant merely of the first First-fruits they should have after they were settled in Canaan ; but of the First-fruits they should have every year. Which being the most desirable (as *Conradus Pellicanus* here observes) of all other, and coveted by every one, *majori aviditate*, with a greater Appetite than ordinary ; Nature it self directed Men to offer them to God, the giver of all good things. And these were distinct from that mentioned XXIII *Levit.* 10. being of all the Fruits of the Earth. The principal of which being *Seven*, the *Jews* commonly say,

say, these only were to be carried to God, viz. *Wheat, Barley, Grapes, Figs, Pomegranates, Olives and Dates.* Some of the Doctors say, the First-fruits of all kind of things whatsoever, were due: and a question being raised, Whether a Stranger was bound to pay them, or not? some of them say no; because they could not use the Protestation mentioned v. 3. But the more common Opinion is, that they might both bring First-fruits, and use the Protestation; because *Abraham* was also the Father of Strangers, *XVII Gen. 5.* and it may be, saith *R. Bechai*, that is pointed at v. 11. of this Chapter; where it is said, *Thou and the Levite, and the Stranger that is among you.*

*Which thou shalt bring of thy Land, which the LORD thy God giveth thee.]* In order to which, they say, every owner of Land, when he went into his ground, and found any Figs, or Bunch of Grapes, or a Pomegranate more forward than the rest, he was to tie a Rush about it, and write upon it, *These are First-fruits.* So *Wagenfeil*, and many others, have observed out of the Title *Biccurim, Cap. III.*

*And shalt put it in a basket.]* The quantity of each, they say, was to be at least a *sixtieth* part. And they might be all put into the same Basket; provided they were not mingled, but preserved distinct: Barley being laid at the bottom, and then Wheat, and next Olives, and above them Dates, and then Pomegranates; and last of all Figs, and Grapes being hung on the out-side, and Leaves of Palm, or other Trees, put between every kind of First-fruits.

*R. Bechai* saith that the Rich brought these Fruits in Baskets of Gold and Silver; that is, covered with Gold or Silver, (as *Maimonides* speaks) and we read of the like golden Baskets carried by Virgins, in the

Chapter XXVI. Feast of *Bacchus* at *Athens*. See *Ezek*, *Spanhemius* on *Callimachus* his Hymn to *Ceres*, p. 733. Now if the Basket here mentioned was made of these, or any other Metal, the *Jews* say, the Priest was to restore it to the owner, when he had emptied it. But if it was a wicker Basket, or such like, the Priest had it together with the First-fruits. See *Wagenscil* upon *Mischna Sota*, Cap. VII. Sect. III.

And shalt go unto the place which the LORD thy God shall chuse, to place his Name there.] The Man himself was to go, as the *Jews* say, with the Basket upon his shoulder: and a great Company were wont to go together; who met at the chief City of their Province. The time of going was at the Feast of *Pentecost* (XXIII *Exod.* 16.) not before, but at any time after till the Feast of *Dedication*, which was in our *November*: after which they were not accepted. Of the manner of going up, with a Bullock before them, whose Horns were gilt, and Head crown'd with an Olive Garland, with Musick, and singing in the way the first Verse of the CXXII *Psalms*, &c. See *Wagenscil* in the place above-mentioned: and *Selden Lib.* III. de *Synedriis*, Cap. XIII. N. III. with Dr. *Lightfoot* in his *Temple-Service*.

And here I cannot but think fit to note, that the Heathen, in all probability, from hence derived the Custom of carrying their First-fruits, as a Tithe, every year, unto the Island *Delos*, where *Apollo* was supposed to have his special Residence. And this not only from the Islands thereabouts, and the neighbouring Countries, but from all parts of the World: as the *Jews* we find every where sent from the Countries where they dwelt, a Sum of Money every year instead of First-fruits and Tithes, unto *Jerusalem*; which

which Priviledge the *Romans* allowed them, after they had conquered them, as *Josephus* tells us, *Lib. VII. de Bello Jud. Cap. XIII.* That Heathen Custom now mentioned, is expressed by *Callimachus* in his *Hymn upon Delos*, in those remarkable words, *v. 278, 279, &c.*

Ἀλλὰ τοὶ ἀμυριεῖς δευκατοῦροι διὲν ἀπαρχαὶ  
Πέμπον· πᾶσι δὲ χορὸς ἀνάγει πόλιν  
Αἶτι πρὸς ἡοίῳ, αἱ δ' ἑσπερον, αἱ τ' ἀνὰ μέσῳ  
Κλήεις ἐξάσαντο, καὶ οἱ καὶ περὶ βορέης.

The sense of which is this; That First-fruits were sent, for Tithes, every year, from all Countries, not only from the East, and West, and South, but from the North also. And they were sent with such Joy, as the *Jews* expressed on this occasion: for all Cities, he saith, did χορὸς ἀνάγει. And so we read in several Authors, that there were *Deuclay*, as they called them, *Solemn Embassies* sent from several People, by chosen Persons, unto *Delos*, to celebrate there the Feast of *Apollo*, with Musick and Dancing, &c. Particularly the *Athenians*, *Peloponnesians*, and *Messenians*, &c. of whom see *Ezek. Spanhemius* in his *Observations on Callimachus*, p. 487. And, which is most strange, the *Hyperboreans*, a very northerly People, sent *frugum primitias* to this Island, as *Pliny*, and I know not how many other Authors testify. Only what he calls the First-fruits of their *Corn*, and such like things, they call the First-fruits of their *holy things*: as the same excellent Person observes there, p. 490, 492, &c. Which was done to testify their honour to this god, and for the maintenance of his Priests and other Ministers, who attended upon him there. For *Delos*, of it self, was but a barren Isle, the Soil being dry and  
M m m 2 stony,

Chapter stony, and called therefore by *Callimachus*, v. 208.  
XXVI. *duo 18.*

There are other footsteps of this among the Heathen; the *Mystica vannus* Jacchi mentioned by *Virgil* in his *Georgicks*, being nothing else (according to *Servius*) but *vas vimineum*, a wicker Basket, in which their First-fruits were carried. See the same *Spanheim*, p. 495.

Verse 3. Ver. 3. *And thou shalt go unto the Priest that shall be in those days.*] Who was then in attendance at the Sanctuary, and particularly appointed to wait for their coming. When they entered the Gates of the City, they sung the second Verse of *Psalms* CXXII. *Our feet shall stand in thy gates, O Jerusalem:* And then they went to the Mountain of the Temple, and sung the whole Hundred and fiftieth *Psalms*: And as soon as they entered the Court of *Israel*, the *Levites* began to sing, XXX *Psalms*. I. *I will extoll thee, O LORD my God, &c.*

*And say unto him.*] The following Confession in this Verse, was made by them with the Baskets on their shoulders, to stir them up to Humility, as *Maimonides* interprets it. His words are these: 'While they were compelled to carry their Baskets on their shoulders, and in that manner to proclaim the Divine Benefits, it signified that it was a considerable part of God's Worship and Service, for a Man to be mindful of his Afflictions and Tribulations; when God had given him ease and rest from them. This the Law takes care of, in several places; as when it saith, *Thou shalt remember that thou wast a servant, &c.* With this intention; that he who lived in Riches and Pleasure, might be secured from the Vices which spring from thence; such as Pride, Haughti-  
ness,



'ness, Apostasy, and the like. According to what  
'is said in this Book, VIII. 12. *Let's thou eat, and art*  
'full, &c. and XXXII. 15. *Jesurun waxed fat, and*  
'kicked, &c. To prevent which, God commanded  
'the First-fruits to be thus offered every year, to his  
'Divine Majesty, *More Nevochim, P.III.Cap.XXXIX.*  
[*I profess this day unto the LORD thy God, that I am*  
*come into the Country, which the LORD swore unto our*  
*fathers for to give us.*] This is a thankful acknow-  
ledgment of God's faithfulness to his promise, where-  
by they were put in mind to be faithful unto him; of  
whom they held this good Land, by his gracious and  
free Gift; and held it by this Tenure of paying to  
him this yearly Rent.

Ver. 4. *And the Priest shall take the basket out of thy* Verse 4.  
*hand, and set it before the Altar of the LORD thy God.*] After the foregoing words were said, the Basket was  
taken down from their shoulders; and every one  
holding his Basket by the handle, or the rim of it,  
the Priest put his hands under it, and waved it about,  
according to the Prescription in the Law, while the  
Men recited the following words, v. 5, 6, &c. This  
waving was a manifest token that it was offered to the  
LORD of the World, as an acknowledgment that he  
was in a peculiar manner their LORD and Sovereign,  
of whom they held this Land.

Ver. 5. *And thou shalt speak and say before the LORD* Verse 5.  
*thy God.*] Audibly pronounce in the presence of  
God.

*A Syrian ready to perish was my father.*] Their Fa-  
ther Jacob was not a Syrian by birth, for he was born  
in the Land of Canaan. But one and the same Person  
may be said to be of divers Countries, (as Bochartus  
hath observed) with regard either to the Place of his  
Nativity,

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Nativity, or of his Education, or of his Life and Conversation; which occasioned three Countries to be ascribed to our blessed Saviour, viz. *Bethlehem, Nazareth, and Capernaum*. See his *Phaleg. Lib. II. Cap. V*. Thus *Jacob*, who was born and bred in *Canaan*, is notwithstanding called a *Syrian*, because he lived Twenty years with his Uncle *Laban* who was a *Syrian*, XXV *Gen. 20.* and consequently *Jacob's* Mother was so, as were both his Wives, and all his Children, who were born there, except *Benjamin*. But he is more particularly here called a *Syrian*, to put them in mind of his Poverty, when he went first into that Country, and there lived as a Servant, under an hard Master; which is expressed in these words, *ready to perish*: that is, very poor, and reduced to great straits: being forced to flee from the fury of his Brother *Esaú*, and to travel on foot to *Padan-Aram* (which was comprehended anciently under the name of *Syria*, XXXII *Gen. 10.*) where he was so cruelly used by his Uncle *Laban* (XXXI. 7, 39, 40, 41.) that *Onkelos* takes these words, which we translate *ready to perish*, in an active sense, for him that *destroys* another. For by the *Syrian* here he understands *Laban* (who is so called as I noted before, XXVIII *Gen. 5.*) as if the meaning were, *the Syrian* (that is, *Laban*) *sought to destroy my father*. For as he used him barbarously when he was with him, so he followed after him, when he went away, with a mind to ruin him. And thus *Manasseh ben Israel* understands it, and many others mentioned by *Fesselius*: which is the sense also of the Vulgar Latin, *Syrus persequabatur patrem meum*.

*And he went down into Egypt.*] Though he brought him from *Laban* with great Substance; yet as he was still but a Sojourner in the Land of *Canaan*, so he was forced

forced by Famine to go down into *Egypt* for Sustenance.

*And sojourned there with a few.*] They were but seventy Persons, and lived there as Strangers. All which they now were bound to commemorate, for their Humiliation before God (which I observed before out of *Maimonides* :) which might move them the more to exalt and magnifie the Mercy of God to them, who had made them (as it follows) a mighty Nation. For this Confession consists of these two parts ; their own Unworthiness, and God's great Goodness.

*And became there a Nation, great, mighty, and populous.*] See I *Exod.* 7.

Ver. 6. *And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.*] The goodness of God unto them, in making them so numerous, was the occasion of sorer Affliction, than either they or their Fathers had indured. See I *Exod.* v. 9, 10, &c. The remembrance of this was exceeding useful, to stir up their gratitude to God ; not only for their deliverance from the *Egyptian* slavery, but bringing them into a Country of their own, most plentifully stored with all manner of good things.

Ver. 7. *And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked upon our affliction, &c.*] Having acknowledged their low, and poor, and distressed Condition ; now they proceed to an acknowledgment of God's wonderful goodness ; which appeared the more in relieving them, when they were utterly helpless. See II *Exod.* 23, 24, 25. III. 7, 8.

Ver. 8. *And the LORD brought us forth out of Egypt, with a mighty hand, and with a stretched out arm, and a great terribleness, &c.*] See IV. 34. and VII. 19.

This

Chapter XXVI. This is so vehemently inculcated upon them (as *Maimonides* speaks in the place forenamed) that they should remember the day they came out of Egypt all the days of their life, XVI. 3. X *Exod.* 2. Which it became them especially to remember at this time, that they might demonstrate the truth of Prophecy, both concerning Punishments and Rewards.

Verse 9. Ver. 9. *And hath brought us into this place, and given us this Land, even a Land flowing with milk and honey.*] As they remember the terrible Plagues upon Egypt in the foregoing Verse, so they commemorate the singular Blessings bestowed upon them, in this.

Verse 10. Ver. 10. *And now, behold, I have brought the First-fruits of the Land, which thou, O LORD, hast given me.*] Thus they concluded this Solemn Rite, as they began it (v. 3.) with an acknowledgment that they held this Land of God, as the Supreme LORD; and that by his free gift.

*And thou shalt set it before the LORD thy God.*] Having said these words, they left the Basket by the Altar, as the Jews say, where it had been placed (v. 4.) and then the Priest set it before the Sanctuary; where God dwelt by his special Presence there.

*And worship before the LORD thy God.*] They made a profound Reverence towards the most Holy Place, by bowing their Bodies as low as they could, and so went out of the Temple. So the Hebrew word imports: and this outward Act of Worship, no doubt, was accompanied, in all good Men, with humble Thanks to God for his Benefits, and Prayer for the continuance of them.

Verse 11. Ver. 11. *And thou shalt rejoice in every thing which the LORD thy God hath given unto thee, and unto thy house; thou, and the Levite, and the Stranger that is among*

among you.] They were to make a Feast at the time of offering these First-fruits; and there to entertain the Levites, and the Strangers, as well as their own Family. These Feasts were made out of the Provision mentioned XII. 6, 7. XVI. 10, 11, 12. Besides which, the Bullock which went before them, when they carried up the First-fruits from their several Cities, was offered for a *Peace-offering*, when they came to the Sanctuary; as Mr. Selden observes in the place above-mentioned, *Lib. III. de Synedr. Cap. XIII. p. 203.*

Ver. 12. *When thou hast made an end of tithing all the tithes of thine increase.*] Verse 12. For there was a second Tithe to be paid after the first to the Levites, as was observed above, XII. 6. and is plainly spoken of XIV. 22, 23, &c. Which the Jews call the *consummation* or *finishing of tithing*, as I observed there, v. 29. And so these words may be translated, *When thou hast finished all the tithes of thine increase.*

*The third year, which is the year of tithing.*] Every third year, the second Tithe before-mentioned, was to be employed to a peculiar use, (See XIX. 28, 29.) as it follows here in the next words. So the Jews expound it, whose sense our Mr. Mede expresses in a few words. For two years together they paid the Levites Tithe, and the Festival Tithe; but in the third year, they paid the Levites Tithe, and the Poor-man's Tithe: That is, what was wont in other years to be spent in Feasting, was wholly spent every third year upon the Poor. *B. I. Discourse XXXII. p. 228.* But there are some that think, they were bound every third year to pay this poor Man's Tithe, besides that to the Levites and the Festival Tithe: about which I shall not here dispute.

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*And hast given it to the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled.* ] According to the Commandment XIV. 29. See there.

Verse 13. Ver. 13. *Then thou shalt say.* ] As they were every year to make the foregoing Profession, when they brought their First-fruits ; so they were to make another Profession which here follows, every third year ; *when the course of all manner of tithing* ( as Mr. Mede there expresses it ) *was come about.*

*Before the LORD.* ] This sounds as if they were to make this Profession before the most Holy Place at the Sanctuary. Which seems to confute the common Exposition of the Jewish Doctors, that this Tithe of the third year, was not to be spent there, but at home, within their own Gates. But it may be supposed, that every Man was privately to make this Solemn Profession, as in the Presence of God, who knew the truth of what he said. Or rather, that the next time he went up to worship at God's House, he was bound to make this declaration before the Divine Majesty. Which is the most likely Interpretation, because these words, *before the LORD*, are always so used in these Books. And unless they had been obliged to this, their covetous and cruel disposition might have inclined them to defraud the Poor ; which by this means was prevented. For though Men might have satisfied themselves in omitting this Profession, if it had been left meerly to their own private Consciences ; yet, when they were bound to come and make it publickly at God's own House, as they could not avoid it, so few would be found so impudently prophane, as solemnly to tell a lye to God himself.



*I have brought away the hallowed things.] Things separated by the Divine Commandment from their own private use, for the use of the Poor.*

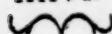
*Out of my house.] From the rest of the Fruits of the Earth which they had gathered.*

*And also I have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow.] That is, unto the Refreshment of the Poor. So the Hierusalem Targum paraphrases v. 2. which is worth the mentioning; In the third year, which is the year of tithing for the Poor, ye shall give the first Tithes to the Levites, and then the Tithes of the Poor, to the Strangers, Fatherless and Widows, that they may eat in their Cities, and be filled.*

*According to all thy Commandments which thou hast commanded me.] According to the direction before-mentioned, XIV. 29.*

*I have not transgressed thy Commandments, neither have I forgotten them.] Neither done contrary to God's Precepts, nor forgotten to perform them; either by keeping these Tithes to themselves, or by bestowing them otherwise than God appointed.*

Ver. 14. *I have not eaten thereof in my mourning.]* Verse 14. After the general Profession mentioned in the Verse foregoing, that they had brought all hallowed things out of their Houses, and employed them as God directed; they were to make *three* particular Professions, which are mentioned in this Verse: and it is probable they have respect to some idolatrous Customs, which were in those days. The first of them is, that they had *not eaten thereof in mourning, or in lamentation.* For so the Hebrew word *Oni* signifies, very bitter grief, and sore mourning. Such the *Egyptians* made in Harvest time, when they offered the First-fruits of the

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Earth, and kept the Feast of *Isis* with doleful Lamentations. So *Diodorus Siculus*, and other Authors, tell us; particularly *Julius Firmicus*: who severely reproves their folly, or madness rather, saying, *Cur plangitis fruges terræ*, &c. 'Why do you bewail the Fruits of the Earth? why weep you at the growth of your Seed, &c. you should rather give thanks for these things to the most high God, whose Bounty is not to be lamented; but bewail rather your own Error, &c. If there was such a Custom in the World, when *Moses* lived, it may very well be thought that he taught the *Israelites* to disclaim such senseless and impious practices. And as the *Egyptians* by this mourning acknowledged *Isis*, that is the Earth, to be the giver of all these good things; so he required God's People to bring in their Harvest with the greatest Joy and Thanks unto the most High. For there was no Joy so great, as that of Harvest and Vintage; directly opposite to the Heathen, who kept the Feast of *Bacchus* also with Lamentations. See our Learned Dr. *Spencer*, *Lib. II. de Ritual. Hebr. Leg. Cap. XXIV. Sect. I.*

[*Nor taken ought thereof for any unclean use.*] As some of the old Idolaters were wont to do; who separated some part of the First-fruits for Magical purposes; and some times for carnal and filthy. So *Julius Firmicus* informs us, who immediately after the mention of their Lamentations, when they gathered the Fruits of the Earth, asks this question, *Quid addis incestum & adulterium?* Which shows that there were unclean Rites which accompanied their Offerings; and that they made them minister unto *Venus*. See the same Learned Author in the same place, *Sect. III.*

## upon DEUTERONOMY.

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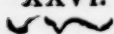
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Nor given ought thereof for the dead.] If this be the right Translation of the last words, *for the dead*, St. *Austin* hath given us a likely reason of this Clause, which was to profess they had not imitated the Gentiles, who were wont to set Meat and Drink upon the Graves of the Dead; as he tells us, *Serm. XV. de Sanctis*. But it doth not appear that they set any part of their Tithe, or First-fruits upon them, nor that they did it only in Harvest time; but rather common Bread and Wine, which at all times they set upon their Graves, when they were interred: and therefore it may be translated *to the dead*, (as the same excellent Person observes, *Señ. III.*) And so it is a profession, they had not offered any of the Fruits of the Earth to *Heroes* (after the manner of the Gentiles) particularly to *Osiris*. For that they honoured them with their First-fruits, appears by a passage in *Porphyry*, *Lib. IV. περὶ Ἀποχῆς*, *Señ. XXII.* where he mentions three Laws made by *Triptolemus*, an ancient Lawgiver among the *Athenians*: One of which is this; *Θεὸς καρποῖς ἀσπάζεσθαι*, to worship the gods with the Fruits of the Earth. Which *Draco* thus expounds, as he shows in the Conclusion of that Book; *Θεὸς πᾶσιν καὶ ἡρώεσσιν ἐχέμεν ἐν κοινῷ ἐπιμένειν νόμοις πασι τοῖς, ἰδία καὶ διῶκεν οὐδὲν ἐννομία καὶ ἀπαρχαῖς καρπῶν*, &c. To honour the Gods and the Heroes of their Country publicly, according to the Laws of the Nation; and privately, as much as they were able, with speaking well of them, and with the First-fruits, and the Annual Offerings. See *Meursius* in his *Themis Attica*, *Lib. I. Cap. I.* But however we take this, the giving any part of the Tithe, either for the dead, or to the dead, shows there was such a Superstitious Custom: unto which this Clause having a manifest respect, we have reason

to

Chapter to think the two former have so likewise.

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*But I have hearkned to the voice of the LORD my God, and done according to all that thou hast commanded me.]* Performed all that God required, and done nothing contrary to it. All these words from v. 13. to this place, were to be spoken with a low and humble voice, because they are a sort of Commendation of themselves, and of their own Integrity; which is not to be proclaimed aloud. But when they made the foregoing Profession, at the presenting of their First-fruits, (v. 5, 6, &c.) they being an acknowledgment of their own meanness and poor beginnings, and of God's infinite goodness in their advancement; they were to lift up their voice, and say aloud, *My Father was a Syrian ready to perish, &c.* Thus the Doctors resolve in the *Gemara of Mischna Sota, Cap. VII.* in the beginning of it.

Verse 15. Ver. 15. *Look down.]* Have a gracious regard.

*From thy holy habitation from heaven.]* This is an humble acknowledgment of the Infinite Majesty of God; who, though he was graciously pleased to dwell among them by a glorious Symbol of his Presence in the Sanctuary, yet dwelt in far more transcendent Glory in the Heavens; the highest of which could not contain him, as holy Men acknowledged, 1 *Kings VIII. 27.* 2 *Chron. II. 6.*

*And bless thy People Israel, and the Land which thou hast given us.]* Having performed their Duty, they had the greater confidence to beg the continuance of God's Mercies to them, and to their Country; which it had been presumption to expect, if they had not acknowledged him to be the Donor of all the good things they enjoyed, in the manner before appointed. For this was the end of all Oblations, both of this Tithe, and

and of the First-fruits, and any other, to acknowledge God to be the LORD, of whom all things come (as David speaks) and of whose own we give unto him. See 1 Chron. XXIX. v. 11, 12, 13, &c. Chapter XXVI.

*As thou swearst unto our fathers.]* He teacheth them to conclude, as they began (v. 3.) with a thankful acknowledgment of God's faithfulness to his Promise.

*A Land that floweth with milk and honey.]* See XI.9. The Hierusalem Targum paraphraseth it thus, *A Land producing fruits as pure as milk, and as sweet and delicious as honey.*

Ver. 16. *This day.]* This refers to the time, when Verse 16. Moses spake all these words unto them.

*The LORD thy God hath commanded thee.]* By me. *To do these statutes and judgments.]* These two words comprehend the Precepts in the foregoing Chapters: some of which concern Matters of Religion, and others of Civil Government.

*Thou shalt therefore keep and do them, with all thine heart, and with all thy soul.]* Set your selves sincerely and heartily to the performance of them.

Ver. 17. *Thou hast avouched.]* So the Hebrew Verse 17. word signifies, as Job Ludolphus observes, who renders it, *asseverare, serid affirmare*: being the same with the French word *avouer*; and may be here translated, *thou hast solemnly professed, or rather protested.*

*The LORD this day.]* The word *this* is not in the Hebrew (as it is in the foregoing Verse) but he saith simply *Hajom* (not *hajom hazeh*) *the day, or that day*: which signifies the time when Moses delivered these Laws from God.

*To be thy God.]* Then they owned him to be their King and Governour. For so the Name of ELOHIM pro-

Chapter properly signifies Dignity, Empire and Authority, as  
 XXVI. *Grotius* observes upon XX *Exod.* and *Fortunatus Scac-*  
*chus* before him expounds these very words. Which,  
 saith he, have respect to God as their Emperour, who had  
 the Supream Government of the Commonwealth of Israel,  
 with a Right and Authority of constituting Laws and  
 giving Mandates, for the establishing of that Govern-  
 ment. *Sacror. Elenchism.* P. II. Cap. LII. p. 509. See  
 XXIV *Exod.* 3, 4, &c. and XXXIV. 27.

*And to walk in his ways.]* By his ways that Author  
 understands the Moral Precepts written on Tables of  
 Stone.

*To keep his statutes.]* The Ritual Precepts.

*And his Commandments.]* Concerning the Duties  
 of his Worship and Service.

*And his judgments.]* The Political Precepts belong-  
 ing to their good Government.

*And to hearken unto his voice.]* In all things which  
 he should declare from his Oracle, when they con-  
 sulted it.

Verse 18. Ver. 18. *And the LORD hath avouched thee this day*  
*to be his peculiar people, &c.]* At the same time (for  
 the word *this* is not in the Hebrew) the LORD assu-  
 red the *Israelites* that they should be his People, in a  
 special manner; provided they made good their pro-  
 mise of keeping his Commandment. For the Cove-  
 nant was mutual. See XXIV *Exod.* 3, 7. XIX. 5, 6.  
 It is observable that the *Hierusalem Targum* paraphra-  
 ses these two Verses in this manner; *Ye have taken the*  
*Word of the LORD to reign over you to day, that he*  
*may be your God, &c. And the Word of the LORD*  
*reigneth over you, a People dedicated to his Name, as his*  
*peculiar, &c.* Where MEMRA, the WORD, cannot  
 be understood other ways, than of the second Person  
 in the Deity.

Ver.

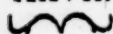


Ver. 19. *And to make thee high above all Nations, that he hath made.*] It is a pious note of *Conr. Pellicanus*, That there is no greater Glory to the Faithful, than that they are peculiarly, grateful, devoted, dedicated, obedient unto God, as his Children.

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Verse 19.

*In praise, and in name, and in honour.*] These words express his singular Kindness to them, in that, though all Nations were his (being made by him, and he the LORD and Governour of them all) yet he promised to have such a special Favour to them, that all Nations round them should take notice of it, and speak with admiration of their Happiness, and the Honour he had done them. All this is included in those words before-mentioned, XIX *Exod.* 5, 6. where the last words of this Verse are explained, *That thou mayest be an holy people unto the LORD thy God, as he hath spoken.*

All this *Moses* called to their mind, that it might prepare and dispose them to renew the same Covenant with God, before he left them. Which he presses upon them in the Nine and twentieth Chapter of this Book; after he had given them some other Admonitions, and laid before them the Blessings and Curses that would come upon them, according to their Fidelity or Falseness in that Holy Covenant. Which is the Subject of the two following Chapters.



Verse 1. Verse 1. **A**ND *Moses with the Elders of Israel commanded the people, saying.*] I observed in the Preface to this Book, and upon Chapter IV. 41. and other places, that *Moses* did not speak all that is contained in this Book at once, but at several times; and that he commonly took the Elders to his assistance, as is here expressly affirmed; though some things he spake himself alone to all the People, as I observed upon V. 1.

*Keep all the Commandments which I command you.*] This is a new Exhortation to Obedience; which he could not press too often, considering the great proneness of this People to break God's Laws.

*This day.*] At this time, and formerly: for it doth not precisely signify *one day*; and the word *this* is not in the original.

Verse 2. Ver. 2. *And it shall come to pass on the day when ye shall pass over Jordan.*] Here it is evident the word *day*, doth not signify precisely the very same day they passed over; but not long after, as soon as they were come to Mount *Ebal*, v. 4. after the taking of *Jericho* and *Ai*, as appears from VIII *Joshua* 30. For they were to pass over *Jordan*, unto the Land which the LORD their God gave them, (as it here follows) before they were obliged to do what is here required.

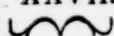
*That thou shalt set thee up great stones.*] It is not said how many; but some fancy there were Twelve, according to the number of Pillars which *Moses* employed (XXIV *Exod.* 4.) when he made the Cove-  
nant

nant between God and his People. But unless we could certainly determine how much of the Law was to be written upon these Stones, we cannot give a good guess at their number. For if only the Ten Commandments, fewer than Twelve would serve: if the whole Book of *Deuteronomy*, so many were not sufficient. As for the Marginal Reference in our Bibles, unto IV *Josh.* 1. it can have no respect to this place; for those Twelve Stones were ordered to be taken out of *Jordan*, and left there where they lodged that Night, which was at *Gilgal*. See there v. 3, 8, 20.

*And plaister them with plaister.*] That being plain and smooth, they might write what is here commanded, upon them: which they could not do while they were rough and uneven.

Ver. 3. *And thou shalt write upon them all the words of this Law.* ] Many think he means the whole Book of *Deuteronomy*; which because it is long, *great stones* are ordered to be provided for this purpose. Others think only the Ten Commandments are here intended, which were the principal words of the Covenant, as *Moses* calls this Law XXIX. 1. But *Josephus*, L. IV. *Archæol. Cap. ult.* is of opinion, that he means the Cursings which here follow from v. 15. to the end of the Chapter. Which is no improbable Opinion, they containing several select Precepts, and the last of them seems to respect the whole Law of *Moses*, v. 26.

But however we understand this, it is certain that before the use of Paper was found out, the Ancients, particularly the *Phœnicians* and *Egyptians*, were wont to write their minds upon Stones, as a great many Authors testify mentioned by *Huetius*. Who observes

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that this Custom continued long after the Invention of Paper; especially if they desired any thing should be vulgarly known and conveyed down to Posterity. See *Demonstr. Evang. Propos. IV. Cap. II. N. XV.* where he observes that *Moses* ordered the Book of *Deuteronomy* to be inscribed upon Stones. I suppose he means all the *Laws* contained in this Book (not all the *Exhortations* and *Historical* passages) which agrees very well with this Injunction, that they should write on the stones, *all the words of this Law.*

*When thou art passed over, that thou mayest go in unto the Land which the LORD thy God giveth thee, &c.]* When they were gone over *Jordan*, to take possession of the Land of *Canaan*; and were come to the place where he directed these Stones to be set up, and this Inscription made upon them. Which place is particularly named, in the next Verse. And from these words, *Fortunatus Scacchus* thinks he hath reason to assert, that none of the things forementioned are meant by the *words of this Law*, here commanded to be written: But that upon the very top of these *Stones* (or the *Altar* made of them, as he would have it understood) were written only the words of this Covenant, whereby the People of *Israel* confessed themselves to have received the Land of *Canaan* from God, and to hold it on Condition of their Obedience unto him. For so he interprets the words *write upon them; in summa superficie.* And to make us know what he means by *the words of this Law*, he thinks the following words are added, *That thou mayest go in unto the Land which the LORD thy God giveth thee, &c.* That is, thou shalt declare who brought thee hither, and gave thee possession of this Country, and upon what Condition, *viz.* that thou shouldst keep the  
the

the Commands given to thee by God in *Horeb*. And therefore *Moses* doth not bid them write on the Stones the *Law of the LORD*, nor the *Law* absolutely, but the words of this *Law*. Where the demonstrative Particle *hazoth* limits the sense to the present Matter of which he is speaking. Thus he. *Myrothec. 2. Sacror. Eleocharism. Cap. LVII.* where he endeavours to strengthen this Interpretation, by observing, that after this Command for writing this *Law* upon the Stones, *Moses and the Priests and Levites spake unto all Israel, saying, Take heed, and hearken, O Israel, this day thou art become the People of the LORD thy God,* &c. v. 9, 10.

Ver. 4. *Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones.* ] This Phrase set up seems to imply that they were a kind of Pillars erected for this purpose, that the Inscription might appear more fairly upon them.

*In Mount Ebal.* ] Here the *Samaritan Pentateuch* hath, in *Mount Gerizim*; which is a manifest corruption, to justify their building a Temple there, which they pretend God commanded in these words,

Ver. 5. *And there shalt thou build an Altar unto the LORD thy God.* ] That they might offer Sacrifice to God, and renew their Covenant with him.

*An Altar of Stones.* ] Upon which *Josephus* himself fancies the forenamed Inscription was to be made: and so the *Talmudists* also in *Mischna Sota, Cap. VII.* But it is plain, the Stones designed for that use, were to be set up before the Altar was built; the intention of it being (as I shall show presently) that they might promise to observe the words which were there written.

*Thou*

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Verse 6.

*Thou shalt not lift up any iron tool upon them.] See XX Exod. 25.*

Ver. 6. *Thou shalt build the Altar of the LORD thy God of whole stones.]* Not hewn, nor polished; whereby all manner of imagery was avoided. Such Rustick Altars of rough Stone, piled one upon another, were in use among the Heathen, who seem to have imitated this Pattern. The Form of one of them *Fortunatus Scacchus* hath given us out of some ancient Monuments at *Brixia*, related by *Octavius Roscius*. See his forenamed Book, *Cap. LIX. p. 585.* Such Altars the *Israelites* were permitted to build, upon some special occasion; as *Gideon* and *Manoah* did, VI *Judg.* 24, 26. XIII. 19. and *Samuel*, I *Sam.* VII. 17. and *Saul*, I *Sam.* XIV. 35. and *David*, 2 *Sam.* XXIV. 25. And such an one *Moses* himself built, XXIV *Exod.* 4. And as *Moses* there set up Twelve Pillars according to the number of the Tribes of *Israel*, when they entered into Covenant with God at *Horeb*; so the fore-mentioned Author thinks, at the Confirmation of it, when they came into *Canaan*, they built not Twelve Altars, but heaped up Twelve Stones, which made one Altar, without any Cost at all bestowed upon it. And thus *Elijah* took Twelve Stones, and on a sudden built an Altar with them; when he endeavoured to bring the *Israelites* back again, into the Covenant of God, I *Kings* XVIII. 31, 32.

*And thou shalt offer Burnt-offerings thereon.]* As they did at *Horeb*, XXIV *Exod.* 5. and as *Joshua* did when they came into *Canaan*, and had built the Altar here commanded, VIII *Josh.* 31. which *Burnt-offerings* were an acknowledgment of God's Sovereign Dominion over them, and that they held this Land of him as their Supream LORD, from whom they had received



ceived it. They kept the *Passover* as soon as they came into *Canaan*; but we read of no Altar erected, nor Burnt-Sacrifices offered, till they came to *Ebal*. Chapter XXVII.

Ver. 7. *And thou shalt offer Peace-offerings.*] So *Moses* also did at *Horeb*, as we read in the forenamed place, XXIV *Exod.* 5. and so *Joshua* did, when they came into *Canaan*. And they were offered as Thanksgivings to God, for bringing them into that good Land. Verse 7.

*And shalt eat there, and rejoyce before the LORD thy God.*] The Sacrificers had a part of the *Peace-offerings* given them, that they might feast with God, in Token that they were in Covenant with him. See VII *Levit.* 5. And therefore God ordered these Sacrifices to be offered, as soon as they came to this place, where his Law was to be inscribed upon the Stones before-mentioned; that the People of *Israel*, to whom God promised the possession of the Land of *Canaan*, upon the Condition that they observed his Laws, might confirm their Covenant with him, when they took possession of it: And be given to understand that God having performed what he promised, expected that they should be mindful of their Obligation, faithfully to observe his Divine Laws. So that this Altar may be properly called (as the same *Fort. Scacchus* terms it) *The Altar of Confederation, or Confirmation of the Covenant, into which they had entred at Horeb.*

Ver. 8. *And thou shalt write upon the stones all the words of this Law very plainly.*] So that they might be read easily. How the *Talmudists* came to fancy they were written in LXX Languages, I cannot imagine. But such a Conceit there is among them, as Mr. *Selden* observes, *Lib. II. de Synedr. Cap. IX. p. 396.* For

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For so many Languages they think there were in the World ; and *Bartenora* saith , God would have every Body, that came into their Country, learn these Truths, if he pleased ; and no Pagan be able to excuse his Ignorance, by saying, He had no means to know them. See *Joh. Wagenfeil* upon *Sota*, Cap.VII. Sect. V. Annot. V.

Verse 9.

Ver. 9. *And Moses, and the Priests, and the Levites, spake unto all Israel, saying.*] It seems, by this, that *Moses* and the Elders (v. 1.) took the Priests and Levites to their Assistance, to deliver what follows.

*Take heed.*] Attend to what we say. The Hebrew word is found no where else ; and seems to belong to their outward posture.

*And hearken.*] So, as to consider.

*This day thou art become the people of the LORD thy God.*] These words following after the Precept concerning building an Altar of Confederation, must be understood as relating unto that. And therefore the word *this day* doth not respect only that particular day on which *Moses* spake this to the People, or the day wherein God declared it ; but the day upon which such an Altar, for the renovation of the Covenant, was to be erected ; when *Joshua* was to speak these words : For then, and not before, the Blessings were pronounced to those that observed the Laws of God ; and the Curses against those that broke them : and God had not fulfilled his Promises to them till they came over *Jordan*. Therefore he did not order this Altar to be built, and these Sacrifices to be offered, whereby they obliged themselves to him, and became his People by a new Bond, till their entrance upon the possession of what he had promised.

Ver.

Ver. 10. *Thou shalt therefore obey the voice of the LORD thy God, and do his Commandments, &c.* ] These words, and the foregoing, are plainly words of a mutual Covenant between God and them. Into which Covenant they entred three times. First at Horeb, XXIV Exod. and then just before Moses died, XXIX. of this Book, 1, 12, 13, &c. and when they were come into Canaan, VIII Josh. 30, 31, &c. And because the Divine Laws delivered to them, were confirmed and ratified, at all these times, therefore it is that those Laws are so frequently called by the Name of the Covenant; and when they transgressed them, they are said to break this Covenant.

Verse 10.

Ver. 11. *And Moses charged the people the same day,* Verse 11. *saying.* ] Which Charge, I suppose, the Elders, with the assistance of the Priests and Levites, delivered throughout the whole Camp of Israel, v. 1, 9.

Ver. 12. *These shall stand upon Mount Gerizim.* ] Verse 12. This is a Mountain upon which Samaria was afterwards built.

*To bless the people.* ] By saying Amen, when they heard the Blessings read by the Priests. For it was not the People, who stood upon the Mountain, that blessed (*i. e.* pronounced the Blessings) but the Priests below, v. 14.

*When ye are gone over Jordan.* ] See v. 2.

*Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.* ] These six Tribes who stood upon Mount Gerizim, (*i. e.* upon the top, and on the descent of it down to the bottom) were all descended from the Sons of the Free-women, Leah and Rachel: and therefore, many think, appointed to bless; which was more honourable than to curse.

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Verse 13.

Ver. 13. *And these shall stand upon Mount Ebal, to curse.*] This was a Mountain opposite to the other; and there lay a Valley between them. *Abimelech* seems to have been made King upon this Mountain, when he had killed all the Sons of *Gideon*, but *Jotham*: for it was done in the Plain (or, by the Oak) of the Pillar, which was in *Schechem*; that is, by this Pillar, on which the Curses of the Law were written, IX Judges 6. whereupon *Jotham* got upon Mount *Gerizim*, and thence cursed the Men of *Schechem*. Which shows that the tops of these Mountains were not so far distant one from another, but what was said upon the one, might be heard by those who were on the top, and the sides of the other. And yet there was such a Valley between them, that they could not presently come at *Jotham* to apprehend him; but he had time to flee and get away, after he had spoken his Apologue.

*Reuben, Gad, and Asher; and Zebulun, Dan, and Naphtali.*] Four of these were Children of the Handmaids; and *Reuben* had lost his Dignity by going up to his Father's Bed; and *Zebulun* was the youngest of *Leah's* Sons; who was therefore chosen, rather than any of the other, for this less honourable Employment. For otherwise there would not have been an equal number of Tribes upon each Mountain.

Verse 14.

Ver. 14. *And the Levites.*] That is, the Priests, who are often called *the Priests, the Levites*: particularly in that very place, where we read of the Execution of this Command, VIII *Josh.* 33. And the *Levites* were among those that stood upon Mount *Gerizim*, (v. 12.) who did not pronounce the Blessings; but answered *Amen* to them. Yet the *Gemara* upon *Sota*, Cap. VII. Sect. XXIII. will have it, that

as

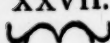
as many of the *Levites* as were fit to minister ( that is, all from *thirty* to *fifty* years of Age, who were fit to carry the Ark ) stood round about the Ark , with the *Priests* : the rest of the *Levites* being upon Mount *Gerizim*, with the other Tribes appointed to have their station there.

*Shall speak and say unto all the men of Israel.* ] The same *Gemara* rightly gathers, that the Ark with the *Priests*, were below in the Valley between the two Mountains ; because it is said , in the place before-mentioned, that all *Israel* and the *Elders* stood about it, VIII *Josh.* 33. Which could not have been, unless it were placed between the two Mountains, whereon they stood upon both sides , from the top to the bottom.

*With a loud voice.* ] That every one that stood on the side or top of the Mountains might hear what they said ; the *Priests* being placed so in several parts of the Valley, that their voice might reach them all. For which end they were advanced, perhaps upon a *Pulpit*, (as *Ezra* afterwards was, VIII *Nehem.* 4. ) and a signal likewise given when they should say, *Amen*.

Ver. 15. *Cursed be he that maketh any graven or molten image.* ] The People upon the Mountains being to bless as well as curse, the *Mischna* in the Title *Sota* (Cap. VII. Sect. V.) rightly explains this ; that first the *Priests*, turning their Faces towards Mount *Gerizim*, proclaimed with a loud voice, *Blessed be the man that maketh not any graven, &c.* Unto which all the People that stood there, answered *Amen*. And then turning their Faces towards Mount *Ebal*, they said these words, *Cursed be the man that maketh, &c.* to which they that stood there made the same answer.

Chapter XXVII. See also the *Hierusalem Targum*, which paraphrases these words in the same manner.

 *An abomination unto the LORD.* ] Which is odious, and far to be removed from the Presence of the LORD, as the same *Targum* interprets it.

*The work of the hands of the Crafts-man.* ] A meer device of Men, and therefore not to have Divine Worship given to it of any sort.

*And putteth it in a secret place.* ] Though he was not a publick declared Worshipper of Images; yet if he did it privately in some Closet of his own House, or in any other secret place to conceal his wickedness; though he escaped the punishment of the Law, which sentenced open Idolaters to death, yet he could not escape the vengeance of God.

*And all the people.* ] The forenamed *Mischna* and *Targum* say, That the People on both Mountains answered *Amen*; both to the Blessings, and to the Cursings: which doth not agree with what goes before, v. 12, 13.

*Shall answer and say, Amen.* ] Express their consent to it. For the word *Amen*, as the *Talmudists* say in *Schebuth*, hath sometimes the force of an Oath; sometimes only declares consent and approbation; and sometimes is used for the confirmation of any thing. An Example of the first they think there is in V *Numb.* 22. and they alledge this place for an Example of the second: and for the third XXVIII *Jerem.* 6.

Verse 16. Ver. 16. *Cursed be he that setteth light by his father and mother.* ] It is observed by Interpreters, that as the Precept of honouring Parents stands next to the Commandment concerning the Honour that is due to God, (XX *Exod.* 12.) so the Curse pronounced against



gainst those who dishonoured them, is here placed next to the Curse against Worshipers of *Images*. And as Idolaters were to be put to death, so were those that cursed their Parents, XXI *Exod.* 17. XX *Levit.* 9. And I may add, from the foregoing words, that though they did it ever so secretly, they lay under this Curse.

*And all the people shall say, Amen.*] But before this Curse was pronounced, they had said *Amen* to the Blessing opposite to it, (*blessed is he that setteth not lightly by his Father and Mother*) as was observed on the foregoing Verse. And the same is to be noted concerning the following Curses, which were preceded with a Blessing; till they were all ended.

Ver. 17. *Curfed be he that removeth his neighbour's* Verse 17. *Land-mark, &c.*] Against which there is an expresse Precept in the foregoing part of this Book, XIX. 14. And *Pellicanus* well observes, that by this particular Instance of God's displeasure against Injustice, they were deterred from all Incroachments upon their Neighbours Possessions.

Ver. 18. *Curfed be he that maketh the blind to wander* Verse 18. *out of the way.*] By giving him wrong directions, or misleading him. See XIX *Levit.* 14. Some apply this to giving pernicious Advice to simple People; which is certainly worse than misguiding of the blind, because it leads Men into sin, as well as into danger.

Ver. 19. *Curfed be he that perverteth the judgment of* Verse 19. *the stranger, fatherless and widow.*] These three I observed before (XXIV. 19.) are commonly put together, as a paraphrase upon the word *poor*: whose Cause God himself undertakes to plead, X. 18. and see XII *Exod.* 21, 22. And therefore all good Law-givers

Chapter XXVII. givers have taken special care of them; particularly of *Orphans*; concerning whom *Plato* ordains, that the Conservators of the Laws should be ἀντὶ γονέων, *instead of their natural Parents*, and look after them so well, that they should not fare the worse for wanting their Fathers. See *Lib. VIII. de Legibus*, fol. 926, &c. *Edit. Serrani.*

Verse 20. Ver. 20. *Cursed be he that lieth with his father's wife*, See XXII. 30. and XVIII *Levit.* 8.

Verse 21. Ver. 21. *Cursed be he who lieth with any manner of beast, &c.*] XXII *Exod.* 19. and XVIII *Levit.* 23. This some of the Jewish Doctors, out of an unaccountable pride, apply to the Vulgar sort of their own Nation, (whom they call *the People of the Earth*) as if they were no better than Beasts, with whom they were not to marry.

Verse 22. Ver. 22. *Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother, &c.*] This hath been explained also XVIII *Levit.* 9.

Verse 23. Ver. 23. *Cursed be he that lyeth with his mother-in-law, &c.*] See XVIII *Levit.* 17. and XX. 14.

Verse 24. Ver. 24. *Cursed be he that smiteth his neighbour secretly, &c.*] Though it be but with his Tongue, whereby he wounds the fame of an absent Person. But the word *smite* is often used for killing, XXI *Exod.* 12. XXIV *Levit.* 17. Of which, if a Man was guilty, though he committed the Murder so secretly, that he could not be put to death by the Sentence of the Judges, yet he lay under this heavy Sentence of God.

Verse 25. Ver. 25. *Cursed be he that taketh a reward to slay an innocent person, &c.*] This seems to have respect to the Judges, who for Money not only gave wrong Judgment in other Causes, but condemned those that were not guilty to death. See XXIII *Exod.* 7, 8. and in this Book X. 17. XVI. 19. Ver.

Ver. 26. *Cursed be he that confirmeth not all the words of this law to do them.*] The word we here translate *confirm*, is more plainly translated *perform*, in 1 Sam. XXVII. XV. 11. And so it certainly signifies here: the performing of what God commands, being a kind of Establishment of the Law; as Disobedience is a Subversion of it, and, as far as lyes in the Offenders power, an abolishing it, and taking it away. Therefore the Apostle exactly translates the sense of these words, III Galat. 10. *Cursed is every one that continueth not in all things, &c.* where the Apostle adds the word *all* (as the LXX. and the Samaritan did, even in St. Hieron's time) to expound *the words of this Law*, to signify not merely all that is contained in these Blessings and Curses, but *all things which are written in the Book of the Law*. So that whether this whole Book (*i. e.* all the Laws contained in it) written upon the Pillars, or only these Blessings and Cursings, the matter comes to the same Issue; because all that is contained in this Book, is comprehended in this last Curse; yea, all that is contained in the whole Law of *Moses*. Therefore it is not very material neither, whether only these Curses and Blessings were recited upon Mount *Gerizim* and *Ebal*; or the whole Law of *Moses* from one end to the other; about which the *Jews* themselves differ. But they that are of the latter Opinion, think it well grounded upon VIII *Josh.* 33. where we read how *Joshua* carefully performed what *Moses* here enjoyed. And that his words might not be forgotten, *Moses* seems to have ordered the continuance of this Solemnity, every seventh year; in the Twenty ninth Chapter of this Book, v. 10, 11, &c.

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The *Mishna* in *Sota* ( which I have often mentioned ) concludes this matter with these words; When the Blessings and the Cursings were ended, they brought Stones and built an Altar, which they plaistered over, and wrote upon them all the words of this Law in Seventy Languages. But I have shown before, that the Stones on which the Law was written, was different from the Altar: and were erected before the building of the Altar. The *Gemara* there adds, *Cap. VII. Sect. XXIV.* That every one of the *Israelites* there present stood bound one for another ( that is for the whole Company ) that they would observe these Laws. Which I know not how they extract out of *Moses* his words; but their Doctors frequently mention it in their Books; and make this pious use of it. That, by virtue of this Security which they gave for each other, every Man was bound to reprove his Neighbour, if he saw him offend; unless he was content to undergo the Punishment which was threatned unto the Breach of God's Laws, and come under the Curse, *XIX Levit. 17.* And unto this they apply those words, *They shall fall one upon another,* ( as we truly translate *XXVI Levit. 37.* ) as if they signified, *every one shall fall by his Brother*; that is, by his Brothers Crimes. For we all promised, say they, ( in the *Gemara Sanhedrim, Cap. III. Sect. VI.* ) and engaged one for another: and so from that time were punished one for another.

Verse 1. **A**ND it shall come to pass.] In this Verse 1.

Chapter he repeats, with many Enlargements, the Rewards and Penalties which he had promised and threatned in the Book of *Leviticus*, unto the Observance or Breach of the Covenant they had made with God. And here in this Verse he promises in general the Blessings which are more particularly enumerated in the following Verses.

*If thou wilt hearken diligently unto the voice of the LORD thy God, to observe and do all his Commandments, &c.]* See VII. 12. Where the same thing is said; only here he adds the word *diligently*, to make them attend with the greater seriousness to what he delivered. See *Chapt. XI. 13, 22.*

*That the LORD thy God will set thee on high above all Nations of the earth.]* By bestowing on them the following Blessings. See VII. 14. They were already endued with singular Priviledges above other Nations, (*XIX Exod. 5, 6.*) which by their Obedience would be confirmed, continued and augmented in greater plenty of all things.

Ver. 2. *And all these Blessings shall come upon thee, Verse 2. and overtake thee.]* Blessings that come unexpectedly, and when we are not in pursuit of them, are most welcome, and highly delight us. And such God here promises to bestow on them by his gracious Providence, without their laborious and anxious seeking after them. By which very thing he *set them above all Nations*: for what they followed after eagerly, and many times in vain, he undertakes should come to them, and prevent their desires.

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## Verse 3.

*If thou shalt hearken unto the voice of the LORD thy God.]* So as to observe and do all his Commandments; as it is explained in the foregoing Verse.

*Verse 3. Blessed shalt thou be in the City, and blessed shalt thou be in the field.]* That is, in all their Affairs within doors, or without. Or, whether they lived by Employments in the City, or by Husbandry in Tilling the Ground. It is not a natural Interpretation of these words, which one of the Hebrew Doctors gives of them in *Bava Metzia*; where he expounds *blessed shalt thou be in the City*; thy House shall be so nigh unto the Synagogue, that thou needest not be troubled by going a long way to it. And *blessed in the field*; thy Ground shall lye so near to the City, that thou mayest quickly bring the Fruit it produces, to be sold in the Market. But if he could have gone on in this manner, it had been something tolerable; but he expounds what follows in a most undecent manner. See *Wagenfeil* upon the *Gemara* of *Sota*, Cap. III. Sect. IX. Annot. 5.

## Verse 4.

*Ver. 4. Blessed shall be the fruit of thy body.]* This seems to be a Promise of preventing Miscarriages, when they were with Child: for a numerous Progeny is promised afterwards, v. II.

*And the fruit of thy ground.]* This signifies they should have seasonable Harvests and Vintages. For *fruit of the ground* comprehends not only all sorts of Corn, but Grapes, Figs, Pomegranates, and such like Fruit which grow on Trees.

*And the fruit of thy Cattle.]* By the word *Behemah* is sometimes meant all sorts of brute Creatures, in opposition to Men; sometimes tame Creatures, in opposition to wild Beasts: But here all sorts of Domestic Creatures (except Kine, Sheep and Goats) viz. Asses



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*Asses and Camels.* Which *Jacob* brought with him, as well as *Oxen and Sheep*, when he came from *Laban* into *Canaan*, XXXII Gen. 5, 7.

*And the increase of thy kine.*] The breed of these was very profitable; being a considerable part of the Riches, not only of that but of other Countries; as appears by what *Pausanias* saith of them. See *Bochartus* P. I. *Hieroicoicon. Lib. II. Cap. XL.* in the beginning.

*And the flocks of thy sheep.*] Under the name of *Sheep*, in the Hebrew, are comprehended *Goats* also. All which God promises to increase; that is, to make them very wealthy. And here it may be observed, that the *Israelites* were generally *Husbandmen or Shepherds*; and did not commonly follow any other Trades: and therefore no mention is made of them here, unless it be in v. 6. where he seems to speak of all sort of Business.

Ver. 5. *Blessed shall be thy basket.*] The *Hierusalem* Verse 5. *Targum* refers this to the *Basket* wherein they carried up their *First-fruits*, XXVI. 2. But the *Vulgar Latin* translates it, *thy Barns*: and so do the LXX. *ἐν τοῖς θύροις*, the places where they laid up their *Corn*, and other *Fruits of the Earth*. Which God promises both to fill, and to preserve from *Fire*, or *Thieves*, or other *Disasters*.

*And thy store.* The LXX. and the *Vulgar* translate it, *all that was remaining*; of which they had not present use; but kept till they had occasion for it. So it is a promise, that they should never want; but still have something lying by them in *Store* (as we translate it) above what they needed.

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Verse 6.

Ver. 6. *Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.*] This the *Hierusalem Targum* interprets, of their entering into their *Schools*, and going home again. But it rather signifies they should have good Journeys, when they had occasion to Travel; and find all safe, when they returned home. Or be prosperous both in time of Peace, and in time of War: when they are said, in the Hebrew phrase, to *go out* against their Enemies. Or, it may signifie in general good success in all their Affairs; which is expressed by the phrase, of *coming in* and *going out*, XXXI. 2. 2 *Sam.* III. 25. But I see no ground to think, that it relates to Traffick or Manufactures: for they were of little use among a People, whose plain way of living made few things necessary, but what every Man could make himself. And therefore we find by *Ezekiel*, who describes (*Chapt.* XXVII.) the great variety of Merchandize which was brought to the Mart of *Tyre*; that the *Israelites* carried nothing thither, but Wheat and Honey, and Oil and Balm, (*v.* 17.) which are the Commodities the Earth it self produceth.

Verse 7.

Ver. 7. *The LORD shall cause thine enemies, that rise up against thee, to be smitten before thy face.*] God had promised before, that when they went up to serve him at their Solemn Festivals, their Enemies should not so much as desire their Land, XXXIV *Exod.* 24. and now he assures them, that when they did invade their Country, they should not prevail, but be overthrown by them.

*They shall come out against thee one way, and flee before thee seven ways.*] He not only promises them Victory; but a complete Victory. For fleeing *seven ways* (*i. e.* many ways) imports a total overthrow: which

which made every Man shift for himself; as Souldiers do when they are entirely routed.

Ver. 8. *And the LORD shall command the blessing upon thee.*] Protect them in their Enjoyments by his Sovereign Power and Providence; when otherwise they would have been in danger.

Verse 8.

*In thy store-houses.*] The LXX translate it *ταμεία*, and the Vulgar *Cellaria*: which signifie places where in other Goods were laid up within doors; as Corn was in *Barns* without, v. 5.

*And in all that thou settest thine hand unto.*] In all manner of Undertakings and Employments.

*And he shall bless thee in the Land which the LORD thy God giveth thee.*] Make them live long therein.

Ver. 9. *The LORD thy God shall establish thee an holy people unto himself.*] Confirm them in that noble relation wherein they stood to him. See VII. 6. XIV. 2.

*As he hath sworn unto thee.*] See VII. 12.

*If thou wilt keep the Commandments of the LORD thy God.*] He had separated them from all People, by peculiar Laws and Priviledges; for this purpose, that they should be governed by him, and be obedient to him.

*And walk in his ways.*] No body can see any reason to make this a special Precept (as the *Jews* do.) that we should walk in the ways of the LORD. Which contains all the Duty owing to him: whether by his ways we understand those Divine qualities, of Mercy, Holiness, Goodness, and Truth, whereby we approach to him; or (as the word *ways* is commonly used in Scripture) his Divine Precepts, whereby he comes (as it were) unto us, and declares his mind and will towards

Chapter towards us; by conformity to which we become like  
 XXVIII. him in those Divine qualities; for that is the entire  
 meaning of *walking in his ways*: ordering all our  
 Actions according to the Direction of his holy Will;  
 whereby we resemble him.

Verse 10. Ver. 10. *And all the people of the earth.*] Who  
 were round about them; or should have any know-  
 ledge of them.

*Shall see that thou art called by the name of the  
 LORD.*] Be convinced that you are, after a peculi-  
 ar manner, the LORD's People, XIV. 1. XXVI. 18.  
 For wheresoever we read that a Person, or Thing,  
 hath the Name of God called upon it, or is called by  
 his Name, the meaning is, that it is *his*. As the *City  
 called by God's name*, XXV *Jerem.* 29. is the City of  
 God, where he dwelt, *viz. Jerusalem*. And thus the  
 Ark is said to have the Name of God *called on it*,  
 1 *Chron.* XIII. 6. *i. e.* was the LORD's Ark, or the  
 Ark of the Covenant. And as here the Children of  
*Israel* are said to be a People called by his Name; so  
 it is said of the Christian Church, XV *Acts* 17. For  
 the very same phrase (as Mr. Mede observes) is used  
 of the like relation that Men have unto that which is  
*theirs*. Thus *Jacob* saith, XLVIII *Gen.* 16. that his  
 Name should be called on the two Sons of *Joseph*: that  
 is, they should be *his*, as *Reuben* and *Simon* were.  
 Which shows, these are words of Adoption. See *Dis-  
 course* I. p. 7.

*And shall be afraid of thee.*] Not dare to do thee  
 any hurt; or, fear to have thee their Enemy.

Verse 11. Ver. 11. *The LORD thy God shall make thee plen-  
 teous in goods.*] Bestow on them abundance of all  
 good things, that their hearts could desire.

*In the fruit of thy body.]* By giving them a numerous and healthy Issue; whereby they should be multiplied like the Stars of Heaven, or the Sand on the Sea-shore. According to the Promise made to *Abraham*, XV Gen. 5. XXII. 17.

*And in the fruit of thy Cattle.]* Which he promised likewise to increase exceedingly.

*And in the fruit of thy ground.]* Which should afford large Crops of Corn, and great store of all other Fruits every year.

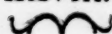
*In the Land which the LORD swore unto thy fathers to give thee.]* So that they should not need to send unto other Countries, to procure Food (as they did in the days of their Father *Jacob*) but have enough in their own Land to support them all, though never so numerous.

Ver. 12. *The LORD shall open his good Treasure unto thee, the Heaven to give thee rain unto thy Land.]* The Heaven, or the Air is called the *good Treasure* of God; because there he gathers together great Heaps of Clouds; from whence he enriches the Earth with fatning showers of Rain. Which when he withholds, he is said to *shut up* this Treasure, XI. 17. and when he bestows it, to *open* it: that his People might be sensible of their dependence upon his Bounty for that Blessing, as well as others; which he dispenses as he pleaseth.

*In its season.]* The former and the latter Rain, as the Scripture calls it. The *former* fell in Autumn after the Seed was sown, to make it take root and spring up. The *latter* fell in the Spring time; to bring the Seed which was come up, to maturity. See XI. 14. See the Learned Dr. *Prideaux* upon *Maimonides* his Treatise *de donis Pauperum*, Cap. I. Not. 25.

*And*

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*And to bless all the work of thine hand.]* By these seasonable showres he blessed their ploughing, and sowing, and produced a plentiful Harvest: which seems to be meant here by the *work of their hand*; viz. their Husbandry; which included all sorts of Plantations, as well as Tillage, IX Gen. 20.

*And thou shalt lend unto many Nations, and thou shalt not borrow.]* A token of great Riches, (See XV. 6.) which all Nations lookt upon as a Blessing: as indeed they are, with piety. And therefore *Callimachus* in his Hymn to *Jove*, prays him to bestow both Vertue and Riches upon them; v. 97.

——— *Νίδε δ' ἀρετῶν τε καὶ ὀλβίων.*

Which puts me in mind of a pertinent Observation of *Maimonides* in his Preface to *Perck Cbelek*, in which he treats of the *Foundations* of the Jewish Religion. 'This is the meaning, saith he, of the Promises and Threatnings in the Law; that if they were obedient to his Precepts, he would further them with all good things that should furnish them therein; and remove from them all that hinder them. For no Man can serve God as he ought, when he is sick, or oppressed with Famine, or vexed with Wars. Therefore God Promises to remove all these things, and to give them Health and Tranquillity, that they might perfect their Obedience, and be worthy of the Life of the World to come. *For this is not the end of the Law, to make the Earth bring forth plentifully, and to prolong Mens Life upon the Earth, and give them healthful Bodies: but that by all those things they may be helpt and encouraged to perform Obedience to it,* &c.

Ver.



Ver. 13. *And the LORD shall make thee the head, and not the tail.*] This is a proverbial Speech, which is explained in the words following, *and thou shalt be above only, and thou shalt not be beneath.* For the Head being the first and chief part of all Animals, and the Tail the last and lowest; those Persons are said to be the *Head* who command over others, and those the *Tail* who are subject. And therefore this is a Promise that they should rule over other Nations, as their Lords, (as they did in the days of *David* and *Solomon*) but other Nations should not Lord it over them.

*If that thou hearken unto the Commandments of the LORD thy God, which I command thee this day, to observe and to do them.*] This was the Condition upon which all their Happiness depended; as he had told them in the beginning of this Discourse, v. 1.

Ver. 14. *And thou shalt not go astray from any of the words which I command thee this day, to the right hand, or to the left.*] See Chapt. V. 32. Verse 14.

*To go after other gods to serve them.*] This was the principal Commandment of the Law, to serve no other gods but the LORD alone. Which while they observed, he was pleased to bless them, and to bear with many other sins which they committed. Upon which account, this Commandment is so often repeated, as we find it, in this very Book, VI. 14. VII. 4, 16. VIII. 19. IX. 16, 28. XI. 3, 4, 30, &c.

Ver. 15. *But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his Commandments and Statutes which I command thee this day.*] Especially that great Commandment, *Not to go after other gods to serve them.* Verse 15.

Chapter XXVIII. *That all these Curses shall come upon thee, and overtake thee.] Pursue them so, that they should not possibly escape them. The same phrase is used of the Blessings, v. 2.*

Verse 16. Ver. 16. *Curst shalt thou be in the City, and curst shalt thou be in the field.]* As miserable, that is, every where, as he intended to have made them happy, v. 3.

Verse 17. Ver. 17. *Curst shall be thy basket, and thy store.]* The blessing of the Barn, was to have it full, (v. 5.) and therefore the Curse upon it, was to make it empty.

Verse 18. Ver. 18. *Curst shall be the fruit of thy body, and the fruit of thy land, &c.]* He threatens to consume their Children, their Corn, and other Fruits; with their Herds and Flocks.

Verse 19. Ver. 19. *Curst shalt thou be when thou comest in, and curst shalt thou be when thou goest out.]* Have no Comfort in any Undertaking, either at home or abroad; in Peace or in War.

Verse 20. Ver. 20. *The LORD shall send upon thee cursing, vexation and rebuke.]* It is very hard to know what these three words particularly import; the two first of them being very variously translated. The first of them, *Meera*, seems to signify in general, that God would blast them, in all they designed and went about: for although the LXX. and Vulgar here render it *famine* and *want*, yet elsewhere the LXX. renders it as we do, *αἰσχος*, *cursing*: And the next word, *Mebuma*, they translate *hunger*: but in other places the LXX. render it by six or seven words, which import the same with our English *vexation*; viz. *ταραχὴ*, *trouble* or *disturbance*; *δοῦλον*, *tumult*; *σύγχυσις*, *confusion*; *ἐκταν*, *horror* or *affrightment*, &c. Which relate

relate to great disorder, disquiet, and perplexity in their Mind. And the last word, *Migbereth*, the Vulgar translate as we do, *rebuke*; but the LXX. ἀνάλωσις, *Consumption*: which are the same in effect. For when God rebukes a Man for his iniquity, he makes his beauty to consume away like a moth, XXXIX Psal.

II. For God's Rebukes consist not in Words, but in sore Afflictions, (2 Kings XIX. 3. XVIII Psal. 15, &c.) particularly in Disappointments and Ill-success in their Undertakings; and continual fear of worse for the future.

*In all that thou settest thine hand unto for to do.]* In all their Affairs (v. 8.) they should meet with trouble, perplexity, and defeats.

*Until that thou be destroyed.]* He threatens that this Curse, Trouble, and Rebuke from God should pursue them, till they had compleated their Ruin.

*And until thou perish quickly.]* When God began to punish them, after long patience with them, he was quick in his Executions; and many times brought upon them sudden destruction. So he threatens in Zephaniab I. 18. That he would *make a speedy riddance of all that dwell in the Land*. And though the whole Nation was not rooted out speedily, but by degrees; yet they enjoyed it but a short time, in comparison of what God designed if they had been obedient: and in that time, they were seldom without some trouble or other, till they were expelled out of their Country.

*Because of the wickedness of thy doings, whereby thou hast forsaken me.]* And followed after other gods: which was the great Crime that brought them to desolation.

Chapter Ver. 21. *The LORD shall make the Pestilence cleave*  
 XXVIII. *unto thee.* ] The Pestilence is threatned in XXVI

*Levit.* 25. where he saith he will send it among them :

Verse 21. and here adds, that it shall cleave unto them ; that is, be incurable. And so the Author of *Schebet Judab* confesses, that after they had been wasted and broken in pieces by Wars, they that fled into *Spain* in the time of *Alphonsus*, were swept away in great numbers by a Plague ; and introduces one applying these very words, as a Prophecy of it. Which I thought fit to note, though this part of the Prophecy doth not belong to what hath befallen them since the last destruction of *Jerusalem* (as I shall show hereafter) but to the times before the first destruction. When he often sent a Pestilence to destroy them, *2 Sam.* XXIV. 15. *XIV Jerem.* 12. *XXI.* 6, 7, 9. and many other places of that Book, *V Ezek.* 12. *VI.* 11, 12. *IV Amos* 10. But it must be acknowledged also, that the *Greeks* call such unseasonable weather, as destroys the Fruits of the Earth, by the name of λοιμός, *Pestilence*. So *Plato Lib. X. de Legibus* saith, that which is called νόσος, a Disease in Bodies, ἐν δ' ὥραις ἐπὶ τῶν καὶ ἐνικαιτῶν λοιμὸν, &c. is called Pestilence in the Seasons of the Year. The Murrain also in Cattle is called by the same name ; which even the Pagans thought was sent by the anger of their gods, for the sins of Men ; as we learn from *Callimachus* in his Hymn to *Diana*, where he saith, *verse* 125. That when she was angry, Pestilence eat up their Cattle, and Hail destroyed the Fruits of the Earth.

Κτίνῃς ἐν λοιμῷ μεταβρώσονται, ἔργα δὲ πύχνη.

As on the contrary, when she was well pleased, she sent

sent fruitful Seasons, and all manner of Happiness, as it follows in that *Hymn*.

*Until it have consumed thee from off the Land whither thou goest to possess it.*] Made a great destruction by sweeping away many People; the rest being reserved for other Judgments, which follow in the next words.

Ver. 22. *And the LORD shall smite thee with a consumption, and with a fever, and with an inflammation.*] These three words signify sore Diseases in Mens Bodies: the two first of which, *Sachepeth* and *Kaddachath*, we translate in XXVI *Levit.* 16. as we do here; only the second of them we render the *burning Ague*, which here we translate *Fever*. Unto which is here added *Dalleketh*, which signifies such an *inflammation*, as is accompanied with itching (according to the LXX. who translate it *λεεισινος*) which is extremely grievous, because the scratching of it increases the inflammation.

*And with an extream burning, and with the sword.*] These two seem to relate unto the indisposition of the Air, by extream heat and drought; as we translate the Word *Chereb* in the Margin of our Bibles. For it signifies both the *Sword* and *Driness*; as the first word *Charchur* signifies scorching heat, which frequently causes Diseases. For it being the doubling of the word *Charar*, it denotes the extremity, or highest degree of it, as all such words do; of which *Bochartus* hath given many Examples in his *Hierozoicon*. P. II. Lib. I. Cap. XIX.

*And with blasting, and with mildew.*] These two relate to the destruction of their Corn, and the fruits of the Earth; which follows upon the Corruption of the Air, as Famine follows upon the Corruption of the

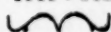
Chapter the Fruits of the Earth. The first word *Schiddaphon*, the  
 XXVIII. LXX. and the other Greek Interpreters translate ἀνεμοφ-  
 ~~~~~ δοζαν, blasting by biting Winds: though elsewhere the  
 LXX. translate it by ἐμπνευματιν and πύρον, which  
 signifies such blighting as comes by heat. And the se-  
 cond word, *Jerakon* (which comes from *jerek*, Herb,  
 or Grass, or any green thing) seems properly to be  
 expressed by the LXX. who translate it ὀχρεον: for  
 Corn, and Grass, and Herbs turn pale and wan for  
 want of moisture.

*And they shall pursue thee until thou perishest.* ] These  
 Plagues upon their Bodies, and upon the Air, and  
 the Corn and Herbs, he threatens shall come upon  
 them one year after another, till they were con-  
 sumed.

Verse 23. Ver. 23. *And thy heaven that is over thy head shall  
 be brass.* ] That is, as brass: having no more moi-  
 sture in it than brass hath. It is remarkable that he  
 doth not say *the Heaven*; that is, the Air, or Clouds;  
 but *thy heaven*; that is, the Clouds which hung over  
 their Country should be dry; though they dropt up-  
 on other Lands. See XIV *Jeremiah*.

*And the earth that is under thee shall be iron.* ] Hard  
 as Iron, for want of Rain to soften it. See XXVI  
*Levit.* 19. The Observation of *Maimonides* is worth  
 noting upon this part of the Law: 'That the *Zabij*,  
 'an ancient sort of Idolaters in the Eastern Countries,  
 'thought the fruitfulness of the Earth depended up-  
 'on the Worship of the Planets, and the rest of the  
 'heavenly Bodies. And therefore their Wise-men  
 'and their Prophets (as he saith he found in their  
 'Books, particularly in one concerning *the husban-*  
 '*dry of the Egyptians*) taught the People to keep Fe-  
 'stivals in their honour; because the fruitfulness of  
 'the





'the Earth, by which Men subsist, depends upon their Will and Pleasure. In opposition to which God ordered *Moses* to tell the *Israelites* in his Name, that if they worshipped the Stars, they should have no Rain; the Earth should be barren, the Trees yield no Fruit; the Season prove unhealthful, and their Lives be shortned. On the contrary, if they worshipped him, the LORD of Heaven and Earth, and him alone, they should have showres from above; the Earth should bring forth abundantly; and they should be blessed with healthful Seasons, sound Bodies, and long Life. For it is the very Foundation of the Law (as his phrase is) to root the fore-named false Opinion out of Men's minds, *More Nevochim*, P. III. Cap. XXX.

Ver. 24. *And the LORD shall make the rain of thy Land powder and dust.*] Verse 24. That is, there shall be such a long drought, that instead of Rain, showres of Dust, blown up into the Air by the Wind, shall fall down from Heaven upon them.

*From heaven shall it come down upon thee, till thou be destroyed.*] This seems to denote something more than the falling of Clouds of Dust, wherewith the Air was filled by high Winds, viz. showers of Ashes, which have sometimes fallen in great quantities, as good Historians testifie. Nothing is more known than the vast Clouds of Ashes which Mount *Ætna* hath often vomited, whereby all the Country thereabout hath been laid desolate. And the like hath been thrown out by Mount *Vesuvius*, which hath reached as far as *Rome*, and *Constantinople*. See *Bonferius*. But if there was any such thing in *Judea*, it must be a miraculous judgment; there being no such Mountains in those parts of the World, to make such Evomititions.

Ver.

Chapter XXVIII. Ver. 25. *And the LORD shall cause thee to be smitten before thine Enemies.*] He saith the same in effect

XXVI Levit. 17. For to smite in Scripture (as I Verse 25. have before observed) signifies to *slay* or *kill*.

*Thou shalt go out one way against them, and flee seven ways before them.*] Though they marcht out in a great Body against their Enemies, he threatens that they should soon be dispersed; the hand of the LORD, as well as of their Enemies, being against them. For that Expression is remarkable, *the LORD shall cause thee to be smitten.* See v. 7.

*And shalt be removed into all the Kingdoms of the earth.*] This is something more than is threatned XXVI Levit. 33. signifying not only their dispersion into the remotest parts of the World; but their being tossed up and down, like Vagabonds, from one Country to another, without any certain Settlement. Which hath been notoriously verified since their last dispersion by the *Romans*: of which they themselves have given us large accounts in several Books, viz. *Juchasin*, *Schalscheleth Hakkabala*, *Schebet Jehuda*, and *Zemuch David*; wherein they have abundantly confirmed what *Tertullian* saith of them in his time, *Dispersi, palabundi, & cæli, & soli sui extorres vagantur per orbem*; that being scattered, straggling up and down uncertainly, banished from their own Country, they wander about the World, without any King, &c. But this belongs to the time of the first Captivity, when *Nehemiah* (1.8.) confesses these words were fulfilled. See IX *Jerem.* 16. VI *Ezek.* 8. XII. 14, 15.

Verse 26. Ver. 26. *And thy carcase shall be meat unto all the fowls of the air, and unto the beasts of the earth.*] Nothing was accounted a greater Calamity among the *Jews*, than to have their dead Bodies lye exposed, to be

be buried only in the bowels of Birds and Beasts. Chapter And therefore *Jeremiah* threatens this as the utmost punishment of the King of *Judah*, XXII. 19. XXXVI. 30. and the *Psalmist* bewails it as one of the sorest judgments that was befallen them, LXXIX *Psal.* 2, 3.

*And no man shall fray them away.*] That is, no Man took so much compassion upon them, as to chase them away, and to interr the remainders which the Birds and Beasts had not devoured.

Ver. 27. *And the LORD shall smite thee.*] Why the Verse 27. *Hierusalem Targum* should here, in a particular manner, say the WORD of the LORD shall smite thee, I cannot imagine; unless it was to suggest, that he being their Conductor out of *Egypt*, was the Person more especially concerned to punish them for their shameful ingratitude to their Deliverer. See v. 68.

*With the botch of Egypt.*] Some take this to signify the Leprosie, unto which they in that Country were subject. Others, that boil breaking out with blains, wherewith God smote the *Egyptians*, IX *Exod.* 9, &c. For that is called *Schechin*, as this is.

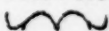
*And with the Emerods.*] The Hebrew word *Apholim* is no where to be met with, but here, and I *Sam.* V. 6, 9, 11. and in the rest of that History. Which most Interpreters (and not without reason) think signifies those painful tumors in the Fundament, which sometimes turn into Ulcers. See *Bochartus* in his *Hieroicoon* P. I. Lib. II. Cap. XXXVI.

*And with the Scab.*] The LXX. here translate the Hebrew *garab* (as they do also XXI *Levit.* 20.) *ἀγρία*, a fierce, or malignant Scab. And the *Vulgar* adds the word *jugis*, to signify that this was no small punishment.

Chapter XXVIII. *And the itch.*] The Hebrew word *cheres*, signifies, as is generally thought, a dry Itch; which is the most troublesome of all other.

*Whereof thou canst not be healed.*] This may refer both to the *Scab*, and to the *Itch* before-mentioned; which proceeded from such a Corruption of the Blood, that they were as incurable as the Leprosie.

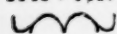
Verse 28. Ver. 28. *And the LORD shall smite thee with madness, and blindness, and astonishment of heart.*] All these three relate to the Mind: The *first* of them importing such a distraction in their Thoughts, that they should not know what course to take, when they consulted for their safety: The *second* such a stupidity, that they should not discern the true way, but always take the wrong: The *third* that amazement and horror which followed thereupon, when they saw themselves ruined by their own foolish Counsels and mad Contrivances. A famous instance of which was in the time of *Trajan*, when they committed such outrageous Massacres, both upon the *Greeks* and *Romans* (as *Dion* a very sober Author relates) in *Cyrene* and *Cyprus*, (where great numbers of *Jews* dwelt after they were driven out of their own Country) that the Lord, no doubt, (to use the words of Dr. *Jackson* on the *Creed*, B. I. Chap. XXVII.) had smote them with the *madness and blindness of heart* here threatned, that they might hereby provoke that puissant Emperour's indignation, which otherwise would have slept: but now pursued them throughout his Dominions, not only as Enemies, or Rebels, but as *noxious Creatures to Humane Society*; with a Revenge futable to their former Outrages. And indeed this Prediction was verified in their blind Credulity, which made them follow every one that pretended to be their *Messiah*;



*Messiah*; which always brought great Calamities upon them, as *R. Gedaliah* himself confesses in *Schalschetheth Hakkala*. Where he mentions no small number of these Deceivers; and shows how many Jews perished who followed them. Yet they are but a few in comparison of a long Catalogue that might be made of those pretended *Messiahs*. See the Learned *Wagenseil's* Confutation of *R. Lipman's Carmen Memoriale*, pag. 233, &c. Unto which I shall add only one Observation more out of *Solomon ben Virga*, who saith in some places of *Germany* they were possessed with such a *rabies*, that they cut one anothers Throats, to avoid the Oppression of their Enemies; and burnt themselves and their Neighbours in their Houses, setting whole Cities on fire, and perishing in the Flames. Such was their extream Rage and furious Revenge, on those Christians who pressed them to change their Religion. Many Stories of the like nature that Author tells in his Book intituled, *Schelet Jehuda*; where he hath LXIV. Relations of the Calamities which befel them in that, and in other Countries. But these words, I doubt not, were fulfilled before in the first Desolation of *Jerusalem*, to which they belong. For though we have not such particular Relations as those now mentioned to illustrate them, yet the Prophets speak of their being *mad* by drinking of the Cup of the LORD's Fury, XXV *Jerem.* 16, 18. and *blind*, *Zephan.* I. 17. *Lament.* IV. 14. and *astonished*, *Jerem.* IV. 9. *Ezek.* IV. 17.

Ver. 29. *And thou shalt grope at noon day, as the blind* Verse 29. *gropeth in darkness.*] This shows the blindness spoken of in the foregoing Verse relates to their Mind; which was so darkened, that in the plainest and clearest things, they mistook the way and means of their Preservation, *Zephan.* I. 17.

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*And thou shalt not prosper in thy ways.]* But, quite contrary, whatsoever Course they took it turned to their undoing.

*And thou shalt be only oppressed and spoiled evermore.]* One Oppression followed upon another (as the same Dr. Jackson observes) and such Rapines were committed in several places, upon them, as only made way for new ones; even when the Supream Powers endeavoured to hinder them.

*And no man shall save thee.]* This was so remarkably fulfilled in these parts of the World, that the Magistrates who had a mind in many places to preserve them from such Outrages, as none but Jews can justifie, durst not venture to appear for their Rescue. And those that did take them into their Protection, were the Instruments of their further Wrongs, by grievous exactions for the maintenance of the War undertaken in their defence. So strangely (as that excellent Person forenamed speaks, Chap. XXIX.) did the Wisdom of God bring that to pass which his Servant Moses had foretold in this Verse, *No man shall save thee.* For even succour it self turned into their sorrow; and it is hard to say, whether mens purposes for their good, or for their evil, brought greater plagues upon them. Thus it was before their first Captivity; Pharaoh King of Egypt came to help them, but was not able, XXXVII Jerem. 7. XLVI. 17.

Verse 30. Ver. 30. *Thou shalt betroth a wife, and another man shall lie with her.]* Take her away from thee, before thou canst consummate the Marriage. This was a sore Affliction, for all Nations accounted it a singular blessing to compleat a Marriage; and on the contrary, a Curse to be defeated of such delightful hopes. Whence Callimachus in his Hymn to Apollo, promising many Blessings



Blessings to the Youths, who sung and danced before his Altar, mentions this in the first place, *verse 14.* Chapter XXVIII.

Ἐν τῇ αἰῶνι μέλλοις γάμον

That he would be with them and prosper them, if they were to be married.

*Thou shalt build an house, and thou shalt not dwell therein.]* But another take possession of it, *Zephan. I. 13.*

*Thou shalt plant a vineyard, and shalt not gather the grapes thereof.]* So we rightly translate the Hebrew word, which (as the Margin notes) is thou shalt not prophane, or *make common* the Grapes thereof: which was not to be done till the fifth year after the Plantation. Before which time God threatens another should enter into it, and enjoy the Fruits thereof.

Ver. 31. *Thine Ox shall be slain before thine eyes, and thou shalt not eat thereof: thine Ass shall be violently taken away from before thy face, and shall not be restored to thee, &c.]* All these are but particular Instances of their grievous Oppressions in all Countries; where their Goods have been confiscated, the Bills of Debts owing to them all cancelled. Of which the same pious and learned Person, Dr. Jackson, gives several Instances in the forenamed Chapter.

Ver. 32. *Thy sons and thy daughters shall be given unto another people.]* This was literally fulfilled, when the Jews were banished out of Portugal in the time of King Emanuel; who ordered their Children under Nineteen years of Age to be taken from them, and brought up in the Christian Religion. When Infants also were torn from their Mothers Breasts, with far more grief and sorrow, than they had at their coming out of their Womb: and many hundred

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dred years before that, when the *Goths* were Lords of *Spain*, and suffered no Parents to have any Commerce with their Children, after the seventh year of their Age; but by publick Decree they were committed to Christians to be educated by them, who married them to their own Sons and Daughters. See the same Dr. *Jackson*, *Chapt. XXVIII. Paragr. 1, 2.*

*And thine eyes shall look, and fail with longing for them all the day long.]* Their Women filling the Heavens with more hideous shrieks than the *Egyptians* did, when all their First-born were slain in the night. For these were bereft at once of all their dear Children, in the open Sun; in vain begging to have them restored to them. And to increase their Calamity (as that excellent Person observes, *Chap. XXIX. Paragraph. 15.*) many *Moors* professing *Mahometism*, were transported out of *Portugal* the same time, without such violence offered to them. What was the reason? (saith he) God would have a manifest distinction made between the *Jews* and other People, that this Prophecy might be fulfilled.

*And there shall be no might in thy hand.]* Either to protect, or to rescue them from violence. Where I cannot but take notice, with the same Doctor, that the *Moors* then had some power in their hand, which moved the *Portugals* perhaps to abstain from such usage of them; lest the report of it coming to the *African* Mahometans, they might attempt to avenge their wrongs. But these wretched *Jews* had no power any where; none to avenge their Injuries: which God had ordained they should suffer at all times, and in all places wheresoever they came, without redress.

Ver. 33. *The fruit of thy Land, and all thy labours, shall a Nation which thou knowest not eat up.* ] This Chapter XXVIII. was remarkably fulfilled, when *Salmaneser* came and dispossessed the Ten Tribes; and when *Nebuchadnezzar* carried the other two Tribes away, and placed other People in their room. Verse 33.

There were many strange People also among the *Romans* who devoured their Labours, before their last destruction by *Titus*. And ever since they have been subject to depredations of various sorts; having scraped up Riches, with great Care, which have often fallen into the hands of Strangers. Particularly in the time of the famous *Crusado's*, when divers Nations marched in great numbers to recover the Holy Land from Infidels, their business was in their way to rob and spoil the *Jews*, and to make great slaughter of them; as both Jewish and Christian Writers witness. Particularly the Author of *Schalscheleth Hakkabala*, and our *Matthew Paris*.

*And thou shalt be only oppressed and crushed alway.* ] That they should not only sometimes, or in some Ages, or in some one or few Kingdoms; but always, in every Kingdom whither they removed (as he speaks, v. 25.) suffer such violence and wrong, as no other People hath done; must needs be thought to proceed rather from Divine Justice, than Mens inclination to Injustice. Which could not but have varied with the diversity of Times and Places, and the several Dispositions of Parties, among whom they have been dispersed. And yet the brief enumeration of their particular Spoils and hard Usage, which Dr. *Jackson* makes in the forenamed Chapter (whose words these are, in the beginning of it) throughout the most Civil and best govern'd States of *Europe*, will abundantly

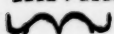
Chapter XXVIII. dantly confirm the truth of *Moses* his words in this place, *Thou shalt never but suffer wrong and violence away*; as our old Translation hath it. The same is lately observed by an eminently learned Person, *J. Wagenseil* in his Confutation of *R. Lipman's Carm. Memoriale*, p. 241. where he takes notice, that the *Jews* no sooner have grown rich, and by degrees become considerable in any Country, but some great Calamity hath befallen them. This the attentive consideration of their History will justify; particularly, as he observes, in *France*, *Spain*, and *England*: God not suffering them to be quite destroyed, like the *Amalekites*, *Jebusites*, and *Philistims*, of whom no Footsteps remain; but be scattered and tossed about through all Christian Countries, (for a testimony to the truth of our Religion) and there only *oppressed*, *crushed*, and *squeezed*, as *Moses* here foretold. One instance of which sore *oppression* I cannot forbear to add out of *Sebebet Jehuda*, where *R. Solomon Virga* confesses what great Miseries they have been exposed unto by Persons pretending to be their *Messiah*, who have drawn the hatred of all Nations upon them. Particularly in *Persia*, he saith, they were most lamentably handled upon this score; being not only stript of all, but forced to go about, like Dogs, with a great Clog of Wood bound to their Necks; which exposed them to the scorn and laughter of all Men. For while some threw it behind their backs, others would come and throw it down before their feet. Some dragging them backwards, and others cruelly beating them with it. This one told him who saw it.

Verse 34. Ver. 34. *So that thou shalt be mad for the sight of thine eyes, which thou shalt see.*] So they were (as the forenamed Doctor observes, *Chapt. XXIX. Paragraph. 6, 15.*)

6. 15.) when their Children were taken from them in *Portugal*. For some, being not able to rescue or dispatch them, killed themselves; others, who had better opportunity, drowned their Children in Wells or Ditches. And here in *England*, one of their learned *Rabbins*, perswaded four hundred of his Company besieged with him in a strong Tower, by the furious Multitude, to cut their own Throats, rather than fall into their Enemies hands; himself confirming his Doctrine by cutting his Wives Throat first, then his Children, and lastly killing himself. And thus in the time of the forementioned *Crusado's*, the Souldiers made such dreadful havock of the *Jews*, as they went along to the Holy Land, that many of them made themselves away, out of despair; as their own Authors, *R. Gedaliah* and *David Ganz* tell us *ad An. 1096*.

Ver. 35. *And the LORD shall smite thee in the knees* Verse 35.  
*and in the legs, with a sore botch that cannot be healed,*  
&c.] This is the same word in the Hebrew (*Schechin*) which is used *v. 27.* called the *botch of Egypt*, and here *an evil botch*: that is, a very grievous breaking out; which began in those lower parts, and so spread (being incurable, and by no means to be stopt) from the sole of the feet, unto the crown of the head.

Ver. 36. *And the LORD shall bring thee, and the* Verse 36.  
*King which thou shalt set over thee, unto a Nation which*  
*neither thou nor thy fathers have known.* This may seem to have been fulfilled literally, only when *Jehojachin* was carried away Captive to *Babylon*, 2 *Kings* XXIV. 15. and afterward *Zedekiah*, XXV. 7. *Jerem.* XXXIX. 7. LII. 11. For when they returned they had no more any Kings. But the latter part of these

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words [*a Nation which neither thou nor thy fathers have known*] may incline us to extend this Threatning as far as to their last Dispersion by the *Romans*. Since which they have been driven into several Countries, far less known to them than *Babylon* was (with which they had correspondence before their Captivity thither, *2 Kings XX. 12, &c.*) And though they have had no King, yet they have set over themselves Rulers and Governours, who may be comprehended under that Name.

*And there thou shalt serve other gods, wood and stone.*] Either sottishly following the Example of the Country to which they were carried, *XLIV Jerem. 17, 18.* or being compelled thereunto by their cruel Tyranny, *III Daniel 6.* The Author of *Schebet Jehuda* observes, that this was the just punishment of their folly in running after Idols, that they were sent into other Countries to worship those gods which they were so fond of in their own. And he refers it particularly to the time of the Captivity of *Babylon*; in which they continued Seventy years, according to the number of years wherein those Planets, whom they had worshipped, finished their Course. For *Saturn*, as he computes, finishes his in One and twenty, *Jupiter* in as many; and so he proceeds with the rest, which make up that number. But this is too curious an Observation, and the *Jews* have little skill in Astronomy; therefore I pass it by, and only observe that *Manasseh ben Israel* also understands this of the *Babylonian* Captivity; for all the Punishments mentioned from *v. 15. to v. 49.* were fulfilled under the first Temple, and after the ruin of it, till the building of the second. Which, though it be not exactly true, (some of these Predictions having been more com-



completely fulfilled, as I have shown in after Times) yet it is reasonable to think, that this Threatning particularly belongs to what they suffered in *Babylon*; the very same Calamity being again threatned in the 64<sup>th</sup> verse; where I shall show it belongs to their present Condition.

Ver. 37. *And thou shalt become an astonishment.* ] Verse 37. Their Neighbours, he means, who saw or heard of the greatness and strongness of their various Plagues, should be dismayed at the sight, or report of them; wondering that a People, who had been so flourishing, should be made so exceeding desolate. See *I Kings IX. 8. XVIII Jerem. 16. XIX. 8.*

*A proverb, and a by-word among all Nations whither the LORD shall lead thee.* ] So that when Men would express one extremely vile, they should say he was a Jew. The same is threatned by God when he appeared to *Solomon*, *I Kings IX. 7.* and by *Jeremiah*, *XXIV. 9.* which it is likely was fulfilled at their first Captivity into *Babylon*, (See *II Lament. 15, 16.*) but hath been notoriously fulfilled in their last Captivity (as they call it) since the Destruction of *Jerusalem* and their Temple by the *Romans*. For here in *England* (from whence they have been banished above three hundred years) their name serves as a perfect measure (to use the words of *Dr. Jackson, B. I. on the Creed, Chap. XXX.*) to express the height of Impiety in any Agent; or the depth of an abject, worthless, forlorn condition in any Patient. Better we cannot express the most cut-throat dealing, than thus, *You use me like a Jew*; or, *none but a Jew would have done this*. And when in common Speech we exaggerate wrongs done to the most odious, or despised People among us, we say, *I would not have done so to a Jew*.

Chapter XXVIII. Ver. 38. *Thou shalt carry much seed out into the field, and shalt gather but little in.*] This was fulfilled before they were carried Captive to *Babylon*; when Verse 38. God frequently sent sore Famine upon them; as we read in the Prophet *Isaiah* LII. 19. and *Jeremiah* XIV. 1, 2, 3, &c. and is often threatned by *Ezekiel* among other terrible Judgments, and by *Jeremiah* himself, XXIX. 17, 18.

*For the locust shall consume it.*] They were a great Plague in those Countries; falling sometimes in such vast numbers (from whence they had the name of *Arbe*) that they covered the whole face of the Earth, and devoured every green thing. For so another of their names imports, which is *Chasil*; coming from *Chasal*, which signifies to *consume* and eat up; which they did so entirely, that they were lookt upon by all People, as a Plague sent by God, and are therefore called by *Joel* his *Army*, II. 25. So not only the *Hebrews*, but the *Arabians*, esteemed them; who say that some of them, on a time, fell before their Prophet, as he sat at Meat, with this Inscription on their Backs; *I am God, and there is none other besides me; the LORD of Locusts, who nourish them; and when I please, send them forth that they may be food for the people; and, when I please, that they may be their plague, by eating up their food.* See *Bochartus* in his *Hieroicoicon*, Pars II. Lib. IV. Cap. VI.

Verse 39. Ver. 39. *Thou shalt plant vineyards and dress them.*] Take a great deal of care and pains about them, after they are planted, to make them fruitful.

*But shalt neither drink of the wine, nor eat the grapes.*] Not enjoy the least benefit, by their cost and labour.

*For worms shall eat them.* The Hebrew word *Tholaath*, is a general name for all Worms whatsoever.

But

But there is a peculiar sort that infest Vines, which the Greeks call *ἰνῆς* and *ἰνῆς*, as *Bochartus* observes in his *Hierozyicon*, P. II. Lib. IV. Cap. XXVII. where he takes notice that the Latines call this Worm *Volvox* and *Convolvulus*; because it wraps and rolls it self up in the Buds, and eats the Grapes up when they grow towards ripeness; as the Roman Authors explain it.

Ver. 40. *Thou shalt have Olive-trees through all thy Coasts, but thou shalt not anoint thy self with the oil.* ] Verse 40.  
Though the Country abounded with these Trees, in all parts of it, they produced nothing but Leaves, and a show of Fruit, which came to no perfection.

*For thy Olive shall cast her fruit.* ] Being blasted, as the *Hiernusalem Targum* explains it, in the very Blossom; or the Buds dropping off for want of Rain; or the Fruit being eaten with Worms. *Maimonides* observes, that the Idolaters in those Countries, pretended by certain Magical Arts, to preserve all manner of Fruit, so that Worms should not gnaw the Vines; nor either Buds or Fruit fall from the Trees (as he reports their words, out of one of their own Books which he names) therefore to deter the *Israelites* from all idolatrous practices, *Moses* here pronounces that they should draw upon themselves, those very Punishments, which they studied by such means to avoid, *More Nevochim*, P. III. Cap. XXXVII.

Ver. 41. *Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.* ] Verse 41.  
Which is threatned in many places of the Prophets, and fulfilled in several Invasions of their Neighbours; for the *Syrians*, no doubt, carried captive more than that one little Maid, who waited on *Naaman's* Wife, 2 *Kings* V. 2. And in other inroads upon them, till the

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the Captivity of the whole Land ; this we may be confident was a frequent Calamity, 2 *Kings* XIV. 26. XV. 37, &c. But it was never more remarkably fulfilled, than since they crucified our Saviour ; their Children having been taken from them ( as I have observed before v. 32, 34. ) and transported sometimes, into other places. And who knows whether many of their Stock, detained by King *Emanuel* of *Portugal* before-mentioned, have not been transported into *America* ; and whether many of the *Spanish* Colonies have not a mixture of the *Jewish* Progeny in them ? as *Dr. Jackson* observes. *Manasseh ben Israel*, I am sure, endeavours to prove ( in his Book called *Spes Israelis* ) that some of the Ten Tribes are in *America* ; though how they came there, he can give no account.

Verse 42. Ver. 42. *All thy trees and the fruit of thy Land shall the Locust consume.*] So *Onkelos* and the *Hebrew* Writers generally translate the word *tzelatzal* ; which signifies a peculiar sort of Locusts, which falls upon Trees, as others upon the Fields. And it seems to have this name, because these Locusts come in such thick Clouds, that they darken the Sun : the *Hebrew* word *tzalal* signifying to over-shadow. The *Hierusalem Targum* translates it, *All your Trees, and the fruits of your Land, shall spoilers possess.*

I suppose these several Judgments fell in the order wherein they are here mentioned in v. 38, 39, 40, 41, 42. There being first a great Dearth, of which we read 2 *Kings* VIII. 1, &c. and 1 *Joel* 10, 11, 12, &c. then many Invasions of their Country, wherein several were carried Captive ; by the Bands of *Moab* upon the *Israelites*, 2 *Kings* XIII. 20. and of the *Chaldeans*, *Syrians* and *Ammonites*, who came upon *Judah*, XXIV. 2.

XXIV. 2. And we read expressly, that before this, Chapter  
in the days of *Abaz*, a great Multitude were carried XXVIII.  
Captive by the *Syrians*, 2 *Chron.* XXVIII. 5. After  
which more Spoilers came upon them in the days of  
*Jeremiah*, XII. 12. and a new Famine, XIV. 1, &c.  
in which this 41st verse may be thought to be fulfilled.

Ver. 43. *The stranger that is within thee, shall get up* Verse 43.  
*above thee very high, and thou shalt come down very low.*  
There is no sorer Punishment, to a proud People,  
than to see those who are not only their Inferiours,  
but much beholden to them (as all Strangers were to  
the *Jews*, among whom they lived meerly by per-  
mission) get up above them, and become their Super-  
iours. But so it was that the *Jews* by their foolish  
endeavours to advance themselves, raised a meer Stran-  
ger to the highest Dignity, who humbled them into  
the lowest Condition. For this (as that excellent  
Person I have often mentioned observes) may be ap-  
plied to *Vespasian*, who was appointed to command  
in the Wars against the *Jews*, and being a Person of  
mean Birth and obscure Family, had no thoughts of  
aspiring to the Imperial Seat: but by the unseasona-  
ble desire of the *Jews* to exalt themselves above all  
Nations, they hoisted him up to the most sublime  
pitch of Greatness, who was ordained by God to  
pluck them down from their Seat, and bring them  
beneath all People. See Dr. *Jackson*, *Book I.* on the  
*Creed*, Cap. XXIII. Paragraph. 3, 4, &c. For he quite  
extinguished their Glory, which was their Temple  
at *Jerusalem*: and likewise shut up and prophaned  
the Temple which the *Egyptian Jews* had built in the  
Country of *Heliopolis*; after it had stood above Three  
hundred years.

Ver.

Chapter XXVIII. Ver. 44. *He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail.*]

Verse 44. Thus the Covenant of God, to exalt this People, and humble their Foes, was quite inverted, as he also observes, ( See v. 12, 13. ) all the Plagues threatened to those who bare ill-will to *Sion*, lighting on them and their Friends; and all the Blessings promised to such as prayed for her Peace, being heaped on those that wrought her ruin.

Verse 45. Ver. 45. *Moreover, all these Curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed.*]

These Punishments, he means, should not cease, but follow one upon another, till they had brought them to utter ruin. Which is so evidently fulfilled, that would but the *Atheists* consider it, and lay it to heart, it would wring from them a Confession, of the truth of what these Divine Oracles have uttered, That *this was a People, who had been appointed to destruction*. For though there be a great many of them remaining, in several parts of the World, yet they have never been suffered to grow into a Nation; but in that sense are utterly *destroyed*, as *Moses* here prophesied.

*Because thou hearknedst not unto the voice of the LORD thy God, to keep his Commandments, and his Statutes which I commanded thee this day.*]

It hath manifestly appeared the hand of God is very heavy upon them, for their Disobedience to him; there being no other reason, why they, who were once so favoured by him, should be so long as they have been, more miserable than any other People.

Verse 46. Ver. 46. *And they shall be upon thee.*]

That is, the Curses before-mentioned, should remain fixed upon them; and continue unremoved from Age to Age.

For



*For a sign, and for a wonder.]* That all Men may take notice of them, and look upon them as extraordinary Tokens of God's high displeasure ; and take warning thereby to beware of their Infidelity and Disobedience. For, as that great Man often saith, *No sign can be given equivalent to the desolation of the Jewish Nation ; and their continuing still banished from their own Land, and miserably treated in all other Countries.*

*And upon thy seed for ever.]* All the World may clearly see (to use his words again) that the God of their Fathers hath cast them off ; they having no signs or badges of his ancient wonted favours ; whilst innumerable Marks and Scars of his fearful Indignation against their Fathers , remain unhealed in their Children, after more Generations, than their Ancestors had of Prosperity in the promised Land.

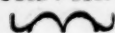
Ver. 47. *Because thou servedst not the LORD thy God with joyfulness, and gladness of heart, for the abundance of all things.]* Or, *In the abundance of all things :* for this is opposed to the hunger and thirst, in which (he saith in the next Verse) *they should serve their Enemies*, as a punishment for their wanton abuse of God's Mercies. Which being so exceeding great, justly required not only their obedience, but cheerfulness and delight therein.

Ver. 48. *Therefore shalt thou serve thine Enemies,* which he shall send against thee.] He doth not call the LORD their God, as he did before ; now they were abandon'd by him for their sins.

*In hunger, and thirst, and nakedness, and in want of all things.]* This shows what he meant before by *abundance of all things :* plentiful provision of Food and Raiment, and all other things belonging to the Comfort of Life.

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*And he shall put a yoke of iron upon thy neck.]* The loss of Liberty was as great a Misery as any other; which ended also in hard Servitude. And it was but just, that they should be Slaves in the Land of their Enemies to cruel Masters, who would not in their own Country serve so gracious and loving a Father as the LORD their God.

*A yoke of iron.]* Signifies an unsupportable Yoke, which could not be broken. See XXVIII *Jerem.* 13, 14.

Verse 49. Ver. 49. *And the LORD shall bring a Nation against thee from far.]* This evidently belongs to the Romans, as *Manasseh ben Israel* acknowledges; who thinks that at this Verse begins his Prophecy of their Calamities under the second Temple, as in the foregoing he describes their Calamities under the first. And in this, I think, he saith right, That there is scarce any thing mentioned in the following part of this Chapter, but what relates to what they suffered under the second Temple (as he speaks) and since its destruction: though I cannot say, as he doth, of the foregoing part of it, that it was fulfilled in the Calamities which befel them under the first Temple; for many things were never so compleatly fulfilled, as since they crucified our Saviour.

*From the end of the earth.]* This shows he speaks of the Romans, rather than of the Chaldeans; who did not come from far, much less from the end of the earth; but out of the North Country, which was not very far distant from Judea. Whereas the Romans, by whom they were last destroyed, came literally from far, and from the end of the earth. Particularly *Julius Severus* was called by the Emperour *Adrian*, to their destruction, out of this Island of Britain. Where-

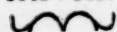
Wherein *Vespasian* also had given great proof of his Conduct. And *Adrian* himself, and *Trajan* by whom they were still more crushed, after *Vespasian* had destroyed their City and Temple, were both *Spaniards* by birth. And therefore *Manasseh ben Israel* says peremptorily in his Book *de Termino Vitæ*, (*Lib. III. Sect. III.*) this is to be understood of the Souldiers in *Vespasian's* Army, which he brought out of *England*, *France* and *Spain*, and other remote parts of the World.

*As swift as the Eagles.*] Which every one knows the *Romans* carried in their Ensigns. And these Birds are observed to fly upon their Prey with great force and violence; to whom therefore fierce Souldiers (such as the *Romans* were) are compared, when they set upon their Enemies. So *Homer* describes *Achilles* falling upon the *Trojans*,

Αἰετὸς οἰμαλ' ἔχων —————

in *Iliad* Φ. where οἰμαλ' signifies ὀρμημαλ', *furious assaults*, as the Scholiast interprets it. And so he speaks concerning *Heſtor*, *Iliad*. X. As *David* also speaks of *Saul* and *Jonathan*, 2 *Sam.* I. 23. and the *Chaldeans* are so described coming against *Jernſalem*, IV *Jerem.* 13. XLVIII. 40. XLIX. 22. I *Lament.* 19. XVII *Ezek.* 3. and see VII *Daniel* 4. and *Bochartus* in his *Hieroſoicon*, Pars I. *Lib.* II. Cap. IX. P. II. *Lib.* II. Cap. II.

*A Nation whose tongue thou shalt not understand.*] The *Roman* Tongue was more strange to them than the *Chaldean*; especially the Language of many Nations of which the *Roman* Army was composed. And being a People whom their Ancestors perhaps never  
V v v 2 heard

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heard of, Dr. Jackson justly looks upon the Destruction and general Desolation of their Country, made by the *Romans* and their Tributaries in these Western Parts of the World, as an Everlasting Monument of the truth of *Moses* his Prophecy, in this and in the following Verses.

Verse 50. Ver. 50. *A Nation.*] This word *Nation* being used thrice in this and the foregoing Verse, *Manasseh ben Israel* (in the place forenamed) is so critical, as to observe that this Repetition shows, *Jerusalem* was to suffer thrice by the *Roman* power. *First*, In the time of *Pompey*; and *secondly*, when *Sofus* came to the assistance of *Herod* against *Antigonus*; and *thirdly*, when it was besieged and overturned by *Vespasian* and his Son *Titus*.

*Of a fierce countenance.*] So we translate this Phrase, VIII *Daniel* 23. which in the *Hebrew* is, a *strong*, or *hard face*. Accordingly we translate it *impudent* (or in our language *brazen-faced*) VII *Prov.* 13. and *hard*, XXI *Prov.* 29. and *bold of face*, VIII *Eccles.* 1. All which set forth a People stern, fierce, undaunted, cruel and hard-hearted; that had neither mercy nor modesty, but inflexibly pursued their designs; which is the true Character of the old *Romans*.

*Which shall not regard the person of the old, nor show favour to the young.*] These are wont to be pitied, being unable to hurt others; but in their Wars with the *Jews* the *Romans* spared no body: their Rage and fury extinguishing all reverence to grey hairs, and all tenderness to young babes.

Verse 51. Ver. 51. *And he shall eat the fruit of thy Cattle, and the fruit of thy Land, until thou be destroyed.*] For they brought such vast Armies, as devoured all the Provisions in the Country.

*Which*

Which also shall not leave thee corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.] He repeats it again, in more particular words; to set forth the Desolation to be so great, that nothing should remain for their support.

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Ver. 52. *And he shall besiege thee in all thy gates.* ] Verse 52. The Country being wasted, the Jews fled into their fenced Cities, where they had laid up some Provisions, to enable them to hold out a siege.

*Until thy high and fenced walls come down, wherein thou trustest, throughout thy Land.* ] This was literally fulfilled by the Romans, to whom the best fortified places were forced to yield; as may be seen in Josephus his History of the Jewish War; which is the best Commentary on this part of the Prophecy. The Walls of Jerusalem particularly were razed by Pompey; and Sosius took it again by force in the time of Augustus. But Tacitus tells us, That the Jews took such advantage of the Covetousness of Claudius, that they purchased of him the liberty to fortifie their City again. Which they did so well, that they trusted, as Moses here speaks, to its strength; which was so great, that Titus could not take it, but by a long siege, which concluded in its utter ruin.

*He shall besiege thee in all thy gates, throughout all the Land which the LORD thy God hath given thee.* ] He repeats it again, that they might not think to find security in any place whatsoever, though never so strongly fortified, and well provided with all things necessary for its defence.

Ver. 53. *And thou shalt eat the fruit of thine own bow- Verse 53.  
dy, the flesh of thy sons and of thy daughters, which the  
LORD thy God hath given thee, in the siege, and in  
the*

Chapter XXVIII. *the straitness wherewith thine enemies shall distress thee.]* This was fulfilled to a tittle by *Vespasian* and his Son *Titus*; who after they had vanquished them in the Field, begirt them so close in *Jerusalem*, that they could not stir out; and rather than Surrender, perished by a lamentable Famine. For there were vast Multitudes of People shut up in the City, which run thither from all parts for safety. Who brought the Famine sooner upon them, and made it more severe when it came. If we may believe *R. David Ganz*, it was further'd also by a Fire, which the seditious People kindled; whereby Fourteen hundred Magazines were consumed, stored with Provisions to serve two hundred thousand People for twenty years. For this he quotes *Josephus*, though no such thing is to be found in him.

Verse 54. Ver. 54. *So that the man that is tender, and very delicate among you.]* The two Hebrew words for tender and delicate, signifie a Man that had lived in pleasure, and fared daintily, like the rich Man in the Gospel.

*His eye shall be evil toward his brother, and towards the wife of his bosom, &c.]* Grutch every bit which he sees his nearest Relations eat; being ready to snatch it out of the Mouth of his dear Consort and Children, and put it into his own. For this is the effect of a ravenous hunger.

*And toward the remnant of his Children, which he shall have.]* This imports that they should see many of them die in the siege. For Famine forced them to feed on bad Food, and that bred Pestilential Diseases, which swept away many; and increased still more by the Carcases of those that were famished. If any credit may be given to one of their own Authors

*David*



*David Ganz*, there were above an hundred and sixteen thousand dead Bodies of the rich and honourable Men of *Jerusalem*, carried out at one Gate of the City, which was that of the *Brook Kedron*, besides those which were carried out at other Gates, and thrown over the Walls. And this he pretends to have out of *Minchas* the Son of *Seruk*, who was a faithful Register in that City. *Josephus* mentions almost the same number, *Lib. VII. de Bello Judaico, cap. ult.*

Ver. 55. *So that he shall not give to any of them of the flesh of his Children whom he shall eat.* ] This is a description of the forest Famine, which forced them, after they had eaten up their Horses, Dogs, Cats, and such like Creatures, and their very Belts and Shoes; to eat even their own Children. Which Fathers, who used to live deliciously, *Moses* prophecies should eat up themselves privately, and let none share with them.

*Because he hath nothing left in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.* ] They were so sorely pincht with Famine, in a long siege, that they had nothing else remaining but their own Off-spring, and one another, wherewith to satisfy their hunger. *Josephus* observes (*Lib. VII. de Bello Judaico, Cap. 18.*) that *Jerusalem* had been taken five times before this; but never suffered so dreadfully as by *Titus*; whom the *Talmudists* therefore call by the name of *impious*. Which Epithet belonged rather to themselves, who having with wicked hands (as *St. Peter* speaks) crucified and slain their Redeemer, were, by the just Judgment of God upon them for their Infidelity, hardened in an obstinate belief and expectation of a Deliverer from the  
*Romans,*

Chapter *Romans*, till they were reduced to those Extremities.

Ver. 56. *The tender and delicate Women among you, that would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness.*] A description of the greatest softness and delicacy; which both the *Chaldees* express by a word that signifies the nicest motion, and going so slow a pace, as if they were loth to touch the ground. See *Bochartus* in his *Phaleg. Lib. IV. Cap. XIX.*

*Her eye shall be evil toward the Husband of her bosom, and toward her son, and toward her daughter.*] This is only an higher instance of the cruel Effects of their Distress by Famine. For Women, especially of the better sort, are naturally more tender and pitiful than Men; and have the most passionate Love to their Children; which *Moses* here prophecies should be quite extinguished by hunger. And it was literally fulfilled, both in the siege of *Samaria*, wherein a Woman boiled her Son, 2 *Kings* V. 28, 29. as a Man did in the first siege of *Jerusalem* by the *Babylonians*, II *Baruch* 3. and see II *Lament.* 20. IV. 10. But never so exactly fulfilled as in the last siege by the *Romans*, when a noble Woman (which fully answers to this Prophecy, such Persons being very delicate) did the very same; as *Josephus* relates in his Book of the *Jewish War, Lib. VII. Cap. VIII.* A most unnatural fact, as he observes, which was never committed, either by *Greek* or *Barbarian*; and which he would not have related, because it might seem incredible, if there had not been many Witnesses of it besides himself.

Verse 57. Ver. 57. *And toward her young one that cometh out from between her feet.*] Toward her new-born Babe; which is wont to be welcomed into the World with great

great joy ; but in this siege dispatcht out of it, to assuage the rage of their hunger. In the *Hebrew* (as we take notice in the Margin) the word we translate *young one*, properly signifies the *after-birth*: And so the LXX. translate it, τὸ ἔσθιον. Which makes this passage most plain ; that their hunger should make them so unnatural, as first to eat the After-birth which came from them, and then the Child which was wrapped in it.

*And towards her children which she shall bear.]* The rest of their Children ; whose cries for Food they had no way to stop, but by killing them, and making them their own Food. So it follows in the next words.

*For she shall eat them for want of all things.]* Having nothing else left to eat. For they had devoured, not only the leather of their Girdles, and their Shoes, and which covered their Shields ; but the very stale Dung of Oxen, and such things as the most sordid of all living Creatures would not eat. See *Josephus Lib. III. ἀλάστορας, Cap. XVI. Lib. VII. Cap. VII.*

*Secretly.]* It was not done secretly for any other reason, but least any body should have a share with them ; and so make their hunger return the sooner. And yet it was a hard matter to conceal what they had done of this kind : for the seditious People presently smelling there had been something boild, got into the House, when she had eaten one half of her Child, and found the other half, which she had left till another time ; of which she invited them to eat.

*In the siege and straitness.]* These two words which are used here, and v. 53. and 55. may both relate to the grievous Miseries they should endure, when they were besieged (v. 52.) and may be translated, *in the*

Chapter *pressure, and straits, wherewith thine Enemies, &c.*  
 XXVIII. *Wherewith thine enemies shall distress thee in thy gates.]*  
 We have not such an account of their distress in other Cities, as we have of what they suffered in Jerusalem; where, ἀπειρον πλῆθος, an innumerable multitude perished by Famine, (as Josephus tells us, L.VII. ἀλώσεως, Cap. VII.) and ineffable Calamities thereupon hapned. For in every House, where the least shadow of Food appeared, a War immediately began; and the dearest Relations fell to blows, snatching away from each other the miserable Supports of Life. Nor would they let those that were dying expire quietly, not believing what they affirmed, when they told them they had no Food in their Houses; but the Cut-throats came and searcht their very Bosoms, as they lay drawing their last breath, whether they had not there hid some Food.

Verse 58. Ver. 58. *If thou wilt not observe to do all the words of this Law, which are written in this Book.]* Among which, those words are most remarkable XVIII. 15, 18, 19. *A Prophet shall the LORD thy God raise up unto thee, like unto me, unto him shall ye hearken, &c. Whosoever will not hearken unto the words which he shall speak in my Name, I will require it of him.*

*That thou mayest fear this glorious and fearful Name, the LORD THY GOD.]* That is, fear the great LORD of Heaven and Earth, and their special Benefactor: who is most glorious in himself, and to be most humbly revered by us. For the *Name of God*, is God himself: from whence it is that he is sometimes called HASCHEM, *the Name*, XXIV Lev. 11. This shows the reason why Moses repeats this Name, the LORD THY GOD, so often as he doth in the Preface to this Book, Chapt. VI, VII, VIII, IX, &c.

In

In some of which there is scarce a Verse wherein we do not meet with these words: and it is sometimes repeated no less than *three* times in one and the same Verse, XII. 18. XVI. 15. that God might be in all their Thoughts; and the fear of him might possess their Hearts.

Ver. 59. *Then the LORD.*] If they still persisted Verse 59. in their Infidelity and Disobedience, after *Jerusalem* and the Temple were destroyed, and such unheard of Calamities as they had suffered during the siege of that place, he threatens to bring upon them more astonishing Judgments.

*Will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance.*] Though their great Plagues, under *Vespasian*, by Famine, Sword and Pestilence, had lessened their numbers exceedingly; yet by the time of *Trajan* and *Adrian*, they had, like Traitors taken for a while from the Rack, (to use Dr. *Jackson's* words) recovered strength enough to be put to greater torture. For then they were made a Spectacle to the World of the Divine Vengeance again; which they brought upon themselves by their Rebellion; and show'd therein their natural strength, by their grievous lingering pains in dying. For not only in *Mesopotamia* and in *Cyprus*, but especially in *Cyrene*, and throughout all *Egypt*, they broke out into such outrages, *καὶ οὐκ ἔπαυον* *καὶ οὐκ ἔπαυον* *καὶ οὐκ ἔπαυον*, as if they had been possessed with some fierce and seditious Spirit (as *Eusebius* speaks, *Lib. IV. Eccles. Hist. Cap. II.*) whereupon *Marcus Turbo* was sent against them, and setting upon them both by Sea and Land, with Horse and Foot, made a vast destruction of them. See *Dion. Lib. LXVIII.* and *Xiphilinus*; who describe their

Chapter XXVIII. slaughter to have been so great, that now was fulfilled (as the forenamed Dr. Jackson thinks) what Moses foretold in this place, *The LORD will make thy plagues wonderful, great plagues, and of long continuance.* And indeed Eusebius saith in the forenamed place, that Turbo destroyed many thousands of them, *πολλὰς μάχαις, ἐν ὀλίγῳ χρόνῳ, &c.* in many battles, and in no small time; the War being protracted a great while, to compleat their destruction. And the application of this Prophecy to this Time, may be confirmed by a strange Relation which we meet withal in their own Books. For in the *Hierusalem Talmud*, one of their *Doctōrs* tells us, That when Trajan came upon them with his Army, they were reading these very words of the Law, *v. 49. the LORD shall bring a Nation against thee from far, from the ends of the earth, &c.* which he understanding (having askt them what they were doing) he cried out, *Here is the man* (pointing to himself) *who am come five days sooner than I intended.* And immediately compassing them about with his Legions, slew them all. Then he went to their Wives and offered them Mercy, if they would submit themselves: But they replied, *What thou hast done to the ground, do to the stubble.* So he dispatcht them also; and shed so much Blood that it ran into the Sea, as far as *Cyprus*. At this time (so he concludes his Story) the Horn of *Israel* was cut off from *Israel*, never to be restored into its place, till the Son of *David* come. This passage I find alledged by *Job. Benedictus Carpzovius* out of *Massech. Sanhedr.* in explication of another matter in *Schickard's Mischpat Hammelek.* Cap. III. Theor. X. p. 199.

*And sore sicknesses, and of long continuance.*] Such as *Gonorrhæa's*, *Leprosies*, and burning Fevers; as the



the Author of the old *Nitzacon*, set forth by *J. Wagensfeil* explains it, p. 131.

Ver. 60. *Moreover, he shall bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee.*] The same Diseases he foretells should infest them in, and after, their destruction by the *Romans*, which had done formerly under the *Chaldeans*, and other Oppressors, v. 27. What these Diseases were, *Pet. Cunnens Lib. II. de Republ. Jud. Cap. ult.* hath expressed in these words, *Vitilignes, psorasque & tetra ulcera*, &c. Leprosies, Itches, Botches, and foul stinking Ulcers, the greatest Physicians have anciently ascribed to the *Egyptians* and *Syrians*, as Plagues proper to those Nations; unto which Diseases, he observes, the *Jews* were strangely obnoxious.

Verse 60.

Ver. 61. *Also every sickness, and every plague which is not written in the Book of this Law, them will the LORD bring upon thee, until thou be destroyed.*] It had been too long to have set down all the Diseases and Calamities that Mankind are subject to: but he tells them, they should not escape any one of them, though very numerous; and be afflicted with them till their destruction was compleated. For they were of such long continuance, as was said before, and pursued them so closely whithersoever they went, that they are no longer a Nation, but a scattered, forlorn People, abandon'd and forsaken by him that formerly protected them. Of this they themselves are so sensible, that they have confessed the truth of this part of the Prophecy, in these latter Ages. For *Solomon ben Virgæ* having related (in the fiftieth Section of his Book called *Schebet Jehuda*) how they were transported out of *Palestine* into *Spain*, and so miserably handled, that not one of a thousand remained; and then how

Verse 61.

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how they were destroyed in *Germany* and *France*, where, of innumerable Multitudes, (equal to the number which came out of *Egypt*) scarce Five thousand survived that Calamity; and what he himself saw in *Castile* and *Portugal* (where they suffered such things as cannot be expressed, nor conceived, by Famine, by Depredations, by Transportations, and by being sold for Slaves, or drowned in the Sea) he thus at last concludes his sad Story, that they who fled to avoid that dreadful Tempest in *Castile*, found the truth of this Oracle, 'Every sickness and plague which is not written in the Book of this Law, shall the LORD bring upon thee, till thou be destroyed.'

Verse 62. Ver. 62. *And ye shall be left few in number, whereas ye were as the stars of heaven for multitude.*] The multitude of the Jews killed in the Wars, was equal to the number of living Men in *Israel*. in the time of King *David*. For *Josephus* saith, That in the siege of *Jerusalem* there were destroyed, by Pestilence, Famine and other ways, *Eleven hundred thousand*; besides above *Ninety thousand* carried Captive. For they being come from all Countries to keep the Passover, the whole Nation (as his words are, *Lib. VII. 'Αλλότρωος, Cap. XVII.*) were shut up here by a fate *ὡς ἐν κλειστῇ φυλακῇ*, as in a close Prison: or rather driven thither (as Dr. Jackson speaks) into a Slaughter-house; after they had been foiled by the Romans in the Field. And yet after this they recovered strength (as I observed before) meerly to be more tormented, and miserably destroyed. For in the reign of *Adrian* (who succeeded the Emperour *Trajan*) they shook the Roman Empire by their rebellious Commotions; as *Dion*, who lived not long after, relates in his History, *Lib. LXIX.* which moved *Adrian* to exercise the greater Severity

Severity upon them, in their punishment ; there being slain of them in Battles and Skirmishes, *Five hundred and eighty thousand*, besides a vast number consumed by Famine, and Sickneses, and Fire, during the time of this lingring War ; which *Julius Severus*, a famous Commander, sent for on purpose out of *Britain*, designedly protracted to a great length, not being willing to try it out in the Field in one Battle, with a desperate Multitude. And now, as *Moses* foretold, they were left *few in number* : For *Dion*, as if he had intended to expound these words, saith that *Severus* so beset and attacked them separately, in several Parties, that *very few of them escaped* ; fifty of their strongest Fortresses being utterly razed ; and *nine hundred eighty and five* of their most noble and populous Towns sackt and consumed by fire ; with the slaughter of the forementioned number. Inso-much, that, as his words are, *all Judea was in a manner laid waste, and left as a Desert*. This we may truly call the *last Conflict of this Nation with Death and Destruction in their own Land* ; out of which they were now almost totally expelled.

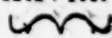
*Because thou wouldst not obey the voice of the LORD thy God.*] Who had spoken to them by that great Prophet, his Eternal WORD, promised in the *eighteenth* Chapter of this Book, *v. 15, &c.* but they would not hearken to him. For which Cause he gave them up to listen unto false Christs, whom they followed to their destruction. Particularly *Barchocheba*, who in the time of *Adrian* took upon him the Title of *their King*, and set up his Throne at *Bitter*, in the Tribe of *Benjamin* ; which the *Jews* had made their cheaf Seat after the Destruction of *Jerusalem* ; and had in it, as they pretend, *four hundred Synagogues*.

Here

Chapter XXVIII. Here the *Romans* made such a slaughter of them, when they took it, that the *Jews* themselves cannot find Expressions tragical enough to represent it. Twice as many, they tell us, perished now, as came out of *Egypt*; great Rivers ran with the Blood of the slain, which (say some of them) carried great Rocks along with it in the stream. With these, and many other such like hyperbolical Speeches, they themselves exaggerate their Calamities, as many have observed out of *Juchasin* and *Gittin*; particularly *Const. L'Empereur* in his *Annotations* on *Jacchiades*, XI *Dan.* 34.

But though now they were left few in number in *Judæa*, yet in other Countries where they were dispersed, they multiplied again; that God's Plagues might continue to be multiplied upon them, and this Prophecy more perfectly fulfilled. For some Ages after this (*An.* 1009.) they had so incensed Christian People against them, by bringing the *Per-sians* upon them, who destroyed the Churches dedicated to our Saviour at *Jerusalem*, that it was resolved by the common consent of all Christians, that no *Jew* should live in their Territories; but be driven out of them throughout all the World. By which means the greatest part of them died of several kinds of death, or made away themselves, so that *vix pauci residui fierent in orbe Romano*, there remained but a very few of them in the *Roman* World. They are the words of *Glanber*, who relates this *Lib.* III. *Cap.* VII.

Verse 63. Ver. 63. *And it shall come to pass, as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoyce over you to destroy you, and to bring you to nought.*] The state of the *Jews* from the time of *Adrian*, till the expiration of the *Roman* Empire,

pire, cannot be gathered from the *Roman Writers*; Chapter  
 but the *Fathers of the Church* often mention their **XXVIII.**  
 Miseries, and so do their own Authors. Particularly   
 the Author of *Schebet Jebuda*; who saith, 'It is  
 'not in the power of Man to tell all the Kingdoms and  
 'Cities where they were scattered; in which they  
 'suffered things so horrid, that it is fitter to pass them  
 'over in silence, than to relate them. But therein  
 'was verified the Divine Prediction, **XXVI Lev. 38.**  
 '*Ye shall perish among the heathen, and the Land of your*  
 '*Enemies shall eat you up. Sect. XLIX.* And Dr. *Jackson*  
 to explain this hath more particularly observed,  
 That as *God* raised up *Cyrus*, in testimony of his re-  
 joycing to do them good, who released them from their  
 Captivity in *Babylon*; so to give the World a proof  
 of his joycing to destroy them, and bring them to nought,  
 he advanced *Philip Augustus* to the Crown of *France*  
 (about *An. 1179.*) to defeat all the hopes, which some  
 kindness shown unto them had put into their hearts.  
 For he spoiled their Synagogues of all their Dona-  
 tives and Ornaments; confiscated all their Lands and  
 immoveable Goods; and granted a Release of all  
 Debts due unto them from Christians. See *Book I.* up-  
 on the *Creed*, *Cap. XXVIII. Paragr. 13.*

*And ye shall be plucked from off the Land whither  
 thou goest to possess it.]* This was wonderfully fulfil-  
 led by *Adrian*; who, after the strange Desolation  
 before-mentioned, prohibited by a Publick Decree,  
 ratified with the *Senates* consent, any *Jew* to come  
 within sight of *Judea*. This he did out of a politick  
 respect, lest the sight of their Native Soil might in-  
 spire them with some fresh desperate Resolutions to  
 endeavour their Settlement there again: but herein  
 he was unwittingly the *Angel of God* (as the same ex-  
 cellent

Chapter cellent Person speaks) to keep this wicked Race, out  
XXVIII. of that Paradise; the good Land, out of which he  
had driven them.

Verse 64. Ver. 64. *And the LORD shall scatter thee among all people.*] That was the effect of *Adrian's* severe Decree, of not coming within view of their own Country; which made them disperse all the World over, where they could find any admittance.

*From the one end of the earth even unto the other.*] Such as were carried Captive in *Adrian's* War, were transported by his order into *Spain*, his own native Country; which was then accounted the End of the World westward. And many of them, it is evident by their own Books, fled to *Babylon*, and the Countries thereabout, which was as far as they knew Eastward. In *Spain* they continued many years in great abundance; as it were, expecting a Wind for their Passage to some place more distant from their ancient Seat. And who knows whether many of them have not, since the discovery of *America*, been transported thither, as I before observed? Certain it is, that the *Jews* themselves are sensible this Prophecy was not fulfilled, till this their last dispersion after the destruction of *Jerusalem* by the *Romans*. For thus *R. Isaac*, who had occasion to mention these words (in his *Munimen Fidei* lately brought to light by *Wagenheil*, *Perek VI.*) glosses upon them: *In the Roman Captivity, the Jews were dispersed and dissipated, through all the Regions of the East and of the West: For every Nation of which the Roman Army consisted, when they returned to their own Countries, carried some of them along with them, into Greece, Germany, Italy, Spain, France, and all other Countries which either Christians or Mahometans now possess.*

*And*



*And there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.]*

Here that excellent Person I have so often mentioned, (Dr. Jackson) commends it to the Readers consideration, whether this part of *Moses* his Prophecy may not be understood of the Convert *Jews* throughout the *Pope's* Dominions, who are often urged to commit Idolatry with Stocks and Stones, upon more tyrannical terms (if they gain-say) than their forefathers were, either by the *Affyrians*, *Chaldeans*, *Egyptians*, *Romans*, or any whatsoever that led them Captive out of their Land.

If it be said, There is a great difference between the Heathen Idolatry, and the present Image-worship in the *Roman* Church; it is granted the Idolatry is of a divers kind, and so it seems *Moses* meant, when he threatens the *Jews*, after their final Transportation into these Western Countries, *should serve such gods as their fathers had not known*: for their Fore-fathers, before *Moses* his time and after, had known the Heathen gods too well; but were perfect Strangers to this Image-worship now in use. And to strengthen this interpretation, it ought to be observed, that these words, *which neither thou nor thy fathers have known*, are omitted in the *thirty sixth* Verse of this Chapter; where he speaks of their *serving of other gods of wood and stone*, as he doth here. But that part of the Prophecy belongs to what they did in the first Captivity into *Babylon*, as *Manasseh ben Israel* observes. Who understands these words to be a Prophecy of what they have suffered in this last Dispersion. For reciting these words (*Lib. III. de Termino Vitæ, Sect. 3. p. 131.*) as containing the greatest Calamity that hath befallen them, he saith, *This we see fulfilled, after a singular*

Chapter XXVIII. *gular manner, in this present Captivity; because of all those Evils wherewith the Hebrews have been afflicted in France, and England, and Spain. For they had been often pressed, either to renounce their Religion, or to be undone: and many times chose rather to comply with the Idolatrous Worship in the Roman Church, then be banished, and have their Goods confiscated.*

Verse 65. Ver. 65. *And among these Nations shalt thou find no rest.*] This was wonderfully fulfilled in the Ages which followed that in which *Adrian* lived; when they both disturbed others, and could find no rest themselves. For in the *third Century* they raised Sedition in the Reign of *Severus*; by whom they suffered very much, about the Year 202. after our Saviour's Birth: And in the next *Century* we are informed by *St. Chrysostom*, in his *second Oration* against the *Jews*, (*Tom. VI. Edit. Savil. p. 333.*) 'That they rebelled again in the Time of *Constantine*; who causing their Ears to be cropt off, dispersed them, *κατασπαρξας δεσποτας καὶ μαρτυρας*, as vile Fugitives and Vagabonds, into various Countries; where they carried this Mark of Infamy along with them, that all might be instructed to make no more such Attempts. But in the *fifth Century* they made new Commotions, and were driven out of *Alexandria* for their Seditious Practices, where they had been settled ever since the time of *Alexander the Great*, and dispersed into several Countries; as *Socrates* observes in his *Ecclesiastical History*, *Lib. VII. Cap. XVI.* And in the next Chapter relates how miserably they were deluded in *Crete* by one that pretended to be *Moses*, come down from Heaven to lead them to their own Land, through the Sea, into which many threw themselves, and perished.

That

That Expulsion out of *Alexandria* is mentioned by Chapter David Ganz also, one of their own Authors. In the XXVIII. *sixth Century*, as *Elmacinus* tells us, they again rebelled in *Palestine* against the *Romans*, who slew a great number of them. And in the *seventh* they were expelled from *Antioch* by *Phocas*, and out of *Hierusalem* by *Heraclius*: and out of *Spain* (*An. 604.*) by *Sisebutus*, or, as some call him, *Sisebodus* King of the *Goths*: And they flying in great numbers into *France*, were shortly after put to this hard choice, either to renounce their Religion, or lose all they had. Which Persecution Dr. Jackson observes in the Book often mentioned (*Cap. XXVIII. Paragr. 1.*) is recorded by those who wrote the Life of *Dagobert*, as one of the chief Memorables of his Reign. What their state was in the next *three Centuries*, he saith, he had observed nothing remarkable. Nor can I find any thing notable in the *eighth*, but the appearance of a false *Messiah*, by whom they were deluded, and brought into trouble. As for the *ninth* there were no learned Men among them in that Age, nor in the Christian World. And in the *tenth* they were in the same condition; inso-much that they were fain to make a Weaver the Head of one of their Universities.

*Neither shall the sole of thy foot have rest.* ] They being not able to obtain a long Settlement any where; but were tossed up and down, and forced from one Country to another. For so it was, that in the beginning of the *eleventh Century*, about the Year of our Lord *One thousand*, they were so vexed throughout the most part of *Europe*, that *quid agerent, aut quo se verterent nesciebant*, they knew not what they should do, or which way they should turn themselves, as the forenamed Doctor observes (*Paragr. 4.*) out of *Papirius*

*pirius Massonius*, who hath it out of *Glauber*. To which I will add this Testimony out of *David Ganz*, in his Book called *Tzemach David*, that in the latter end of this Century (*An. MXCVI.*) when there was a famous Expedition for the recovery of the Holy Land, *the Jews felt it a most calamitous time*, (as he speaks) being robbed, and pillaged, and killed by the Soldiers as they went along. And indeed, so much Cruelty was exercised upon them, that it moved *St. Bernard's* Compassion, to write to the Bishop, Clergy, and People of *Spire*, not to persecute them, much less kill them, or drive them out of their Country: *For they are dispersed*, said he, *into all Lands, that while they suffer the just punishment of their horrid wickedness, they may be witnesses of our redemption.* *Epist. CCCXXII.* And the Author of *Schebet Juda* mentioning their Banishment out of *Savoy, Piedmont, Lombardy, Sicily*, and other Countries, quotes these very words of *Moses* (*among those Nations thou shalt find no rest*, &c.) as a Prophecy of that Exile; which was accompanied with many other Mischiefs. For as they fled to other Countries, an immense multitude of People fell upon them, and pillaged them of all the Gold and Silver they were carrying away with them; as he relates there *Se&. XI.*

*And the LORD shall give thee a trembling heart.*] They being always in dread of some new Misery; their Condition still growing more dismal in the *twelfth Century*. For as there is a progress in *Moses* his Prophecy of the increase of their Calamities; so it proved in the event, that their Sufferings grew greater and greater. They themselves (in *Tzemach David* and other Books) relate that in the Year 1142. an Hundred and twenty of their Congregations, were utterly

utterly subverted and dispersed. And in the Year Chapter  
1170. they were expelled again out of *France*, and XXVIII.  
spoiled of their Treasure: which was renewed in the  
Year 1198. How they were used here in *England*,  
our own Chronicles tell us: and the like ill usage  
they met withal in *Germany* and *Spain*. So that *R.*  
*Zacut* complains of no less than ten grievous Persecu-  
tions in this one Age, to abolish the name of *Jews*  
out of the World. This could not but give them a  
very trembling heart.

*And failing of thine eyes.]* Which looked for some  
relief; instead whereof they were still more hardly  
used in the *thirteenth Century*: being in the Year 1253.  
again expelled out of *France*, whither they had re-  
turned; and again in 1295. when they expected some  
rest, there was a fresh Expulsion, mentioned by *R.*  
*Levi ben Gerson*: who saith they were spoiled of all  
their Goods, and sent away only with their Clothes  
upon their backs. Which he affirms with the more  
confidence, because it was done in his time; when he  
saith there was such a number of them, that they ex-  
ceeded those that came out of *Egypt*. So he writes  
in his Exposition of those words XXIII Numb. 10.  
*Who can count the dust of Jacob?* I will forbear to  
mention how they were treated here in *England*  
(1290.) and in *Germany*: into which they flying out  
of *France*, were most cruelly used.

*And sorrow of mind.]* Which must needs seize up-  
on them heavily, to find their Miseries so far from a-  
bating. that they still increased in the *fourteenth Centu-*  
*ry*. When they were banished again out of *France*,  
and spoiled of their Goods 1306. and once more 1395.  
which the *Jews* call their *fourth* and last Banishment.  
About the same time they were banished out of *Ger-*  
*many*,

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*many, An. 1392.* In *Castile* indeed they redeemed their Lives with Money, (which they could not part withal, without much *sorrow of mind*) but in *Catalonia*, *Arragon*, and in other parts of *Spain*, such a terrible Storm fell upon them, that they themselves, in *Juchasin*, say, there were no less than Two hundred thousand turned Christians, with heavy hearts. It would be too tedious to mention all that they suffered in the *fifteenth Century* in *Germany*, *Hungary*, *Polonia*; and in *Italy*, *Spain*, and *Portugal*. I will only observe what befel them in the Country last named, in the next *Century*, *An. 1506.* when all that is said in this Verse is fulfilled, by that dreadful Massacre which was made of them at *Lisbon*, for three days together. Where Men were not suffered to die of their deadly wounds, but were dragged by their mangled Limbs into the Market Place, where the Bodies of the living and the slain, with others half alive, half dead, were burnt together in heaps. The Spectacle was so horrible, that it quite astonished the rest of this wretched People; two thousand of which perished in this barbarous manner. Parents durst not mourn for their Children, nor Children sigh for their Parents, when they saw them haled to the place of Torment: so that their hearts, no doubt, were ready to break with Grief and Sorrow. In short, *Sic eos metus exanimaverat, ut vivi non multum à mortuorum similitudine distarent.* Fear had so dispirited them, that the living, in their Aspect, did not much differ from the dead. Which words of *Oserius* (in his fourth Book *de Rebus Emanuelis*) our Dr. *Jackson*, who relates this sad Story out of him, looks upon as a Paraphrase upon these words of *Moses* (though *Oserius* did not think of them) *I will give thee a trembling heart, and failing of the eyes, and sorrow of mind.* There



There are those, who *by a trembling heart*, understand the Terrors of an Evil Conscience. So *D. Chytraeus* p. 131. And by *failing of the eyes* may be understood, the constant disappointment of their Hopes, wherewith they were sometimes fed by false Messiahs in several Ages. Which disappointment bred great sorrow of Mind, when after earnest expectation of some Good, the quite contrary came upon them.

Ver. 66. *And thy life shall hang in doubt before thee.*] Verse 66. That is, it should be doubtful whether they should live or die the next moment. As it manifestly happened in the forenamed Massacre; when they durst not fetch a sigh, and yet could hardly avoid it, at the sight of their Parents or Childrens Tortures; for fear they should suffer the same before the Breath was out of their tortured Bodies.

*And thou shalt fear day and night, and shalt have no assurance of life.*] So it was then: none of them knowing who would be next seized, in those three days Butchery. And so it was in some of their Banishments, which they were told should be *the best remedy for the evils impending over them*, as the Author of *Schebet Juda* speaks: who tells us (*Señ. XXIII.*) that the reason which some Princes gave for their Expulsion out of their Territories, was to prevent their being torn in pieces by the People, who were most furiously set against them.

Ver. 67. *And in the morning thou shalt say, would God it were even.*] Verse 67. That they might not see those miserable Spectacles, which they hoped would end in the night, when Men went to rest.

*And at even thou shalt say, would God it were morning.*] Being afraid of unseen Dangers, to which the Night might give an opportunity: or, that they might

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not see their way, when they fled by Sea and Land, from one Country to another; as they were forced to do very often. For *Abarbinel* in his *Commentary* upon *XL Isaiah* 11. reckons up *four universal Banishments*, out of the Countries where they lived. The first out of *England*; the next out of *France*; the third out of *Asia*, *Germany*, *Tuscany*, *Lumbardy*, and *Savoy*; and the last out of *Spain*; when he himself was one of those who were constrained to leave that Country, and knew not whither to go. He hath given us a lively description of that Calamity (like to which, he saith, none had ever befallen them since they were banished their own Country) in his Preface to his *Commentary* upon the *Book of the Kings*; which he wrote the very next Year after their Expulsion (1493.) and the Author of *Schebet Juda* hath transcribed in his own words. ‘A Decree was made and proclaimed publicly, that all the *Jews* should either change their Religion, or quit the Country in three Months time. *Abarbinel* had then a place in the Court; where he petitioned the King, and besought his Ministers and Counsellors to revoke the Edict, and be content with their Estates, which they offered to him: but all in vain. For Three hundred thousand, old and young, Men and Women, and he among the rest, went away on foot, upon one day; not knowing whither to go. Some went into *Portugal*; others into *Navar*: where they afflicted with many Calamities. For some became a Prey, or perished by Famine and Pestilence. And therefore others committed themselves to the Sea, hoping to find a quiet Seat in some other Countries. But on the Sea they met with new Disasters; for many were sold as Slaves, when they came on any Coast;

‘Coast ; many were drowned ; many burnt in the  
 ‘Ships which were set on fire : in short , all suffered  
 ‘the just Punishment of God the Avenger, as he speaks.  
 ‘For after all this , a Plague came and swept away the  
 ‘rest of these miserable Wretches, who were hated  
 ‘by all Mankind : so that all that vast number per-  
 ‘ished by one Calamity or other , except a very  
 ‘few. He that would see more of the woful Mis-  
 ‘eries of this People, may look into *Schebet Juda*, Sect.  
 LIII. where he shows what befel those who went to  
 seek new Habitations in the Kingdom of *Fess* ; where  
 they lived a long time upon Grass , and eat its very  
 Roots, and then died ; and their Bodies lay exposed,  
 none being so charitable as to bury them.

*For the fear of thine heart wherewith thou shalt fear,  
 and for the sight of thine eyes which thou shalt see.*] The  
 one of these seems to refer to their dreadful apprehen-  
 sions in the Night ; and the other to the lamentable  
 Spectacles they beheld in the day. And the simple  
 meaning of the former part of the Verse may be, that  
 they should be weary of Life ; having no Comfort  
 either Day or Night.

Ver. 68. *And the LORD shall bring thee into Egypt* Verse 68.  
*again.*] The *Hierusalem Targum* translates it , *The*  
*WORD of the LORD shall bring thee back again.* He,  
 that is , who conducted them out of *Egypt* in a glo-  
 rious Cloud, would punish them for their foul Of-  
 fences against him, by bringing them again into Bon-  
 dage there. This was first fulfilled after the Desola-  
 tion made by *Titus* ; when there was, as I observed  
 before (v. 62.) above *Ninety thousand* carried Cap-  
 tive ; and many of them transported into *Egypt*, as  
*Josephus* relates in the conclusion of the *sixteenth* Chap-  
 ter of his *Seventh Book* concerning *the War of the Jews*.

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XXVIII.

And here *Manasseh ben Israel* hath a very pertinent observation, that *Vespasian* transported them into many and various Regions ; but *Egypt* is only here named, the more to reproach the *Jews* : as if he had said, *Ye shall be carried into that Land as Captives, out of which you came in a triumphant manner, Lib. III. de Termino vite, Se7.3.* Which may incline one to think, that he was of the same mind with our *Dr. Jackson*, who observing how cruelly they were used here in *England*, and many other Countries, concludes that this Island, and every place of *Europe*, wherein their Condition of Life hath been more hard and burdensome than their Forefathers was in *Egypt*, may be said to be that *Egypt* into which God threatens here to bring them in Ships.

And indeed, we do not read of their being carried into *Egypt* after *Vespasian's* time ; though it is set down here as a Punishment to come upon them after a long train of other Miseries ; and must relate to their rigorous usage, which I have observed in many Countries in several Ages down to these latter times. The *Hierusalem Talmud*, it must be observed, mentions another bringing into *Egypt* (literally understood) in the *Massechta* before-named upon v. 59. where they say, That as God forbade them three times to return into *Egypt* (which they there set down) so they were forced thither three times for their Transgressions against God : first in the days of *Senacherib* King of *Assyria*, XXXI *Isa.* 1, 3. secondly in the time of *Johanan* the Son of *Kareah*, XLII *Jerem.* 16. and lastly, in the time of the Emperour *Trajan*. But this I look upon as a mistake ; for *Trajan* rather killed all those whom he found there, than carried them thither ; as I noted before.

*With Ships.*] Which seems to put them in mind, how different their Condition was now become, from what it was when they came out of *Egypt* without any Ships; for the Sea gave them a passage through it, by being made dry Land. Their being carried also thither by Ships, made their Condition the more deplorable, because there was no means of escaping out of them, as there might have been, if they had gone by Land.

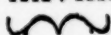
*By the way whereof I spake unto thee.*] Or, *To the way*, (so the Particle *beth* often signifies, XI Gen. 4. XVI. 22.) that is, to the place, whereof I said, *Ye shall see it no more again*. For it seems to be a manifest allusion to what we read in the Seventeenth Chapter of this Book, v. 16.

*And there ye shall be sold unto your enemies for bondmen and bondwomen.*] Exposed to sale like Beasts in the open Market; and that at so vile a price, that thirty of them (as both Prophane and Ecclesiastical Historians relate) were sold for one small piece of Money: *Josephus* giving a particular account how the Captives were disposed of by *Titus*, saith that the most goodly young Men he reserved to attend his Triumph; of the rest he ordered those above *seventeen* years old to be sent bound into *Egypt*, to labour in the *Works* there; many he distributed in the *Provinces* to perish in the *Theatre* by the Sword and wild Beasts: and all under *Seventeen* years old he commanded to be sold. But while they were making this distribution, *Twelve thousand* of them died of *Famine*; partly by the hatred of their Guards, who gave them no Food; and partly by the weakness of others, whose Stomachs could not receive it, L. VII. Cap. XVI. By which a Judgment may be made, how

Chapter XXVIII. how little worth these vile Wretches were, as it here follows. In after times, I have observed in the course of this *Commentary*, how they were sold for Slaves in some places, and in all used as no better. *Benjamin Tudelensis*, who went a Pilgrimage to visit his Countrymen, represents their Condition as most miserable throughout the Eastern Empire. And particularly complains of their hard usage among the *Greeks* at *Constantinople*. Within the Walls of which City they were not suffered to live, nor to come thither, but on occasion of Traffick and Business; and that only by Boat, (for they had their Habitation in a kind of an Island) not a Man being permitted on Horsback, except only one *Solyman* the Emperour's Physician. Whose advancement was their sole Comfort in that miserable Servitude under which the rest groaned, without any difference of good or bad, (as he acknowledges) who were daily beaten and abused in the open Streets. Thus he confesses, though his principal design was to set forth the power they retained in the world. *Itinerarium*, p. 27, 28. Edit. *L'Empereur*.

*And no man shall buy you.*] Though some, as I said before, were sold at a very vile rate, next to nothing; yet others hung upon the Sellers hands, (as we speak) the Market being either so overstockt with their numbers, that none would cheapen the greatest part of them; or they were so contemptible that no body would give what was askt for such useles Slaves. For as no Money could purchase their Peace and Security from Calamities, so neither could their Calamities, though continually most grievous, (they are the words of Dr. *Jackson*) redeem their estimation in the world; nor all the Blood of their Slain (tho' their Massacres were numberless) extinguish that hateful





ful and loathsome Conceit, which most Men had entertained of them. For in the *fifteenth Century* they were become so abominable, that several *Doctors* began to hold it unlawful for Christians to let them live among them. Particularly the famous *Thomas Turrecremata*, Inquisitor General, forbad all Men to have any dealings with them, or to afford them Meat, or Drink, or any thing else. Whence proceeded the direful Proscriptions which we read of in that Age, whereby they were forced out of *Spain, Poland, Hungary*, and divers other Countries; where they were not suffered to live, though with a Note and Character upon them, to distinguish them from all other Men.

I conclude my Observations on this Chapter, with the Remark which the same great Man (*Dr. Jackson*) makes, *Chapt. XXII. Paragr. 6.* That the extraordinary Blessings and Plagues which were to overtake this People, being here set down by *Moses*; although their Blessings might have been more, and more admirable than the Curses that have befallen them; yet he either foreseeing, or fearing *what would be*, rather than hoping *the best that might be*, is almost *four* times as long in enumerating their Plagues, as he is in their Blessings. And so have the Miseries of the latter *Jews* been *four* times as long, as the Prosperity of their worthy Ancestors. And since our Saviour's Death, all the Plagues which were in part fulfilled before, have been more than *seven times* multiplied upon them. For in their former Overthrows or Captivities, though they suffered the Violence of War, yet after that Storm was past, so they did but submit to their Conquerers, they lived well enough, nay usually found more than ordinary favour at their hands: But since our Saviour's Death, they have through all Ages been more and  
more

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*more miserable ; the memory of their foregoing Plagues having been but an invitation to the like, or worse ; and their continual bad usage prescribing the lawfulness of their abuse.*

## C H A P. XXIX.

Verse 1.

Verse 1. **T***Hese are the words of the Covenant.] The Talmudists in the Gemara of Sota, Cap. VII. Sect. XXIV. refer these words to the Benedictions and Cursings mentioned in the foregoing Chapter ; which plainly belong to what God delivered unto Moses in Mount Sinai at the first ; which he had now repeated in this Book , with the addition of several Blessings and Curses to make what he said the more effectual.*

*Which the LORD commanded Moses to make.] That is, to renew. For which end Moses repeated the principal Laws of God, and explained them in this Book ; which is from thence called Deuteronomy : being a Compendium of the Pentateuch, a Breviary of the Covenant, composed for the familiar and daily use of the Children of Israel.*

*With the Children of Israel in the Land of Moab.] Where he declared to them the Law which he had formerly delivered to their Fathers, 1 Dent. 5.*

*Beside the Covenant which he made with them in Horeb.] This doth not signifie that he made a Covenant with them, different from the former made at Horeb, (Exod. XXIV.) but only now renewed the same Covenant, after they had shamefully violated it more than*

more than once. Which was the more necessary, because they were ready to enter into the Land of *Canaan*, and he was just upon his departure from them into another World ; and therefore did all he could, to engage them in a more firm obedience to God. And for that end, both more fully explain'd several Laws, and added others, and at large laid before them the Happiness or the Misery that would ensue, upon their fidelity or falseness in this Covenant.

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Ver. 2. *And Moses called unto all Israel.* ] This Verse 2. seems to import a new Summons which he sent out to them, to attend him, now he was about to conclude what he had to say to them, before he left them. Which he did not, as I have often observed ( See V. 1. ) all at once, in one continued Speech, but at several times ; and now was about to wind up all in this and in the next Chapter.

*And said unto them.* ] He argued with them from the Knowledge and Experience which they had of the Power of God, in his wonderful Works; particularly *three*, which were very memorable. Those in *Egypt*, which he mentions here and in the two next Verses ; and those in the Wilderness, v. 5, 6. and lately in the great Victory he had given them over two potent Kings, v. 7, 8.

*Ye have seen all that the LORD did before your eyes in the Land of Egypt, unto Pharaoh, and unto all his servants, and unto all his Land.* ] Some of them had seen (when they were young) and others had understood from them (which is here called *seeing*) all the Plagues which God brought upon *Pharaoh*, and upon his Court, and upon his whole Country. This he had often called to their mind, in his Preface to the Repetition of his Laws, ( VI. 12. VII. 18, 19.

A a a

XI. 3, 4.)

Chapter XI. 3, 4.) and makes it a great aggravation of their  
 XXIX. guilt, if they should forsake him, who had done such  
 wonderful things for them, XIII. 5, 10. And now  
 he concludes with the same Argument, as most pow-  
 erful to move them, if they had any sense of their  
 Obligations to the greatest Benefactor.

Verse 3. Ver. 3. *The great temptations which thine eyes have  
 seen, the signs, and those great miracles.]* Of these  
 he had put them in mind before. See IV. 34. VII. 19.

Verse 4. Ver. 4. *Yet the LORD hath not given you an heart  
 to perceive, and eyes to see, and ears to hear, unto this  
 day.]* They had not so considered and laid to heart  
 God's wonderful Works, as to have a lasting sense of  
 them bestowed upon them by God. He gives us an  
 understanding heart, but we must first consider what  
 he hath done for us, as the Apostle instructs us, 2 Tim.  
 II. 7. And he gives us, what we do not receive;  
 and so in effect it is not given. Thus he saith him-  
 self, that he purged *Israel*, but they would not be  
 purged, XXIV Ezek. 13.

What the difference is between an *heart to perceive*,  
 and *eyes to see*, and *ears to hear*, need not be curious-  
 ly enquired. They are perhaps but three various ex-  
 pressions of their gross stupidity; or three degrees of  
 it: which was so great, that they had no continued  
 sense of the wonderful Works God had done for  
 them; nor did so much as regard and observe them;  
 no, nor hearken to those who put them in mind of  
 them. Which must not be imputed to any want of  
 power in these things to move them; much less of the  
 Divine Grace to work upon their hearts by them; but  
 was wholly to be ascribed to their own negligence  
 and perverseness. Of which God here complains, and  
 with which he severely upbraids them, that he had not  
 given

given them this Grace. Which is a clear demonstration the fault was in themselves : and therefore *Maimonides* rightly and judiciously explains these words, when he saith the meaning is , they had not disposed themselves to receive this Grace from God.

Ver. 5. *And I have led you forty years in the wilderness.*] By a glorious Cloud, which both conducted and protected them, VIII.2. XI. 5. Concerning these forty years, see *Chapt. II. 7.* Verse 5.

*Your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.*] See VIII.4. The Jews used no shoes in *Egypt*, as *Bochartus* probably conjectures ; but being to take a long Journey, through a rough way in the Wilderness , he commanded them to eat the Passover with shoes on their feet, XII *Exod. II.* And these very shoes which they put on at that Festival, when they were ready to march , God suffered not to decay in all their Travels, for forty years following. See *Hieroicoicon* , P. I. Lib. II. Cap. L.

Ver. 6. *Ye have not eaten bread, neither have ye drunk wine or strong drink.*] Not commonly ; though when they passed by some neighbouring Country, they might possibly sometimes purchase both Bread and Wine, or other strong Liquors : But their ordinary Food was the heavenly Manna, and their Drink was the Water that followed them out of the Rock. So that the meaning is, they were constantly supported by a miraculous supply from God ; who took care of them, and thereby laid a greater Obligation upon them to serve him, who graciously fed them without any labour of their own. For they neither ploughed nor sowed, nor reaped, nor took any other pains for this Provision ; as they must have done for Bread

Chapter XXIX. and Wine, or other Liquors pressed out of Dates, or Figs, &c.

*That ye may know that I am the LORD your God. ]* This he did for them, that he might breed and maintain in them a sense of his Omnipotent Power, and of his All-sufficient Goodness, and Faithfulness to his Promises. Which he intended to demonstrate at his first giving of *Manna* to them, XVI *Exod.* 12.

Verse 7. Ver. 7. *And when ye came into this place. ]* For they were now in a part of the Country which they conquered, IV. 45, 46, &c.

*Sihon King of Heshbon, and Og King of Bashan, came out against us to battle, and we smote them. ]* XXI *Numb.* 24, 34, 35. II *Deut.* 30, &c. III. 2, 3, &c.

Verse 8. Ver. 8. *And we took their Land from them, and gave it for an inheritance unto the Reubenites, &c.* See XXXII *Numb.* 33. and IV *Deut.* 12, &c.

Verse 9. Ver. 9. *Keep therefore the words of this Covenant and do them. ]* Preserve them in memory, so as to make good your Engagements which you passed to God in *Horeb*; which *Moses* was now about to renew, and lay a fresh obligation on them. For most of them being a new Generation, and now going to enter upon the possession of the Land of Promise, it was necessary to make them sensible of the Condition of their Tenure, by engaging them in a Solemn Covenant to observe the Laws of God faithfully; which was but a renewal of what was made before at *Horeb*.

*That ye may prosper in all that you do. ]* See IV. 6. The Hebrew word which we translate *prosper*, the LXX translate *act prudently*: for they translate it *ἡσυχῶν*. And the *Vulgar* to the same purpose, *ut intelligatis*; that ye may understand to manage your selves wisely in all your Concerns, by observing the Rules God hath



hath given you : Which was the way to prosper. Chapter

Ver. 10. *Ye stand this day all of you before the LORD your God.* XXIX.

The Summons which he sent out (v. 2.) it seems by this, was to appear at the Tabernacle ; where they now stood : and from whence he delivered these words to them, by the Priests and Levites, Verse 10. XXVII. 9, 14.

*Your Captains of your Tribes.* In the Hebrew, *your heads* of your Tribes ; who were the greatest Persons in the Nation ; called sometimes *Princes*.

*Your Elders.* These were not only the LXX. Elders mentioned XI Numb. 16. but all the other Judges in their several Courts ; who are often called by the Name of *Elders* in this Book : Particularly XIX. 12, 18. XXI. 2, 4, 6. XXV. 8.

*And the Officers.* Who attended upon the Judges, to execute their Sentence. See XVI. 18.

*With all the men of Israel.* All the Men of their several Tribes.

Ver. 11. *Your little ones, your wives.* Who were all now present ; or else were represented by the Men of Israel. Verse 11.

*And thy stranger that is in thy camp.* Whether Egyptians that followed them when they came out of Egypt, XII Exod. 38. or other People who had embraced their Religion ; so far, at least, as to renounce all Idolatry.

*From the hewer of thy wood, unto the drawer of thy water.* The meanest Servant, whom they had bought perhaps with their Money ; either in Egypt, or since they came from thence.

Ver. 12. *That thou shouldest enter into Covenant with the LORD thy God.* In the Hebrew the words are, *pass into Covenant.* For so Covenants were anciently made Verse 12.

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made in the Eastern Countries, by dividing the Sacrifice, and passing between the parts of it ; as appears from the manner of God's making a Covenant with *Abraham* in XV *Gen.* 10, 17. whence some derive the Hebrew word *Berith* (which signifies a Covenant) from *Bara*, which signifies *cutting off*: because something was always sacrificed at the making Covenants, and anciently cut in pieces. For the same reason the *Romans* called a Covenant *fœdus*, which they derive à *feriendo*, from striking, that is, killing some Beast, (particularly a Swine) which was done with many Ceremonies.

*And into his oath.*] The Hebrew word which we translate *Oath*, rather imports a *Curse*, which was annexed to an Oath. And so the LXX. ἐν ταῖς ἀεγῆς: For they entred into this Covenant with such Imprecations upon themselves as are mentioned XXVII. 15, 16, &c. Wishing perhaps, that they might be cut in pieces, as the Sacrifice was, (between whose parts they passed) if they did not faithfully perform their Engagement.

*Which the LORD thy God maketh with thee this day.*] For the Covenant was mutual, as appears by the *burning Lamp*, representing the Divine Majesty, passing through the pieces of the Sacrifice, when God entred into a Covenant with *Abraham*, XV *Gen.* 17.

Verse 13. Ver. 13. *That he may establish thee to day a people unto himself.*] Confirm them in all the Priviledges which they had often forfeited by breaking his Covenant ; of being his peculiarly above all People, XIX *Exod.* 5. XIX *Dent.* 2.

And

And that he may be unto thee a God, as he hath said unto thee.] Bless them, and do them good, as he had solemnly promised.

And sworn unto thy Fathers, to Abraham, to Isaac, and to Jacob.] XII Gen. 2, 3. XVII. 7, 8. XXII. 16, 17. XXVI. 3, 4. XXVIII. 13, 14.

Ver. 14. Neither with you only do I make this covenant, and this oath. ] He means those mentioned v. 10, 11.

Ver. 15. But with him that standeth here with us this day, before the LORD our God, and also with him that is not here, &c.] I think the Particle *ki* (which begins this Verse) should not be translated *but* : for this is the same with what was said before, not distinct from it. And therefore should be translated thus, *As with him that standeth here with us before the LORD our God ; so also with him that is not here with us this day : i. e. with all that were absent from the present Assembly ; and with all future Posterity ; who were as yet unborn.* So the *Hierusalem Targum* understands the latter part of this Verse ; *with all Generations, which shall be after us, as if they stood here with us to day.* And so *Vzielides*, as they call him, *with all Generations to come, unto the end of the World, as if they stood here with us at this present.* For perpetual Leagues are sometimes made between whole Nations ; for whom some contract in the name and place of all the rest ; and bind not only themselves but their Successors. And thus Kings give *Feifs* to their Subjects, upon Conditions which their Families are bound to perform in after Ages, or else lose the benefit of them.

Ver. 16. For ye know how we have dwelt in the Land of Egypt. These words, and those that follow in this and the next Verse, come in as an Argument to move them

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them to enter into this Covenant ; and to show them the necessity of renewing it. For as God had wonderfully multiplied them in the Land of *Egypt* ; so he delivered them from thence no less wonderfully, when they were miserably enslaved. Which was such a Mercy, as ought never to be forgotten, (and therefore frequently mentioned in this Book) and laid an obligation upon them to be wholly devoted to him, as his redeemed People, IV. 20.

*And how we came through the Nations whom we passed by.]* The *Edomites*, *Midianites*, *Ammonites*, and *Moabites* ; through the Skirts of whose Countries they passed, and were preserved from receiving any hurt by them.

Verse 17. Ver. 17. *And ye have seen their abominations, and their idols.]* They had opportunity in *Egypt* of seeing too much of their vile Idolatries. And so they had as they passed by the Country of *Moab* and *Midian*, when some of them were seduced to the Worship of *Baal-Peor* ; though, if they had not been blinded by their Lust, they could not but have seen how contemptible an Idol that was, and have abominated it. All the Idols of the Heathen are frequently called *Abominations* ; and in XXVI *Levit.* 30. they are called, as they are here, *gillulim* ; which we translate in the Margin, *dung-hil gods* ; to express the utmost contempt of them. And some think they are so called, not only in regard of their matter, *sed ob formam scarabæi habitantis in stercore*, but for the form of the Beetle which lives in Dung. For so *Isis* the great Goddess of the *Egyptians* was represented, as *Plutarch* tells us, in his Book *de Iside & Osiride*. But whether in such ancient times, as this of *Moses*, it may be justly doubted.

Wood

*Wood and Stone, Silver and Gold.*] Generally they were made of Wood, or Stone ; which sometimes were silvered or gilded over. And if any of them were made of massy Silver, or Gold, yet being lifeless things, they were no more able to afford them any help, than the Dung on the Earth. And it was an abominable thing to look upon dead matter, as a god ; or to think he made his habitation there, (which was the opinion of the better sort of Heathen) or would be represented by them, they having no likeness at all unto him.

Ver. 18. *Let there should be among you man, or wo-* Verse 18.  
*man, or family, or tribe.*] These words are to be connected with v. 15. as the principal end why he engaged every Soul of them, to renew their Covenant with God ; that none of them might revolt from him to serve any other god. And the order wherein he places these words shew, that Idolatry is of a very infectious nature, spreading it self strangely ; from single Men and Women, unto Families, and at last into whole Tribes.

*Whose heart turneth away this day from the LORD our God.*] Who had a hankering, as we now speak, after other gods ; which might afterwards break out into Idolatry.

*To go and serve the gods of these Nations.*] When the heart, i. e. the Mind, Will, and Affections are depraved, Men easily find occasions to follow, whither they lead them. And by this it appears, that the principal part of the Covenant was to keep them close to the Worship of one God, and no other ; as I have often observed, VI. 4. VII. 2, 25. IX. 1, &c.

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*Let there should be among you a root that beareth gall and wormwood.*] Many take a root here to signifie an evil principle; which the Apostle calls *an evil heart of unbelief*, III *Hebr.* 12. But the words going before in this Verse, and those that follow in the next, plainly lead us to take it for any Person lurking secretly among them (like a root under ground) that was tainted with Idolatry; who might poison others therewith, and in time bring forth the fruits of their Impiety, which he calls *gall and wormwood*. Where it must be observed that the *Hebrew* word *Rosch*, which we translate *Gall*, properly signifies an Herb growing among Corn, as bitter as Gall. Which in X *Hosea* 4. we translate *Hemlock*: and commonly in Scripture is joynted with *Wormwood*, as it is here, IX *Jerem.* 15. III *Lament.* 19. VI *Amos* 12. Unto which Idolatry is compared, because it is most ungrateful and distasteful (if I may so speak) unto God, and produces bitter effects (that is, most grievous Punishments) unto Men.

Verse 19. Ver. 19. *And it come to pass when he.*] The Man spoken of before, under the name of a *root of bitterness*.

*Hearth the words of this Curse.*] Against Idolatry; which *Moses* engaged every one of them to renounce, by making a Solemn Covenant with God to Worship him alone, and dreadful Imprecations upon themselves, if they did not make good this Covenant, v. 12, 14, 15, 16. XXVII. 15.

*That he blefs himself in his heart.*] Secretly fancy none of these Curses shall fall upon him; but quite contrary, promise himself all manner of happiness.

*Saying, I shall have peace.*] Prosper and be happy.

*Though*



*Though I walk in the imagination of mine heart.]* Or, *in the stubbornness of mine heart,* as it is in the Margin. That is, resolve to worship what God I best fancy.

*To add drunkenness to thirst.]* In the *Hebrew* the words are (as the Margin of our Bibles observes) *the drunken to the thirsty*: for both words are *Adjectives*, as Grammarians speak; and supposing a *Substantive* to support them, many think none so proper to be understood, as the word *Earth*. Which makes this a Proverbial Speech, *to add the wet ground to the dry and thirsty*; or rather, *the thirsty to the wet*. For the Particle *beth*, which in the *Hebrew* is the Note of the Accusative Case, is put before the word *dry* or *thirsty*; and therefore that's the thing which is to be added to the *wet* or *drunken*; not the *drunken* to the *dry*. And the sense is, *draw others into the same wickedness*; just as if a drunken Man should draw sober Persons to play the fool with him, and do as bad as himself; or after one piece of Land is overflowed, the Water should be let into that which is dry, and spoil that also. For this seems to be the meaning of the whole Verse, If a Man shall be so presumptuous, as not only to cry peace to himself, when he runs after his own Devices, in serving other gods; but endeavours to draw others into the same wicked practices.

There are a great many other Interpretations of these words (*seven or eight*) given by the *Hebrew* Doctors, besides others in Christian Writers; which may be seen in *Coccejus* in his *Ultima Moysi*, *Seç. 134*. But this seems to me the most easie, at which the *Chaldee* aims, and the *LXX.* if the Particle *וְ* be omitted; which is not in the *Hebrew*, or the *Chaldee*, nor the *Vulgar Latin*. And if we take the words as we

Chapter XXIX. *translate them (only inverting them) add thirst unto drunkenness, the sense is as ealie, viz. add more sins to the foregoing, XXX Isa. 1. and to be still inflamed (as the Scripture speaks) with love to more Idols, after the Service of many of them; increasing their Altars, as Hosea speaks, like heaps in the furrows of the field, X Hof. 1. XII. 11.*

Dr. Jackson in his first Book upon the Creed (Chapt. XXX. Paragr. 4.) thinks the meaning is, that Posterity added to the wickedness of their Ancestors. For they being cast out of their good Land for their Infidelity and Disobedience; their Posterity, saith he, continue Exiles and Vagabonds, for their stubbornness in like Practices: not being willing to this day, to offer up the Sacrifice of a contrite heart for their disobedience past, but rather (*adding thirst to drunkenness*) *blest themselves when they hear the words of that Curse, promising peace to themselves, though they walk on according to the stubbornness of their fore-fathers hearts.*

Verse 20. Ver. 20. *The LORD will not spare him.* ] That is, not pardon, or pass by his wickedness without punishment.

*But then the anger of the LORD and his jealousy shall smook against that man.* ] These words import the highest degree of Anger. That is, the severest Plagues, which are the effects of the Anger of an incensed Majesty.

*And all the Curses that are written in this Book.* ] Particularly in the foregoing Chapter.

*Shall lye upon him.* ] Not only fall, but remain upon him, to his utter ruin; as it follows in the next words.

*And the Lord shall blot out his name from under heaven.* ] By his name is meant himself: so that this is a threatening

ning of Destruction to him and his Posterity ; till there be no memory of him left.

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Ver. 21. *And the LORD shall separate him unto evil, out of all the Tribes of Israel.* ] Though he offended never so secretly (for he speaks of one that *blessed himself in his heart, &c. v.19.*) God threatens to make him a publick and notorious Example of his Vengeance, to all the People of Israel.

~~~~~  
Verse 21.

*According to all the Curses of the Covenant that are written in the Book of the Law.* ] It was a singular condescension in the Divine Majesty to enter into Covenant with them ; but it contained not only Blessings to the obedient, but Curses upon the disobedient ; the latter of which were as certain as the former.

Ver. 22. *So that the Generations to come of your Children, that shall rise up after you, and the stranger that shall come from a far Land, shall say.* ] That which follows v. 24.

Verse 22.

*When they see the Plagues of that Land.* ] This shows that these Threatnings are denounced not meerly against a simple Idolater ; but such an one as made it his endeavour to draw others from the Worship of God : not being content to be drunk himself with Heathenish Superstition ; but zealous to intoxicate as many as he could with it, and to root true Religion out of the Nation.

*And the sicknesses which the LORD hath laid upon it.* ] In the Hebrew it is, *The sicknesses wherewith he hath made it sick* : i. e. the heavy Punishments which he hath inflicted upon it, and thereby made it a miserable Nation.

Ver.

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Ver. 23. *And that the whole Land is brimstone and salt, and burning.*] Or, as it may be translated, *Is burnt up with brimstone and salt.* For these make Land barren and unfruitful; as *Pliny* particularly observes of Salt, *Lib. XXX. Cap. VII. Omnis locus in quo reperitur Sal, sterilis est, nihilque gignit.* All ground in which Salt is found, is barren, and produceth nothing. See IX Judges 45. CVII Psal. 34. XVII Jerem. 6. XLVII Ezek. 11. II Zephan. 9.

*That it is not sown, nor beareth, nor any grass groweth therein.*] That neither Nature nor Art will make it fruitful.

*Like the overthrow of Sodom and Gomorrah, Admah, and Zeboim.*] And the Country about them, which was the most beautiful of all other, in that part of the World (XIII Gen. 10.) but on a sudden turned into a filthy stinking Lake, where no Creature, neither Fish, nor Fowl, can live.

*Which the LORD overthrew in his anger, and in his wrath.*] Being highly incensed by their wickedness. See Gen. XVIII. 20. XIX. 24, 25. as he was by the wickedness of the *Jews*, which was the more provoking, because they had such an example of his Vengeance continually before their eyes, and yet went on in their evil ways, till they brought the like Judgment upon all *Judæa*. This was more exactly fulfilled in the last destruction of the *Jews* by the *Romans*, than in their first by the *Babylonians*. For the whole Land was laid waste, and deserted by its Inhabitants, and made a Den of Thieves; being brought to desolation by repeated returns of Wars. More especially in the time of *Adrian*, when *Julius Severus*, as I observed upon the foregoing Chapter, made such a devastation, that the whole Country was turned, in a manner, into a Wilderness.

Ver.

Ver. 24. *Even all Nations shall say.*] All that were near them, or came that way from far Countries; as it goes before v. 22. Chapter XXIX.

*Wherefore hath the LORD done thus unto this Land?*] Verse 24. Which he formerly made so populous and plentifulous.

*And what means the heat of this great anger?*] These exceeding dreadful Calamities; which evidently proceeded from a Divine Vengeance. For the *Jews* fought so valiantly, and defended *Jerusalem* so resolutely (as appears by *Josephus*) that the Author of *Schebet Juda* had reason to say, that it was not want of Arms, nor the unusual terrour of new Machines, but the Anger of God, provoked by their Wickedness, which was the true and only Cause of their destruction. And indeed *Titus* himself said as much, that God fought for the *Romans*, and drove the *Jews* from their Fortifications, *ἐπεὶ χεῖρες τὲ ἀνθρώπων, ἢ μηχαναί*, for what could the hands of Men or Machines have done against such strong Towers? See Chap. XXXII. v. 22.

Ver. 25. *Then shall men say, because they have forsaken the Covenant of the LORD God of their Fathers, which he made with them, when he brought them forth out of the Land of Egypt.*] Verse 25. This account must be supposed to be given by the pious *Jews*, or by those who were made sensible, when it was too late, how steadfast God was in his Covenant; which contained Curses as well as Blessings; as was before observed, v. 21. And see VII. 9, 10. XI. 26, 27, 28.

Ver. 26. *For they went and served other gods, and worshipped them whom they knew not.*] Verse 26. This aggravated their sin, that they sought for acquaintance with strange gods; directly contrary to the Covenant of God, XII. 30, 31.

And

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*And whom he had not given unto them.] Or, as it is in the Margin, had not given (or divided) to them any portion: that is, never bestowed any benefit upon them, as the LORD their God had done, who brought them out of Egypt. Or more simply (as Bootius thinks the words will bear) to whom no worship belonged.*

Verse 27. Ver. 27. *And the anger of the LORD was kindled against this Land, to bring upon it all the Curses that are written in this Book.] So Moses foretold them, VII. 4. XI. 16, 17.*

Verse 28. Ver. 28. *And the LORD rooted them out of their Land in anger, and wrath, and in great indignation.] Here is one word more to express his displeasure against them, than was used before, when he speaks of the destruction of Sodom, &c. v. 23. And they all denote the great Plagues threatned in XXVI Levit. and in the foregoing Chapter of this Book.*

*And cast them into another Land, as it is this day.] This may seem to relate only to their Captivity in Babylon: for after they were rooted out by the Romans, they were scattered into all Lands, XXVIII. 63, 64. But considering what goes before (v. 23, 24.) and that they were not quite rooted out (many of them remaining in the Land, when Nebuchadnezzar conquered them) till the desolation made by the Romans, I think these words relate to them also, and another Land is only the singular number, as is usual, for the plural. And so the Author of Schebet Juda understood it, who quoting these words [cast them out into another land] adds, which experience now proves to be true.*

Verse 29. Ver. 29. *The secret things belong unto the LORD our God, but those that are revealed belong unto us, and to our Children for ever, &c.] The Jews generally take these*



these words to be meant of the punishment of secret sins (particularly of Idolatry spoken of before v. 19.) which belongeth unto God, as the punishment of open sins belonged unto them, in obedience to his Law; who commanded them to put to death him that seduced any Person to Idolatry, and to raze the City that apostatized unto it, XIII. 5, 6, &c. 12, 13, &c. And their negligence in doing their duty in this particular, made Idolatry spread among them to their utter ruin. But these words may be understood as a further answer to such Enquiries, as that v. 24. In which if Men persisted, and still askt, But why doth God thus punish his own People, with such unusual Severity, when there are many Idolatrous Nations far worse than they, who continue still in their own Land, and are not thus rooted out? *Moses* bids them silence such Demands, and rest satisfied in this; that we cannot give an account of such things, as God hath not revealed; particularly, why he punishes some People, when he spares others who are as bad; but must mind our own duty, which he hath plainly revealed unto us. That is, (as *Moses* concludes this Chapter) *to do after all his Commandments which he hath given us in his Law*; believing he will greatly reward the obedient, and terribly punish, one time or other, all those that transgress it.

There may be also a more obvious sense of these words, if we translate them as some great Men have done, *The secrets of the LORD our God, are revealed to us and to our Children.* Thus *Onkelos*, whose Judgment is very valuable; which *Grotius* follows, and before him *Forsterus*; and *Paulus Fagius* represents it as a commodious sense; and makes it the same with the words of the *Psalmist*, CXLVII. 20. *He hath not*

Chapter dealt so with any Nation, &c. For this was a peculiar  
 XXX. favour to the *Jews*, that those things which God before kept secret in his own breast, he now manifested to them; that they might know how to order their lives so, as to please him. But this made them liable to be punished more grievously than all other People, if they did not observe his Will which he most graciously discovered to them. And if we could give any credit to the *Jews*, who say that all words in the Bible that have extraordinary Points upon them (of which there are but *ten* in the *Pentateuch*, and these words *lann ulebenn, to us and our Children* are the last of them) denote something peculiar and extraordinary: I should think that they relate to the Revelation to be made by Jesus Christ, the great Prophet promised to them (*Chapt. XVIII.*) unto which if they did not give heed, the most dreadful Punishments would be inflicted on them; as we see they have been for many Ages, and are not yet ended.

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## C H A P. XXX.

Verse 1. Verse 1. **A**ND it shall come to pass when all these things are come upon thee, the Blessing and the Curse which I have set before thee.] God at the first bestowed great and singular Blessings upon them; but when they grew so insensible of his Mercy, as to violate the Covenant he had made with them, then he sent his Curses which he had threatned upon them. Which were compleated in their Expulsion out of the good Land, which he had given them; especially in their

their last Expulsion by the *Romans*, which was rather an Extirpation.

*And thou shalt call to mind.*] In the Hebrew, *Bring back to thy heart*, as we observe in the Margin of *1 Kings VIII. 47.* where there is the very same phrase, and there translated, *shall bethink thyself*: that is, reflect seriously both upon the Blessings and Curses, and consequently consider the truth of God in fulfilling both. In which consideration, Repentance and Conversion to God begins. See *XVIII Ezek. 28.*

*Among all the Nations whither the LORD thy God hath driven thee.*] Where they could not chuse but often think of all the Blessings they had enjoyed in their own Land, and might have still enjoyed if they had not been disobedient; and all the Curses which had befallen them till they were driven from thence, and had pursued them ever since. See *XXVI Levit. 40, &c. IV Dent. 29, 30, &c.*

*Ver. 2. And shall return unto the LORD thy God, Verse 2. and shall obey his voice, according to all that I command thee this day, thou and thy Children, with all thine heart, and with all thy soul.*] Repentance was compleated by forsaking their Idols, and returning to the Worship of the LORD their God alone; and by obeying all the rest of his Commands; and teaching their Children to do the same: and all this with sincerity of heart. This they did, in some measure, after they were carried Captive to *Babylon*: since which time we read nothing of their Idolatry. But they fell into other sins, which stopt their Ears to that great Prophet the LORD Christ, when he came to them; for which they are punished to this day, and will be till they repent and obey him.

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Verse 3.

Ver. 3. *Then the LORD thy God will turn thy Captivity.]* That is, bring those that were carried Captive, back again to their own Land. Thus the word *Captivity* is used XIV Psal. 7. IV Ephes. 8.

*And have compassion upon thee.]* These words express the Spring of all their Happiness; viz. the Divine Compassion, in pardoning their sins, which had been very provoking.

*And will return and gather thee.]* This is the effect of his Compassion, in their Restitution, and Recollection again into one Body after their Dispersion.

*From all the Nations whither the LORD thy God hath scattered thee.]* This was fulfilled in part when they returned from *Babylon*; for then they who were scattered in other Countries, flockt again to them: And will be more compleatly fulfilled, when they shall believe on our blessed Saviour.

Verse 4.

Ver. 4. *And if any of thine be driven out unto the uttermost parts of Heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.]* Unto this Promise *Nehemiah* plainly alludes, in his Prayer to God, to prosper his endeavours for the Restoration of *Jerusalem*, I *Nehem.* 8, 9. And finding the truth of it confirmed by the King's gracious Concession to him, he went about the work, though one who was accounted a Prophet (yea, several of the like quality) dissuaded him from the Enterprize, as likely to prove dangerous to his Person, VI. 10, 11, 12, &c. *Ezra* also tells us, how *Cyrus* made a *Proclamation* throughout all his Kingdom, which was very large, That all the *Jews* might return, if they pleased, into their own Country, I *Ezra* 1, 4. And see VIII *Zachariah* 7, 8. And though in their last dispersion by the *Romans*, they be far more scattered, and

and into more distant Regions than they were in the *Babylonian* Captivity, (according to *Moses* his threatening XXVIII of this Book, 64.) yet if they did now consider the Cause of it, and lay to heart their Sin in crucifying the LORD Christ, no doubt God would have Compassion on them; and wonderfully restore them. For the *Jews* themselves apply this place (and have long done so) to their present Condition; being of Opinion that God hath appointed a prefixed time in his own mind, though he hath not declared it, when he will deliver them; but if they did repent, he would shorten the days of their Banishment, and immediately bring them to their own Land. Thus the ancient *Nitzacon* set forth not long ago by *Wagenseil*, p. 254. And *R. Isaac* since him, and more lately often insists upon this, in his *Chissuk Emuna*, published by the same very learned Person. Particularly *Perck*. VII. where he saith, 'There can be no time prefixed for their Deliverance, because it depends upon their Repentance; whereby they may cut off the length of this Banishment, provided they turn to God with their whole heart, and a full repentance. For which he alledges this place. And he repeats it again (*Perck*. XXVII.) as the great comfort they have in this long Banishment, that upon their perfect Repentance, God will be merciful to them, and overcome their Sins, and perform this Promise. Which I find still more lately mentioned in *Manasseh ben Israel* his Book *de Termino Vite*, L. III. *Seß*. III. where he saith, Herein all the Prophets imitate *Moses*; being wont after terrible Threatnings, to conclude with some singular Consolation. Which made *R. Aquiba* (as the *Talmudists* report) fall a laughing, when all the wise Men who were with him

' wept

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‘ wept and lamented, at the sight of the ruins of Jerusalem and the Temple. Which they wondering at, he said, *After the Clouds the Sun will break out, and after the end of the Evils which Moses threatned, we may hope for good things: for God is not more faithful in fulfilling the one, than in performing the other.*

But alas! in all Ages hitherto there are no signs of Repentance, much less of a perfect one; but they have been strangely hardned in their unbelief, and have bitterly reproached the LORD Jesus and his Religion. Abarbinel himself, though a Gentleman of a noble Family, a well bred Person, and of an excellent Understanding, is extremely guilty of this. And since his time *Solomon Virga*, in the Age before us, considering the astonishing Plagues that have befallen them, and that never any People, as he acknowledges, conflicted with so many Miseries, and for so many Ages, as they have done, enquires the Causes why the Divine Majesty should be so angry with them. He reckons *Seven*; among which he accounts the putting of Jesus of Nazareth to death, as one; yet not as a Crime, but that which hath enraged Christians against them. For he wickedly illustrates this by that Speech of Moses, VIII *Exod.* 24. which he thus translates, *If we slay and sacrifice the abominable gods of the Egyptians in their sight, will they not stone us?* Which is the highest Reproach he could vomit against our Saviour; mingled with the most stupid folly, in giving that as a Reason of the Divine Anger, which at the most is only a Reason, in their account, of Mens indignation, *Schebet Jehuda*, Sect. LXIII.

The most cruel Usage which they have met with in all Christian Countries, might thus exasperate and embitter their Spirits; and I cannot excuse the violent



lent hatred of Christians to them, and their barbarous treatment of them, though they therein fulfilled the Divine Threatnings, as I have shewn upon the *Twenty eighth* Chapter : which being ceased since the Reformation of Religion, the *Jews* have not been so virulent against our blessed Saviour ; and it is to be hoped will be won to the Obedience of Faith, by our Christian usage of them ; when those other stumbling Blocks, which hinder their Conversion, are removed out of the way.

Ver. 5. *And the LORD thy God will bring thee in-* Verse 5.  
*to the Land which thy fathers possessed, and thou shalt possess it.]* Be again planted in it, as they were at their return from the Captivity of *Babylon* ; especially after they had laid the foundation of the House of the LORD, he blessed them exceedingly, II *Haggai* 18, 19. VIII *Zachar.* 7, 8, 9, 10, 11, 12.

*And he will do thee good.]* The Prophet *Zachary* hath given a full Explication of these words, VIII. 13, 14, 15. And the Prophet *Jeremy* before him, XXXII. 42, 43, &c. which was fulfilled in the building of the House of the LORD, though great opposition was made to it ; and in the compassing *Jerusalem* with Walls, and settling them in a state of liberty, according to the Prophecy of *Isaiah*, LII. 1, 2.

*And multiply thee above thy fathers.]* The Hebrew words import that he would make them greater than their fathers. Which he did, by their vast increase after they returned from *Babylon* : See VIII *Zachar.* 4, 5. and before him I *Hosea* 10. Which is manifest from their *Dispersal*, i. e. spreading themselves in so many Colonies, through all *Asia*, both the great, and the less ; with *Egypt*, *Greece*, *Italy*, and *Spain*. See *Strabo*, Lib. XVI. concerning *Joppa*. By this means they

they were very much exalted, as *Zachariah* prophesied, after the Captivity, XII.6. for as they had their liberty in their own Country, (God being a Wall of Fire to them, while *Jerusalem* had no Walls) so they spread themselves as I said, and had their Synagogues in *Babylon*, *Arabia*, *Syria*, and divers other Countries before-mentioned; and a great many Profelytes also joyned themselves to them.

Yet one cannot well think that so magnificent a Prophecy as this is, was intirely fulfilled after their return from *Babylon*, when they were Tributaries to the *Persians*, and afterwards fell under the power of the *Gracians*; under whom they suffered very much, especially in the days of *Antiochus Epiphanes*; whose death did not conclude their Troubles, as *Hermannus Witsius* hath shown at large, in his *Decaphylon*, Cap.X. N. 9, 10, 11, 12, &c. where he endeavours to prove that there was no moment of time, after their return from *Babylon*, wherein they could be said, to be made greater than their fathers, especially in the days of *David* and *Solomon*. And therefore he concludes, that this Promise is still to be compleatly fulfilled. And thus *R. Isaac* (in his Book before-named, *Chissuk E-muna*) argues, *Perck*. VI. that God did not bestow Benefits upon them equal to those which their Fathers enjoyed, much less superiour, while the second Temple stood; but all that time was full of Straits and Calamities; for which he alledges the Prophecy of *Daniel*, IX. 25. And therefore saith, these words of *Moses* can by no means be thought to be fulfilled, when the Tribes of *Judah* and *Benjamin* returned from *Babylon*, and left a vast number behind them, who would not come back with them, but stay there to this day.

Ver. 6. *And the LORD thy God will circumcise thine heart.*] By such singular Benefits bestowed upon them, in a miraculous manner, God designed to take away the stubborn refractoriness of their Spirits, (called *hardness of heart*, XXIX. 19.) and to cut off all their wicked Inclinations and Dispositions to Idolatry and Superstition, which had been their ruin; which is called *humbling their uncircumcised heart*, XXVI. *Levit.* 41. But though God circumcised them, yet their hearts might remain uncircumcised, as appears from XXIX. 3, 4. And therefore he calls upon them to Circumcise their hearts themselves (XVI. 10.) by laying to heart his Benefits, and following the Motions of his Grace and Holy Spirit, which thereby he put into their hearts: And their neglect of this, and resting merely in the Circumcision of the Flesh, was that which ruined them again.

*And the heart of thy seed.*] Accordingly we find they were freed from Idolatry, after their return from *Babylon*; though still they continued in other sins. Which brought this present Captivity (as they call it) upon them; another Banishment being necessary (saith *R. Isaac* in the Book before mentioned, *Perek*, VII.) to purge them from their sins, by the severe Afflictions which they now endure, and have long suffered; because their manifold sins, as he expresses it, needs much scouring, by contusions and pressures. After which, he saith, they shall sin no more, but that shall be fulfilled which is written in the Law, *the LORD thy God shall circumcise thine heart*, &c. quoting these very words of *Moses*. But alas! they are not sensible for what sin they suffer. See p. 96, 97. of *Wagenfeils* Edition.

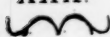
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Verse 6.

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*To love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.] See VI. 5.*

This Prophecy, the Jews say, shall be fulfilled in the days of the Messiah, according to what Ezekiel saith, XXXVI 26. *A new heart will I give you, and a new spirit will I put into you, &c.* So R. Isaac in the place above-named; and in p. 83.

Verse 7.

Ver. 7. *And the LORD thy God will put all these Curses upon thine enemies, and on them that hate thee, which persecute thee.]* Their very Restoration created them many Enemies; whose hatred increased with their prosperity in their own Land; and made them, when they had power, to persecute them. Whom God remarkably plagued, particularly *Antiochus Epiphanes*, who died in miserable Torments.

Verse 8.

Ver. 8. *And thou shalt return.]* This may relate as well to their return unto their own Land, as to their turning unto God: of both which he had spoken before. And now having mentioned their Persecution, whereby many of them might be driven out of their Country, I suppose he here promises their Restoration to it again, when he had cursed their Enemies.

*And obey the voice of the LORD thy God, and do all his Commandments which I command thee this day.]* Continue stedfast in their love to him, by a strict observance of all his Commandments.

Verse 9.

Ver. 9. *And the LORD thy God will make thee plentiful in every work of thine hand, and in the fruit of thy body, &c.]* The effect of their constant and sincere obedience he promises should be still greater prosperity, in all their undertakings, and in all their enjoyments. See XXVIII. 4, 5, &c.

*For good.]* To encourage them to continue faithful in the Service of God.

For

For the LORD will again rejoyce over thee for good.] Chapter  
Delight only in blessing them; and not send any XXX.  
Curles upon them. See XXVIII.63. and XXXII Je-  
rem. 41.

As he rejoyced over thy fathers.] In whose obedi-  
ence he delighted, X Dent. 15.

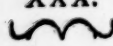
Ver. 10. If thou shalt hearken unto the voice of the Verse 10.  
LORD thy God, to keep his Commandments,&c.] Per-  
sist in obedience to him.

And if thou turn unto the LORD thy God with all  
thine heart, and with all thy soul.] With a sincere  
love to all his Commands, (v. 2.) who had planted  
them assuredly in their Land, with his whole heart, and  
his whole soul, as Jeremiah speaks, XXXII. 41. But  
herein they were defective, after they came out of the  
Captivity of Babylon. For though they never return-  
ed again to Idolatry, but kept close to the Worship  
of God alone, yet they rested meerly in the outward  
Rites of Religion, and had not an hearty love to  
God, and to all Goodness: which made them reject  
the Son of God when he came among them, and fall  
under those long Calamities, which will not end, till  
they turn to him with all their hearts and souls.

Ver. 11. For this Commandment which I command Verse 11.  
thee this day.] Of hearty love to God, and sincere  
obedience to all his Commands, v. 2, 6, 8, 16.

It is not hidden from thee.] Or, it may be translated  
out of the Hebrew, It is not too wonderful above thee.  
That is, abstruse and hard to be understood, because  
above their reach; but easie to be known and acquaint-  
ed withal, because plainly revealed. Which is as true  
of the Gospel (unto which St. Paul applies these  
words, X Rom. 6, &c.) as it was of the Law of Mo-  
ses: for therein our Saviour hath declared the Mind

Chapter and Will of God to us, in such familiar words, that  
 XXX. the most simple People may understand their Duty.

 Nor is it far off.] So that they should go to seek it, and learn it in some distant Nation. R. Isaac in his *Chissuk Emuna*, Cap. XLV. had his thoughts so fixed upon what is said v. 4. that he fancies these words belong to that matter; and that *Moses* still speaks to them of Repentance, *which is of greater value than any other thing, and yet most easily acquired.* Which cannot but make one wonder at their blindness; for if Repentance be so very easie, how comes it to pass that they remain impenitent for so many Ages, and thereby, as they confess, prolong their Miseries? And yet he repeats the same words in the *Second Part* of his Work, *Perek*. LXXX. where he hath the confidence to say St. Paul misapplies this place.

Verse 12. Ver. 12. *It is not in heaven that thou shouldst say, Who will go up for us to heaven, and bring it unto us, that we may hear it, and do it?*] R. Jacob Hacsei in his Preface to that part of the *Misna* called *Seder Nesim* (as Guil. Vorstius observes upon *Abarbinel* about the *Articles of their Faith*) hath very fairly expounded this: which he takes to be a Proverbial Speech, to show that there is no need of hard, or rather impossible labour, to come at the knowledge of God's Will; as there is in many Humane Sciences, where the Mind of Man is tired by several Propositions and Deductions, &c. before he arrive at what he seeks: But all things are plain and easie to be understood, and not hard to be performed. For God had revealed his Mind clearly by *Moses* from Heaven, and therefore none had need to go thither to desire God to acquaint them with it, which he had done of his own accord, out of his good will towards them. And thus Gro-

tius



thus observes upon X Rom. 6. out of several Greek Authors, that they expressed things very difficult, by *going up to heaven*. Maimonides indeed in *Jesodebatorah*, Cap. IX. and Abarbinel in *Rosh Amana*, Cap. XIII. make these words an Argument for the eternity and unchangeableness of their Law, and that there should be no new Revelation from Heaven. But there is no colour for this from these words; the Particle *hu* being of the Feminine Gender, and therefore doth not refer to God, but to *the Command* before-mentioned. Plainly importing, That Men could not pretend ignorance of their Duty, nor had any reason to desire that some Body would go to Heaven again, for those things, which *Moses* had already brought from thence. And thus the Apostle most justly accommodates these words, to the new Revelation from Heaven, by the Son of God; which was not abstruse and difficult; but as plain and perspicuous as this now made by *Moses*.

Ver. 13. *Neither is it beyond the Sea, that thou shouldst* Verse 13.  
*say, Who shall go over the Sea for us? &c.*] *ὡς δὲ ἔειπας*  
*πορευεῖσθαι ἡ, καὶ μακρὰς ποταμίας,* (to use the words  
of Philo in his Book concerning Rewards and Punish-  
ments) *so as to need long and tedious Voyages, laborious*  
*and wearisom Travels, to fetch it from foreign Countries.*  
Such as the Greek Philosophers took, who travelled  
into Egypt and the Eastern part of the World, to learn  
Wisdom, which God now taught his People in the  
Wilderness, without any pains to attain it.

Ver. 14. *But the word is very nigh unto thee.*] Be-Verse 14.  
ing brought to their very Doors by *Moses*, the Servant  
of God; who now delivered to them the Mind of  
God, as the Son of God himself did afterwards,  
when he came and dwelt among them.

## A COMMENTARY

*In thy mouth and in thy heart.* ] Made so familiar to them, that they might always have it in their common Discourse, to teach it their Children; and had now been so often repeated, that it might well be laid up in their Memory, never to be forgotten by them, VI. 6, 7, 8, 9. XI. 18, 19, 20. It was also in the mouth of their Priests, who were to teach them Knowledge (II Malachi 7.) and press it upon their hearts. Here the forenamed *R. Isaac* in both the places forenamed, observes, *That Repentance depends on the confession of the mouth, and grief of the heart*: but the largest Confession and the sorest Grief will not avail them, till they repent of their Crucifying the LORD Jesus, and shall *confess him with their mouth, and believe in their heart that God hath raised him from the dead*, &c. as *St. Paul* speaks, X *Rom.* 9, 10.

*That thou mayest do it.* ] That they might have nothing to do but to put it in practice; and in order thereunto continually read it, and keep it in mind. In which the *Jews* were so diligent, that, as *Josephus* tells the Gentiles (*Lib. II. contra Apionem*) they could as easily recite all the Laws of God, as tell their Names. But here was their Error, that they were not careful to do what they knew to be the Will of God: and so, when he sent his Son among them, who plainly declared to them more fully the meaning of their holy Books, they could not understand and receive that which they read every day. And indeed this is the common Error (as *Dr. Jackson* well observes) of all corrupt Minds, to seek that afar off, as if they were Strangers to it, which is really in their Mouth and in their Heart, so that they would but be doers, and not only hearers of the Word, as *St. James* speaks, alluding perhaps to these words of *Moses*. As *St. Paul* applies

applies this whole passage to the Gospel, which is that Word of Faith, so preached and published by the Apostles, that it may be in all our Mouths and Hearts, without going to seek for any other infallible Teacher.

Ver. 15. See, *I have set before thee this day, life and good, death and evil.*] Life and Good, Death and Evil, may be but two words for the same thing, viz. all manner of Happiness, and all manner of Misery; both which he had at large set before them, in the *Twenty eighth* Chapter. Or by *Life* may be meant, long Life in the Land God had promised them; and *Good*, all the Prosperity they could wish for there: as on the other side, *Death* may signifie their being cut off from the Land of the Living before their time; and *Evil*, all the Calamities he had threatned while they lived: And so the next Verse seems to interpret it. *Maimonides* from these words observes, that the wills of Men are under no force nor coaction, but are free Agents; and therefore have Precepts imposed upon them, with a Punishment threatned to the Disobedient, and a Reward promised to those who keep God's Commandments. Of which he treats at large in his Preface to his *Commentary* upon *Pirke Avoth*, Cap. VIII.

Ver. 16. *In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his Commandments, and his Statutes and Judgments.*] This includes their intire Obedience to all God's Laws, which are comprehended under these three Names. See VI. 1, 5. VII. 11. X. 12, 13.

*That thou mayest live and multiply, and the LORD thy God shall bless thee in the Land whither thou goest to possess it.*] This is the Explication of the *Life and Good*,

Chapter ~~Good~~, which he set before them, if they observed God's  
 XXX. Laws with sincere affection to them, v. 15.

Ver. 17. *But if thine heart turn away, so that thou wilt not hear.*] Want of Love to God, and of a due Esteem of his wonderful Love to them, made their Heart turn away to other things, and not regard what he had revealed to them from Heaven.

*And worship other gods and serve them.*] This was the principal Breach of the Covenant of God.

Verse 18. Ver. 18. *I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the Land whither ye go, &c.*] This is the Explication of the Death and Evil he set before them, v. 15.

Verse 19. Ver. 19. *I call Heaven and Earth to record this day against you, that I have set before you life and death.*] God, Angels, and Men were Witnesses that he had done his duty. See IV. 26. VIII. 19. and therefore is owned by God himself to be faithful in all his house, XII Numb. 7.

*Blessing and cursing.*] They are the same with Life and Death: but he uses several words, to make them sensible that both proceeded from God; the one being the Effect of his Love and Favour; and the other of his Anger and high Displeasure.

*Therefore chuse life, that thou and thy seed may live.*] That is, chuse to be Obedient, without which they could not be happy. Or he wishes them to set their hearts on the happiness God had promised them, that it might incline them to do as follows.

Verse 20. Ver. 20. *That thou mayest love the LORD thy God, and obey his voice.*] Love is the noblest, and the strongest Spring of Obedience.

*And that thou mayest cleave unto him.*] Obedience to God is the surest Preservative from Apostasy.

For

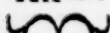
For he is thy life and the length of thy days. ] The Author and Giver of Life : which he preserves and prolongs unto those who are obedient. Chapter XXXI.

That thou mayest dwell in the Land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob to give them.] Which Promise confirmed by an Oath, being faithfully fulfilled, he justly claimed their Fidelity to him upon that account. Which is the reason it is so often mentioned VI. 10. VIII. 1. IX. 5. X. 11. XI. 9, 21. XIX. 8.

C H A P. XXXI.

Verse 1. **A**ND Moses went and spake these words unto all Israel.] By this it seems plain to me, that after Moses had renewed the Covenant with the People (mentioned in the foregoing Chapter) he dismissed them, and retired to his own Tent. But not long after gave them a new Summons (as he had done XXIX. 2.) and went again to take his leave of them. The LXX. indeed seem to take the first words, as if the meaning was, that he went on with his Discourse. For thus they render them, συνελέγετο λαλῶν πάντας τὰς λόγους τούτους, He finished speaking all these words. For which I see no warrant, nor is it likely he could speak all that here follows, at the same time.

Ver. 2. And he said unto them, I am an hundred and twenty years old this day.] This shows these words were spoken not long before his death ; which was this year, XXXIV. 7. Manasseh ben Israel would have

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us from hence observe, 'The singular care God hath  
' of those who serve him with a perfect heart, as  
' *Moses* did ; the days of whose years, saith he, are  
' exactly proportioned. For so these words are ex-  
' pounded in *Sota*, Cap. I. *To day my years are complea-*  
' *ted ; to day I was born ; and to day I shall die.* For  
' he was born on the seventh day of the Month *Adar*,  
' and on the same day of the same Month he died.  
' Thus *Enoch* ( he adds ) lived just Three hundred  
' sixty five years, which are proportioned to the days  
' of the Suns annual Course, *Lib. III. de Termino Vi-*  
' *te*, *Seet. V.* But as there is no great weight in this  
Observation, if it were true , so that which he saith  
of *Moses* is evidently false. For he did not die this  
very day, as appears from *v. 14.* where he saith, *The*  
*days approach that I must die ;* therefore the time was  
not yet come.

*And I can no more go out and in.* ] Discharge the  
Office I have long sustained of your Governor and  
Leader, (See *XXVII Numb. 17.*) not because he want-  
ed vigor, either of Body or Mind, (for that is con-  
trary to *XXXIV. 7.* of this Book ) but because God  
did not think fit to permit him to conduct them any  
further ; as the following words explain it.

*Also the LORD hath said unto me, thou shalt not go*  
*over this Jordan.* ] The Particle we translate *also*, often  
signifies *for* ; and is so translated by us in divers places ;  
particularly in *III Isa. 7.* *XVII Jeremi. 8.* And  
being so taken here, the sense of these words is plain  
and easie ; giving a reason why he could no longer  
take the charge of them, as he had done, because God  
had otherwise ordered ; having told him, he should  
not bring them into *Canaan*, which they were now  
ready to enter.

Ver.



Ver. 3. *The LORD thy God, he shall go over before thee.*] Conduct them by the Ark of his Presence, III *Josh.* 5, 11. and see XXIII *Exod.* 23. and IX *Dent.* 3. Chapter XXXI. Verse 3.

*And he shall destroy these Nations from before thee, and thou shalt possess them.*] XXXIV *Exod.* 11.

*And Joshua, he shall go over before thee.*] As their Captain and Leader, when Moses had left them, III. 28. *Josh.* I. 2.

*As the LORD hath said.*] When he was appointed the Successor of Moses, XXVII *Numb.* 18, 21.

Ver. 4. *And the LORD shall do unto them as he did to Sihon, and to Og, Kings of the Amorites, &c.*] See XXIV *Numb.* 24, 34, 35. Verse 4.

Ver. 5. *And the LORD shall give them up before thy face.*] As he had promised before, VII. 23. where he saith, *The LORD thy God shall deliver them unto thee.* In the Hebrew the words are, *before thy face.* See IX. 3. Verse 5.

*That ye may do unto them according to all the Commandments which I have commanded you.*] i. e. Utterly destroy them, and their Altars, and Images, and Groves, &c. See VII. 2, 3, 5, 27. XII. 1, 2, &c.

Ver. 6. *Be strong and of a good courage.*] By Faith in God; which their Fore-fathers wanting, were discouraged, and durst not go up and possess the Land, when God commanded them, I. 28, 32. Verse 6.

*Fear not, nor be afraid of them.*] Be not affrighted, much less dismayed at their Multitude, their Stature and Strength, when you go to fight with them. The second word (*afraid*) only expresses an higher degree of the same Passion of Fear; signifying, being overcome with it. For that is the import of the Hebrew word *aratz*, which originally signifies to prevail over

Chapter another. This he had said to their Forefathers, I. 21, XXXI. 29. and after repeated to them, III. 2, 22. VII. 17, 18, 21.

*For the LORD thy God, he it is that doth go with thee.]* According to the assurance before given them, XX. 4.

*He will not fail thee nor forsake thee.]* This Promise, which here is general, in the next Verse but one is particularly made to *Joshua*; and renewed to him by God himself, after the death of *Moses*, when they were about to enter into the Land of *Canaan*, I *Josh.* 5. And it is applied by the Apostle unto all faithful Christians, to encourage their hope of being conducted through all Difficulties and Dangers, unto their heavenly Inheritance, XIII *Hebr.* 5.

Verse 7: Ver. 7. *And Moses called unto Joshua, and said unto him in the sight of all Israel.]* That they might have the greater reverence to his Person and Authority; and follow his Conduct, as a Leader appointed by God.

*Be strong and of a good courage.]* He exhorts him to give a good Example to all the People; these being the same words he had spoken to them, v. 6.

*For thou must go with this people.]* Be their Leader and Commander in chief, by God's special order, XXVII Numb. 21.

*Unto the Land which the LORD hath sworn unto their fathers to give them,* VIII. 1. X. 13. XXX. 20.

*And thou shalt cause them to inherit it.]* Put them into the possession of it, III. 28.

Verse 8. Ver. 8. *And the LORD, he it is that doth go before thee, and will be with thee.]* I *Josh.* 9.

*He will not fail thee nor forsake thee.]* See v. 6.

*Fear not, neither be dismayed.*] The same which he said to the People, v. 6. but was most necessary to be pressed upon him, who by his undaunted Resolution, was to put Courage into them. The word we translate *dismayed*, is different in the Hebrew from that (v. 6.) which is, *be not afraid*: but the LXX. and the *Vulgar* use the same word to express both; which denote such a Consternation as disables a Man to do his duty; which is the proper import of this word.

Ver. 9. *And Moses wrote this Law.*] Some understand by *this Law*, only the Book of *Deuteronomy*, for which I can see no reason: the Scripture calling all that is contained in the Five Books of *Moses*, by the name of *the Law*. St. Paul, for instance, in III *Galat.* 21. asks this question, *Do you not hear the Law?* and then quotes what we read in XVI *Gen.* 21. And so *Nehemiah* saith, X. 34, 35. that they brought First-fruits unto God, *as it is written in the Law*; viz. XIII *Exod.* 12. XXIII. 19. And *Josiah* put away the workers with familiar Spirits, &c. *that he might perform the words of the Law*, (2 *Kings* XXIII. 24.) which we find XIX *Levit.* 30. XX. 6, 27. And *Ezekiah* also, 2 *Chron.* XXXI. 3. appointed the daily Oblations, and those required at stated times to be offered, *as it is written in the Law of the LORD*: which plainly refers to the XXVIIIth and XXIXth of *Numbers*. And *Joshua* built an Altar on Mount *Ebal*, VIII. 30, 31. *as it is written in the Book of the Law of Moses*; which we find no where but in this Book of *Deuteronomy*, XXVII. 4.

*And delivered it unto the Priests the sons of Levi.*] Concerning this form of Speech *the Priests the sons of Levi*, see XVII. 9. It is probable *Moses* had wrote  
most

Chapter most of these Five Books some time ago, ( and so the  
 XXXI. foregoing words may be translated , *Moses had wrote*  
*this Law* ) but did not finish them till a little before  
 his death, and then delivered them to the Priests.  
 But there is no necessity thus to understand it ; for he  
 might have had time enough between this and his  
 death, to write the whole *Pentateuch*: It being only  
 said (v. 14.) *Thy days approach that thou must die*, which  
 doth not imply he was to die in a day or two, but  
 there might be some weeks before his departure.

*Which bare the Ark of the Covenant of the LORD.]*

It was most proper to deliver it unto them, who a-  
 lone might touch the Ark, in which *this Law* was to  
 be laid, v. 26. The *Kohathites*, who were mere  
*Levites* and not Priests, did carry the Ark in their  
 Travels through the Wilderness, after the Priests had  
 covered it, and put in the Staves thereof, ( as I have  
 shown IV *Numb.* 5, 6, &c. ) but it is evident they  
 served only as Ministers to the Priests, who, upon  
 great occasions, bare the Ark themselves. As when  
 they passed over *Jordan* ( III *Josh.* 3, 6. ) when they  
 compassed *Jericho*, ( VI *Josh.* 6. ) and when the Tem-  
 ple of *Solomon* was dedicated, and the Ark brought  
 into it, I *Kings* VIII. 3, 4, 6. When *David* indeed  
 brought the Ark to *Jerusalem*, it is said the *Levites*  
 bare it ; but at the same time the Priests also were fum-  
 moned to take care of it ; which shows, the *Levites*  
 bare it as their Servants, I *Chron.* XV. 2, 11, 13,  
 14, 15.

*And unto all the Elders of Israel.]* As he delivered  
 this Book of the Law, that is, the whole *Pentateuch*  
 ( as *Abarbinel* and others of the *Jews* understand it )  
 unto the Priests, commanding them to preserve it safe,  
 near the Ark, v. 24. so he delivered another Copy  
 of

of this Book to the *Elders* of every Tribe, as the *Jews* affirm in *Debarim Rabba*. Where they say (and it is highly probable) that *Moses* before his death, wrote Thirteen Copies of the Law (with his own hand, as they add) and having delivered one unto the Priests, to be preserved in the holy Place, gave one to each Tribe, which he committed to the care of the Elders of it. Thus *Maimonides* also in his Preface to *Jad Chazakah*, as *Buxtorf* observes in his *Histor. Arcæ Fæderis*, Cap. 5. The intent of which was, I suppose, that all the People of each Tribe, might resort to it (as the whole Nation were to resort to that in the Sanctuary) if they doubted of any thing, which might be thought to be amiss, by the errors of Transcribers.

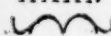
Ver. 10. *And Moses commanded them.*] Both the Verse 10. Priests and the Elders, to take care of what follows.

*At the end of every seventh year, in the solemnity of the year of release.*] Mentioned XV. 1, &c.

*In the Feast of Tabernacles.*] When they had gathered in all the Fruits of the Earth, and thereby had greater leisure to attend to the hearing of the Law read to them. Which, when Mens minds were also freed from Cares by the Release of their Debts, was likely to make a greater impression upon them.

Ver. 11. *When all Israel is come to appear before the LORD thy God, in the place which he shall chuse.*] As they were bound to do at this Feast, and at Pentecost and the Passover, XVI. 16.

*Thou shalt read this Law before all Israel, in their hearing.*] This Order being directed, not to all Israel, but to a particular Person, plainly imports, that the Supream Governour, whosoever he was, had this charge laid

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laid upon him, to take care these Laws should be read at this Solemn Time, that all the People might hear them. And therefore, I think, the *Jews* rightly say, that their Kings, when they had them, were bound not only to look after this matter, but to read the Law themselves, to as many (that is) as could hear them; appointing the Priests and the *Levites* to read it in as many other Assemblies of the People, as were necessary for the fulfilling of this Precept. In order to which, a Pulpit was set up in the Court of the Men of *Israel*, on the very first day of the Feast, (for they did not think fit to defer it till the last, because it is here said, *when Israel is come to appear before the LORD*, not when they were ready to depart, as the *Jews* observe) the King going up into it, the Minister took the Book of the Law, and delivered it to the Ruler of the Synagogue, who gave it to the *Sagan* (or Vicar of the High Priest) who delivered it to the High Priest, and he to the King; who stood up to receive it, and then sat down to read. All this expresses the reverence with which this holy Book was delivered; and likewise the reverence with which they approached to the King. Who, they say, began to read at this Book of *Deuteronomy* (which is a Compendium of the Law) and proceeded, before he stopt, to those words, VI. 4. *Hear, O Israel, &c.* which having also read, he omitted the rest till he came to Chap. XI. 13. *And it shall come to pass, if thou wilt hearken diligently, &c.* reading on to the 22d Verse. And then skipt to XIV. 22. *And thou shalt truly tithe, &c.* reading on to the Section concerning the King, XVII. 14. and then the Cursings and Blessings out of the XXVIIth and XXVIIIth Chapter, till he had ended all that Section of the Law. Thus the *Mischna* in



in the Title *Sota*, Cap. VII. Sect. VIII. which *Wagenfeil* hath lately illustrated with most Learned *Annotations* : and our Dr. *Lightfoot* also hath given an account of it long ago, in his *Temple Service*, Chap. XVII. Sect. I. where he saith the King might sit down if he pleased, when he read, but it was esteemed more honourable if he stood ; as King *Agrippa* did when he performed this Office. And before he began to read, he made a Prayer to God : and all this (he adds) was done *in the Court of the Women* ; which well agrees with what is said in the next Verse, *Gather the people, men and women, &c.* But it doth not contradict what I said before, of his reading it in the *Court of the Men of Israel*. For if the King were of the Family of *David*, it was always done there ; if he were not, then in the Court of the Women, as *Wagenfeil* observes out of *Maimonides*.

Ver. 12. *Gather the people together.*] All that came Verfe 12. to this Feast, could not meet in one place, but were divided into several Assemblies ; probably in their Synagogues. For as many as the Courts of *Israel* would hold meeting there, it is reasonable to think that the rest assembled in some other holy Place. Such were their Synagogues, which (*Philo* in his Book of the Embassy to *Cains*) calls *Places of Secondary Holiness*. And *Maimonides* discourses at large of the Holiness of Synagogues, and Schools, in his Book of Prayer, and the *Priests Blessing*, Cap. XI. See upon XIX *Levit.* 30.

*Men, Women, and Children.*] Though the Males only were bound to go up to the great Feasts, yet many devout Women went also voluntarily ; as appears by *Hannah*, 1 *Sam.* I. 3, 4. And all the Women in *Jerusalem* were likewise bound to attend at these Solemnities ; with the Children, who were capable of In-

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struction. See VIII *Nehem.* 2, 3. To whom some Person of Authority read the Law in their Court, while the King of the House of *David* was reading it in the Court of the Men of *Israel*.

*And the stranger that is within thy gates.]* Such as were Profelytes to the Jewish Religion; not excluding those who were only Profelytes of the Gate, if they would come to their Assemblies.

*That they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this Law.]* That by this means, they might be instructed in the true way of worshipping God (which is here called his *fear*) and to his Worship and Service, add a careful Obedience to all that he commanded in this Book: which they might read (and were bound to do so) in their own private Houses; and which they heard read every Sabbath-day in their publick Synagogues. For which indeed there is no particular Command in the Law; but they being commanded to teach their Children every day at home, the things contained in the Law, and consequently to read it, (VI. 7, 8. XI. 16.) they thought it most reasonable to have it read on the Sabbath in their Publick Assemblies; where some portion of the Law was read. But now the whole Volume, as an Authentick Testimony of the whole Nation, to the truth of what is contained in these Books.

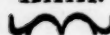
Verse 13. Ver. 13. *That their Children which have not known any thing.]* For the early Instruction of Posterity in the Sacred Authority of this Law.

*May hear and learn to fear the LORD your God, as long as ye live in the land, &c. ]* Be preserved in the true Religion, by so solemn an Acknowledgment made by the King himself, that God delivered all these

these Laws to *Moses*. Accordingly we find that *Josua*, their Supream Governour after the death of *Moses*, did read all the Words of the Law, not omitting a word that *Moses* commanded, before all the Congregation, with Women, and the little ones, and the Strangers that were conversant among them, VIII *Josb.* 34, 35. But from that time to the Reign of *Jehosaphat* (2 *Chron.* XVII. 7, 8, &c.) which is commonly computed to be *Five hundred and thirty* years, we find no mention of a Publick Reading of it. Nor from that time to the *eighteenth* year of King *Josiah*, (2 *Chron.* XXXIV. 30, 31.) which was the space of *two hundred eighty and two* years; nor from that time till after the Captivity of *Babylon*, VIII *Nehem.* 2, 3, &c. By which neglect they more easily fell into Idolatry; and continued in it, more or less, till that Captivity; for a forgetfulness of the Law ensued upon this neglect.

Ver. 14. *And the LORD said unto Moses, behold, Verse 14- thy days approach that thou must die.*] He admonishes him, that the end of his days upon Earth was near; when he must resign up his Office into the hands of *Josua*, who had been before appointed his Successor, XXVII Numb.

*Call Josua, and present your selves in the Tabernacle of the Congregation, that I may give you a charge.*] This was done, I suppose, in the Face of all the People, to whom *Moses* had been speaking (v. 1, 2.) to give *Josua* the greater Authority, and to make him revered by them; when they saw he was appointed by God himself to be their Governour; as he had been before ordained publicly by God's Order, XXVII Numb. 18, 19, &c.

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*And Moses and Joshua went, and presented themselves in the Tabernacle of the Congregation.]* In the Court of the Sanctuary, with their Faces towards it : for it was not lawful for any but the Priests, to go into the Sanctuary it self. Some indeed have thought, that by a special Order from God, *Joshua* was now admitted into it : but this seems to me to be contradicted by the next Verse, which saith God appeared in a Cloud, *over the door of the Tabernacle.*

Verse 15. Ver. 15. *And the LORD appeared in the Tabernacle in a pillar of a Cloud.]* This signifies that the Glory of the LORD (as other places speak) appeared unto them, and unto the People; as it had done upon many occasions, XXXIII *Exod.* 9, 10. IX *Numb.* 15. XVI *Numb.* 42, 43.

*And the pillar of the cloud stood over the door of the Tabernacle.]* Being a Symbol of the Divine Presence, whose Glory appeared out of the Cloud, as it did XVI *Numb.* 42. For the Cloud was always upon the Tabernacle, (XL *Exod.* 35, 38. IX *Numb.* 18.) but when the LORD would strike an awe into the People, and move them to regard what he said or did, then the Cloud stood at the door of the Tabernacle, and the Glory of the LORD came out of the most Holy Place, and appeared in it.

Verse 16. Ver. 16. *And the LORD said unto Moses.]* Out of the Cloud, I suppose, as he did XVI *Numb.* 44.

*Behold, thou shalt sleep with thy Fathers.]* He first admonished *Moses* again of his departure, in the audience, I suppose, of *Joshua* : who heard all the following Admonition, to make him more carefully observe the end and design of it.

*Sleep* is a common word for *Death*, either of good Men or bad ; which was not used merely as a soft expression

pression of that, which the Heathen dreaded as the most terrible of all things; but to put them in mind, perhaps, that death should not last always, but they should as certainly rise again, as they *lay down* (so the word is in the Hebrew) to sleep with their Fathers.

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*And this people will rise.]* In Rebellion.

*And go a whoring.]* God, who searches all Mens hearts, discerned such bad inclinations in this People, that he knew they would fall into Idolatry, (which is called *going a whoring* from him, as hath been often noted) notwithstanding all the Means he had prescribed to prevent it. And therefore he adds one more, which was the learning them the following Song; notwithstanding which, he foresaw, that after the death of *Joshua*, and the Elders who survived him, they would forsake him, and worship other gods. See CVI *Psal.* 36, 38.

*After the gods of the strangers of the land.]* This is an unusual Phrase; signifying no more than what he calls in other places *strange gods*. Though some think it imports peculiarly the gods of the *Canaanites*; who were the former Inhabitants; but being expelled, became *Strangers of the Land*. And thus *Onkelos* seems to have understood it, who translates it, *After the Idols of the People of the Land*. Which was an high aggravation of their sin; that they should worship such gods, as had not been able to protect their Servants.

*Whither they go to be among them.]* This seems to countenance the foregoing Exposition. And God charges them in future Ages with this, as a very great guilt, that they worshipped the gods of the *Amorites* in whose Land they dwelt, VI *Judges* 10.

*And*

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*And will forsake me.]* For he lookt upon himself as forsaken (that is, not worshipped) if they worshipped any other god with him, XX *Exod.* 3.

*And break my Covenant which I have made with them.]* This being the principal thing in the Covenant (as I have often observed) that they should worship him alone, XX *Exod.* 22, 23. XXIII. 32, 33. V *Dent.* 3, 4, &c. VI. 3, 4, &c.

Verse 17. Ver. 17. *Then my anger shall be kindled against them in that day.]* So we read it was upon their very first Apostasy to Idolatry, II *Judges* 14. and continued so in all Ages, as we read frequently in that and the following Books. See there v. 20. and III. 8, &c.

*And I will forsake them.]* Go no longer before them against their Enemies; but deliver them up into their hands, v. 8.

*And will hide my face from them.]* Withdraw my favour and protection. So that they were devoured, as it follows, by their Enemies, and wild Beasts: and many evils and troubles beset them; or, as the Hebrew phrase signifies, *came upon them on a sudden.* The Prophet *Ezekiel* expresses this in these words, *My face will I turn from them*, VII. 22. The effect of which was, the Divine Presence departed out of the Sanctuary, and he left it (as he there speaks) to be polluted and defiled by Robbers. And so it here follows;

*So that they will say on that day, are not these evils come upon us, because our God is not among us?* For whithersoever they went out, *the hand of the LORD was against them for evil*; as we read II *Judges* 15. Which was so remarkable a change, that it could not but at last make them reflect upon the Cause of it; as we find it did, and moved them to cry unto the LORD for help, III. 9, 15. IV. 3, &c.

Ver.



Ver. 18. *And I will surely hide my face from them,* Chapter  
 &c.] He repeats it again, because they were a Peo- XXXI.  
 ple dull of hearing. Or the former words may relate Verse 18.  
 to their first Captivity, and these to the last (as they  
 call it) wherein they now are. For they themselves  
 take notice that these words have been fulfilled by the  
 many Calamities which have befallen them, since the  
 destruction of *Jerusalem* by the *Romans*. This ap-  
 pears from *Schebet Jehuda*, where *Solomon Virgæ* quotes  
 this very Verse to prove that their present Sufferings  
 proceed not from Nature, but from an angry God,  
 more powerful than Nature, as he speaks, *Secl. XIII.*

Ver. 19. *Now therefore write ye.*] This shows these Verse 19.  
 words were directed both to *Moses* and to *Joshua*; who  
 was to take care, after *Moses* his death, to see this  
 Command observed.

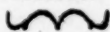
*This song for you.*] Which follows in the XXXIIth  
 Chapter.

*And teach it the Children of Israel.*] Make them  
 get it by heart, as we now speak.

*Put it in their mouths.*] That they might sing it,  
 and thereby preserve it in their memory. For it hath  
 been always thought the most profitable way of in-  
 structing People, and communicating things to Po-  
 sterity, by putting them into Verse; and especially  
 Children, and young People, are best taught in this  
 way. And the greater moment any thing is of, the  
 more carefully it ought to be preserved; which *Plato*  
 himself thought, could be done by no better means  
 than this. And therefore having spoken of the Songs  
 which he would have composed for the use of the  
 People, he would have it enacted, δειν πᾶσι ἀνδρ.  
 ἔ, παῖδα, &c. *That all Men and Children, whether bond  
 or free, male or female, should be bound through the whole  
 City*

City to sing such Songs, and never cease so to do, &c. See Eusebius, Lib. XII. Præpar. Evang. Cap. XXXII. And Plato himself, Lib. II. de Legibus, where he gives a great many Cautions about this Matter, and concludes that τὸ ὅτι οὗτος, ἢ οὗτος τῶνδ', ἀνὴρ ἐστίν, p. 657. *this must be the work of a God, or some God-like Man.* As if he had been acquainted with what Moses, the Man of God, or rather God himself here ordained, that every one should have this Song in their mouths, as a means to preserve them in the Worship of God alone. However, this justifies the admirable discipline of the Hebrews, in those ancient times, who were taught by such Hymns, as the wisest Men among the Heathen in future times, thought the best way of Instruction. For which reason, as Aristotle reports in his Problems, (Sect. XIX. Probl. 28.) People anciently sung their Laws; as the Agathyrsi (he saith) continued to do in his days, ὅπως μὴ ἐπιλάθωμαι, *that they might not be forgotten.* Particularly the Laws of Charondas (as Athenæus informs us out of Hermippus) were wont to be sung at Athens παρ' οἶνον, *over a Glass of Wine.* And were therefore written in some sort of Verse, or tunable Measure, as our incomparable Dr. Bentley hath made it probable, in his late Dissertation on the Epistles of Phalaris, p. 373. Tully also (to add no more) tells us that Cato, in his Book de Originibus, reports, That it was the Custom among the old Romans, to have the Vertues and Praises of famous Men sung to a Pipe at their Feasts. Which he thinks they learnt from the ancient Pythagoreans in Italy; who were wont carminibus præcepta quadam occultius tradere, *to deliver in Verses certain Precepts, which were the greatest Secrets in their Philosophy; and composed the Minds of the Scholars to Tranquility,*

lity, by Songs and Instruments of Musick. See upon Chapter  
XXI Numb. 30. concerning this way of Instru- XXXI.  
ction.



*That this song may be a witness for me against the Children of Israel.]* Testifying that they were sufficiently warned, and could not complain that they were not taught their duty, and told their danger: and reproving also their ingratitude, and putting them in mind how ill they requited their God, v. 21.

Ver. 20. *For when I have brought them unto the Land* Verse 20.  
*which I swore unto their Fathers, that floweth with milk and honey.]* VI. 10, &c. XV. 8, 9.

*And they shall have eaten, and filled themselves, and waxen fat.]* VIII. 10, 11, 12, &c. XXVII. 15.

*Then they will turn unto other gods, and serve them, &c.]* Against which he had most solemnly forewarned them, in the places before-mentioned, and XI. 16. XII. 29, 30.

Ver. 21. *And it shall come to pass, when many evils* Verse 21.  
*and troubles are befallen them, that this Song shall testify against them as a witness.]* That they are most justly punished for their foul ingratitude and unbelief, with which this Song upbraided them; having told them plainly (XXXII. 18, 19.) what would be the effect of their forsaking him; and at the delivery of it, God having solemnly said here (v. 17.) that when they went a whoring from him, he would forsake them, and hide his face from them.

*For it shall not be forgotten out of the mouth of their seed.]* The Calamities which fell upon them, according to what is predicted in this Song, brought it to their remembrance when they had forgotten it, or did not regard it. For these words do not seem to be a Precept requiring them to remember this Song; but a

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*Prediction*, foretelling that their Miseries should not suffer them quite to forget it.

*For I know their imagination, which they go about, even now before I have brought them into the Land which I swear.]* He saw the secret Inclinations and Designs which were in their hearts; and perceived that, at that very present they hankered, as we speak, after Idols.

Verse 22. Ver. 22. *Moses therefore wrote this Song, the same day.]* And so did *Joshua* (as he was commanded, v. 19.) who spake the words of this Song unto the People, as well as *Moses*, XXXII. 44.

*And taught it the Children of Israel.]* Commanded them to learn it, v. 19. In order to which the Jews say every Man was bound to write for himself a Copy of it: and more than that, they make it one of the affirmative Precepts (as *Maimonides* tells us) which obliged every *Israelite* to write out the whole Book of the Law with his own hand. For so they interpret those words, v. 19. *Write ye this Song for you*, as if they were spoken to all the People, and their meaning had been, *Write ye this Law for you, wherein is this Song*; for they were not to write the Law by small parts and sections (as his words are) but all of it intirely. And if a Man's Parents had left him a Copy, yet he was bound to write one himself: or if he could not write, to procure one to be written for him by some other Person, &c. See *Schickard's Mischpat Hameleck*, Cap. II. Theor. V.

Verse 23. Ver. 23. *And he gave Joshua the son of Nun a charge.]* That is, the LORD, who had hitherto spoken to him by *Moses*, now spake to him himself, and gave him this charge, to gain him the greater Authority. For which end he had ordered *Joshua* to present him-  
self



self before him, together with *Moses, verse 14.*

*Be strong and of a good courage.]* Which he repeats to him after the death of *Moses, 1 Josh. 6, 7.*

*For thou shalt bring the Children of Israel into the land which I swear unto them.]* I have appointed thee to be the Captain of my People, to lead them into the Land of *Canaan.*

*And I will be with thee.]* To give him success in all his Enterprises. Which words being spoken in the audience of all the People (as may be supposed from *v. 14.*) made them readily submit to the Authority of *Joshua*, and confide in his Conduct.

Ver. 24. *And it came to pass, when Moses had made Verse 24. an end of writing the words of this Law in a Book, until they were finished.]* The whole Book of his Laws, which he put together before his death; as I said on *v. 9.*

Ver. 25. *That Moses commanded the Levites, &c.] Verse 25. The Priests, who were of the Tribe of Levi.* See *v. 9.*

Ver. 26. *Take this Book of the Law, and put it in the Verse 26. side of the Ark of the Covenant of the LORD your God.]* Not in the inside of it; for he doth not say, *put it into the Ark*, but *in the side of the Ark*: that is, on the outside, in a little Box, as *Jonathan* and others expound it. For it is the very same Phrase with that, *1 Sam. VI. 8.* where the *Philistims* are said to have put the Jewels of Gold, which they returned for a Sin-offering, in a Coffer *by the side of the Ark*. Where none could put it but the High Priest, because no Body else might go into the Holy Place, where the Ark was. And therefore those Priests who received the Book of the Law from *Moses*, delivered it to *Eleazer*, to be there placed. See *Buxtorf. Hist. Aræ*

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Cap. V. and *Huetius* more lately in his *Demonstratio Evangelica*, Propos. IV. Cap. de Can. Libr. Sacrorum, Sect. VIII. where he observes that *R. Meir* in both the *Talmuds*, *Abarbinel* himself, and many others, have been of opinion, from this very place, that the Book of the Law was put into the Ark it self, being no less precious than the Tables of Stone, which were there. But the Scripture tells us, *There was nothing in the Ark save the two Tables of Stone*, 1 Kings VIII. 9. 2 Chron. V. 10. and their reason is good for nothing, the two Tables far excelling this Book, because written by the Finger of God. And therefore other great Doctors among the *Jews*, rightly place it without the Ark, as the very words of *Moses* import.

*That it may be there for a witness against thee.*] It was deposited in that place, as a publick Record, that if any one should falsifie or deprave any thing in the Law (as *Abarbinel* interprets it) he might be convicted out of this Book; which was sacredly preserved to be produced as a Witness against him. Or (as the Author of *Tzeror Hammor* expresses it) that if they should be so wicked, as to lose the Books of the Law, this Copy, kept under the care of the Priests, might remain to testifie what was the Will of God. As we see it did in the days of *Josab*, when it was casually found in the House of God, as they were about the reparations of it. Though I cannot say they found it, in the side of the Ark, but rather upon the Roof of the House, or in the Rafter; where the Priests had hid it, as some of the *Jews* think, when *Manasseh* endeavoured to destroy this Authentick Copy of the Law, as he had done all other that he could find; and when they came to uncover the House, there it appeared.

Ver.



Ver. 27. *For I know thy rebellion and thy stiff-neck.*] Chapter XXXI.  
I have been sufficiently acquainted with your perverse disposition.

*Behold, while I am yet alive with you this day, ye have been rebellious against the LORD, and how much more after my death ?*] For it was not likely they would have a greater regard to *Joshua*, than they had to him; who had such near familiarity with God, as never any Man had.

Ver. 28. *Gather unto me all the Elders of your Tribes.*] Verse 28.  
I suppose after *Moses* had spoke to the People, what God ordered v. 1, 2, &c. ( See there ) he dismissed them again; that he might write the Book of the Law, ( v. 9. ) and deliver it to the Priests, &c. and then write this Song ( which follows in the next Chapter ), v. 19, 22, &c. Which being done, he is ordered here to summon all the Elders of the several Tribes, ( and with them all the People came, v. 30. ) that he might deliver to them by word of Mouth, the Song which he had wrote.

*And your Officers.*] I have frequently observed that these *Schoterim* ( which we translate *Officers* ) were but Ministers to their *Elders*, or Judges. See V *Exod.* 14. I *Deut.* 15. XVI. 18. Unto which I shall add here only the words of *Abarbinel*; The Office of the *Schoterim* was to see that the Sentence which the Judges had given was observed, and to compel Men to it. They who would have more, may find a long Roll of Authors, who are of this mind, both *Jews* and *Christians*, in *Jo. Benedic. Carpozovius* upon *Schickard's Jus Regium*; who hath also said a great deal to the same purpose, *Cap. IV. Theorem XIV.*

That

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*That I may speak these words in their ears.]* The Song which God had suggested to him, and commanded him to write, v. 19, 22.

*And call heaven and earth to record against them.]* Call the whole World to witness how wicked they are, if they fall from God, after such care to preserve them in his Obedience.

Verse 29. Ver. 29. *For I know that after my death, you will utterly corrupt your selves.]* Fall to the foulest Idolatry, II Judges 19.

*And turn aside from the way which I have commanded you.]* Departing from that way of God, which I have delivered to you by his command. It was a very melancholy thing for Moses to leave the World in this belief, that all his pains would be lost upon them: but he comforted himself in doing his Duty to the very last, and omitting no means to secure them from Apostasy.

*And evil will befall you in the latter days.]* This seems to express a foresight that they would not immediately revolt; but after the death of Joshua, and of the Elders who survived him, II Judges 7, 11, 12, &c.

*Because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.]* By making Images, after the manner of other Nations, and bowing down to them, and worshipping them, II Judges 12, 13. III. 7. where the Groves signify the Images in the Groves.

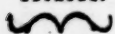
Verse 30. Ver. 30. *And Moses spake.]* With the assistance of Joshua, XXXII. 44.

*In the ears of all the Congregation of Israel.]* Whom the Elders and Officers (v. 28.) had assembled, according to their Tribes and Families: unto whom they went severally, and spake these words in their hearing.

The

*The words of this song.* ] Which follows in the next Chapter ; and much differs, in the raised Expressions and loftiness of the Stile, from the rest of this Book hitherto. Chapter XXXI.

*Until they were ended.* ] Omitted nothing, but compleatly delivered this Song to them. Or, they spake all these words to them, at the same time, with one continued Speech. I observed before that the most ancient way of Instruction was by Poetical Compositions ; which was more ancient than Rhetorical Discourses. And as their chief Learning did consist of Poetry, so the excellency of their Poetry was seen in the proper and native Subject of this Faculty ; that is, in Matters of sacred use or observation. From whence the Title of *Vates* descended unto Secular and Prophane Poets, who detained the manner of Speech used by the former. But, as *Conradus Pellicanus* here truly observes, (and see my Notes on XV *Exod.* 1.) the Scripture Poetry doth not consist in the cadency and number of Syllables contrived to please the ear ; but in brief and weighty Sentences, simply and sincerely composed, in a lively manner, to enlighten the Understandings, move the Affections, and stick in the Memory. And the Ancients (as a great Man of our own observes) had this advantage of later Poets, 'That the Fashion of the World (as he speaks) in their times, was more apt to ravish their thoughts with admiration; wonderful Events being then more frequent, and their frequency not abating, but rather increasing their wonderment, because their variety was very great, and the apprehension of invisible, or supernatural Powers in those Events was usual and undoubted. So that admiration was then inforced upon Men, and the Breasts of those who

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‘ who diligently observed those Events; or were a-  
 ‘ ny way disposed by Nature to it, were inspired  
 ‘ with lively and sublime Affections, apt to vent  
 ‘ themselves in such Poetical Phrase and Resemblan-  
 ‘ ces as we cannot reach; unless we raise our Inven-  
 ‘ tion by Imitation, and stir up Admiration by Medita-  
 ‘ tion and Study. But now, our Senses being nei-  
 ‘ ther moved with such extraordinary Effects of God’s  
 ‘ Power, nor our Minds bent to observe the ways of  
 ‘ his *Wisdom*, so as to be stricken with true observa-  
 ‘ tion of them: we have fewer good Sacred Poems,  
 ‘ than of any other kind.

Thus Dr. *Jackson*, *Book I. on the Creed, Chap. XIV.*  
*David Chytraeus* also hath an excellent Discourse on  
 this Subject, to show that the ancient Poetry among  
 the Heathen, contained the Doctrine of God and of  
 Celestial Things; all the Offices and Rewards of  
 Vertue, with the Punishment of Vice; the History  
 of their Kings, and the noble Acts of famous Men,  
*Tome I. of his Works, p. 154, &c.* Where he confirms  
 this out of the Verses of *Orpheus*, who lived (as he  
 computes) about an Hundred and fifty years before  
*David*; and those of *Pindar*, *Simonides*, and the rest,  
 who lived in the time of the War with *Xerxes*. But  
*Moses* led the way to them all; whose Mind was rais-  
 ed to that Sublimity of Thoughts and Speech, which  
 we find in his Songs, by admiration of those strange  
 Events which he saw, *XV Exod. XXI Numb.* and here  
 in the next Chapter: wherein he was followed by  
*Deborah*, *Barak*, and *Hannah*, &c. in after times,  
*V Judges, 1 Sam. II.*

CHAP.

Verse 1. **G**ive ear, O ye heavens, and I will speak; Verse 1.  
and bear, O earth, the words of my  
mouth.] He calls Angels and Men to bear witness  
(XXX. 19.) that the *Israelites* had been admonished  
of their Duty, and warned of their Danger: and  
this, not by words of his own invention, but which  
were put into his mouth by the Spirit of God. Or  
(after an elegant form of Speech) he calls upon all  
insensible Creatures every where, to listen to him;  
that he might awaken the *Israelites* out of their stu-  
pidity; or upbraid them as a People, that had ears  
to hear, and would not hear him. And, as some of  
themselves have observed, he may be thought to inti-  
mate hereby, that if they would not hearken and keep  
his Precepts, the *Heavens* were forbidden to give  
them Rain, and the *Earth* to bring forth Fruit. The  
Gloss also of the *Hierusalem Targum* is not amiss, that  
*Moses* being shortly to die, calls the Heavens and the  
Earth, which endure through all Ages, to be Wit-  
nesses against them when he was gone. But the fol-  
lowing observation is too curious; That *Isaiah* when  
he prophesied, *i. e.* being far remote from the  
Heavens, and near to the Earth, calls upon the Hea-  
vens to hear, and the Earth to give ear, or attend:  
whereas *Moses*, quite contrary, approaching now ve-  
ry near to the Heavens, calls upon them to attend  
or give ear; and being in Spirit remote from the  
Earth, bids it hear.

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Ver. 2. *My doctrine shall drop as the rain ; my speech shall distil as the dew.*] Or, *Let my doctrine drop, &c.*  
 For this seems to be a Prayer, that his words which were sent from Heaven to them, might sink into their hearts, and soften them, as the drops of Rain and the dew do the Earth ; and produce such Fruits of Obedience as might make them happy.

*As the small rain upon the tender herb, and as the showers upon the grass.*] The aforesaid Targum thus paraphrases this whole Verse ; *Let the Doctrine of my Law be as sweet upon the Children of Israel as the Rain ; and the word of my mouth be received by them, as the delectable Dew. Let it be as gentle showers refreshing the Grass, and as the drops of the latter Rain, descending and watering the blades of Corn, in the Month of March.*

Verse 3.

Ver. 3. *Because I will publish the Name of the LORD.*] For my Song shall be concerning the LORD of Heaven and Earth, whose glorious Perfections I will proclaim ; which make him the sole Object of your Worship.

*Ascribe ye greatness unto our God.*] Acknowledge therefore the Infinite Power of our God, and his Sovereign Dominion over all ; and give Honour and Service to none besides him.

These three first Verses seem to be the Preface to the Song ; and now follows the Song it self. Which *Josephus* calls *ποίημα ἑξαμέτερον*, a Poem in Hexameter Verse, *Lib. IV. Antiq. Cap. VIII.*

Verse 4.

Ver. 4. *He is the Rock.*] Always indures, and never changes ; so that in him we may find at all times a sure Refuge.

*His work is perfect.*] Whatsoever he undertakes, he perfects and compleats it.

For



*For all his ways are judgment.* ] He doth nothing without the greatest reason; and according to the Rules of the exactest Justice.

*A God of truth.* ] Who is faithful to his Promises.

*And without iniquity.* ] And never deceives or wrongs any Man.

*Just and right is he.* ] Nor will he punish any Man without a cause; or more than he deserves.

*Maimonides* takes the first words of this Verse, *He is the Rock*, to signify the first Principle, and the efficient Cause of all things without himself. For so the word *Rock* is used when God bids the Children of Israel, *Look to the Rock out of which they were hewn*, LI Isa. 1. that is, to Abraham their Father, from whom they were descended. And so he thinks it signifies v. 18. of this Chapter, *Of the Rock that begat thee thou art unmindful*, i. e. of God, the Author of their being. And again, v. 30. *their Rock* (i. e. the LORD) *sold them*. See *More Nevochim*, P. I. Chap. XVI. And then by the next words, *His way is perfect*, he thinks is meant, that, as he is the Creator of all things, so there is no defect or superfluity in his Works. For he takes these words to be the same with those, I Gen. 31. *God saw every thing that he had made, and behold it was very good*. See there P. II. Cap. XXVIII. and P. III. Cap. XXV. And as his Works of Creation are most perfect, so are his Works of Providence; for he governs the World with the greatest Judgment and Justice. So he seems to understand the next words, ( P. III. Cap. XVII. ) *all his ways are judgment*. We are ignorant of the Methods and Reasons of his Judgments; yet no injustice or iniquity is to be ascribed to him. But all the Evil and all the Good that befalls

Chapter any Man, or the whole Church, proceeds from the  
 XXXII. just and equal Judgment of God. And more large-  
 ly, Cap. XLIX. 'Our narrow minds cannot appre-  
 hend either the Perfection of his Works, or the E-  
 quity of his Judgments: for we apprehend his ad-  
 mirable Works only by parts, whether we look up-  
 on the Bodies of Animals, or the Celestial Spheres;  
 and in like manner we apprehend but a little of his  
 Judgments. For that of which we are ignorant in  
 both, is far more than that which we know of ei-  
 ther. I conclude this with the words of the Au-  
 thor of *Sepher Cosri* (Part III. Sect. XI.) 'He that be-  
 lieves this, that *all God's Works are perfect, and his*  
*Ways Judgment*, will always lead a sweet and plea-  
 sant Life. All Afflictions will be made light to him:  
 nay, he will rejoyce that his Iniquities are hereby  
 alleviated, and that he shall one day be rewarded  
 for his Patience, which he teaches Men by his ex-  
 ample, and thereby justifies the Judgments of God.  
 With respect to which, I suppose, the *Jews* now be-  
 gin the Prayer which they make at the burial of their  
 dead, with this Verse of *Moses* his Song. Which  
 Prayer they call *Tzidduck haddin*, i. e. *just judgment*,  
 as *Leo Modena* observes in his *History of the present*  
*Jews*, Part V. Chap. VIII.

Verse 5. Ver. 5. *They have corrupted themselves, &c.*] I know  
 not how to justify this Translation, nor that in the  
 Margin, [*He hath corrupted himself.*] *Maimonides*  
 translates them better; making these words a Questio-  
 n, and the next words an Answer to them, in this  
 manner; *Did he* (i. e. God, the Rock before spoken  
 of) *do him any hurt?* For the Hebrew word *Shecheth*  
 with *lamed* after it, signifies to hurt or destroy,  
 XXXII Numb. 15. 1 Sam. XXIII. 10. (as *Joh. Cocceius*  
 observes

observes in his *Ultima Moses*, Sect. 701.) And so the meaning is, *Is God to blame for the Evils that befall him?* i. e. *Israel*. Unto which the Answer follows in the next words, which we thus translate.

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*Their spot is not the spot of his Children.*] In the Hebrew, the first word of this Sentence is *lo*, i. e. *not*, or *no*. Which the accent *Tipcha* (as they call it) under it, shows is not to be joyned with the words that follow [*banau Mumam*] but taken by it self; being a denial of the foregoing Question. And these words are thus to be translated; *No. His Children are their blot*: i. e. all the Evil that befalls them, is the fruit of their Childrens wickedness. And so these words are in effect the same with those of *Solomon*, XIX *Prov*. *The foolishness of man perverteth his way, and his heart fretteth against the LORD*. He complains of God, when the fault is in himself. See *More Nevochim*, P. III. Cap. XII.

*Onkelos* translates it thus, *They corrupted to themselves, not to him; Children that served Idols*: i. e. as *Paulus Fagius* observes, they hurt themselves, not God, when leaving him the true God, they turned to Idols. For the word *corrupt* is commonly used in Scripture, where it speaks of the sin of Idolatry. The *Hierusalem Paraphrast* aims at the same sense.

*They are a perverse and crooked Generation.*] The whole Body of them are untoward and untractable, walking contrary to God in all their ways. For, there being a gemination (as they speak) of a syllable in the latter of these words [*Pethalbol*] it increases the sense, and makes it the same with the Superlative Degree among us; importing the highest obliquity imaginable. And these words were never more exactly fulfilled, than in the days of our blessed Saviour; who calls

Chapter calls them a *wicked and adulterous, a faithless and perverse Generation*, XVI *Matth.* 4. XVII. 17. And in the days of the Apostles, who call them *ἀπίστες*, an absurd kind of People, 2 *Thess.* III. 2. *Who pleased not God, and were contrary to all men*, 1 *Thess.* II. 15.

Verse 6. Ver. 6. *Do ye thus requite the LORD, O foolish people and unwise?*] He upbraids them with their senseless folly, and foul ingratitude; which in the following words he demonstrates, by representing the Obligations he had laid upon them.

*Is not he thy father?*] Having adopted them in a peculiar manner to be his Children, above all other People.

*Who hath taught thee?*] When he rescued them from the slavery of Egypt.

*Hath not he made thee?*] Advanced them (for so the word *Afa* is translated, 1 *Sam.* XII. 6.) to be a great and mighty People. See C *Psal.* 3.

*And established thee?*] By settling them in excellent order, under the Government of most wise and righteous Laws. See Chapter the fourth of this Book, v. 7, 8.

Verse 7. Ver. 7. *Remember the days of old.*] Look back as far as you are able.

*Consider the years of many generations.*] Consult the most ancient Records; which would inform them how God chose their Father *Abraham* long ago; and promised to bless his Posterity, as he did *Isaac* and *Jacob* in a most eminent manner; and sent *Joseph* by a wonderful Providence into *Egypt* to preserve them from starving, &c.

*Ask thy Father, and he will show thee; thy Elders, and they will tell thee.*] All this is to express the same thing; that they should advise with those that knew more

more than themselves; and particularly with *old Men* (as the word may be understood which we translate *Elders*) who by the benefit of their great Age, had heard and seen more than others; and could tell them how God had dealt with them, ever since he brought them by a wonderful Power out of the Land of *Egypt*.

Ver. 8. *When the most High divided to the Nations their Inheritance.*] He directs them still to look further back, and they would find, that long before *Abraham's* time; God had them in his thoughts; even when he divided the Earth among the Sons of *Noah* and their Posterity, after the Flood, X *Gen.* 5, 25, 32.

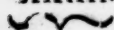
*When he separated the sons of Adam.*] Or, *the sons of Men*; who were one People, till he scattered them into several Parts of the Earth, and separated them into divers Nations, by confounding their Language, XI *Gen.* 8, 9.

*He set the bounds of the people, according to the number of the Children of Israel.*] He had then the Children of *Israel* in his mind, before they were a Nation; and made such a distribution to other People (particularly to the Seven Nations of *Canaan*) within such bounds and limits, as that there might be sufficient room for so numerous a People as the *Israelites*, when they came to take possession of that Country.

How the *Seventy* came to translate these words thus, *He appointed the bounds of the Nations, according to the number of the Angels*, it is hard to say. *Bochartus* hath made the best Conjecture about it (which was hinted by *de Muis* before him) *Lib.* I. *Phaleg.* Cap. XV. that they had a bad Copy before them, which left out the three first Letters of *Israel*; and so they read *bane-el*, the Children of God, meaning the *Israelites*. Instead

Chapter

XXXII.




stead of which some Transcribers put the *Angels of God*, because they are sometimes called *his Sons*. Which led the ancient Greek Fathers, who followed this Translation, into great difficulties : and it grew a common Opinion, that every Nation was under the Government of an Angel : which seems to be the meaning also of the Son of *Sirach*, XVII *Ecclus.* 17. And many others fancying that God divided the Nations according to the number of the Children of *Israel*, when they came into *Egypt*, which was just Seventy, they thence gather there were just so many distinct Nations, and so many several Languages : Which is a Conceit of some of the *Jews*, as Mr. *Selden* observes, *Lib. II. de Synedr. Cap. IX.* But *Bochart.* in the place above-named, hath given the plain and simple meaning of this place, in these words ; *God so distributed the Earth among the several People that were therein, that he reserved, or in his counsel designed, such a part of the Earth for the Israelites, who were then unborn, as he knew would afford a commodious habitation to a most numerous Nation.*

Verse 9.

Ver. 9. *For the LORD's portion is his people.*] And not satisfied with this kindness, he chose them alone out of all other Nations, to be under his special Care, and to enjoy singular Priviledges, which none other had ; and therefore they are called his *peculiar Treasure*, XIX *Exod.* 5. This *Origen* maintains to be true, against all the Cavils of *Celsus*, *Lib. V. p. 250. Edit. Cantabr.* where he shows how beneficial their Laws were ; and that they were taught so early to know God, to believe the Immortality of the Soul, and Rewards and Punishments in the Life to come, as demonstrated they were distinguished from all other People whatsoever. See p. 260.

Jacob



*Jacob is the Lot of his Inheritance.* ] This is the Chapter same thing repeated in other words ; alluding to the XXXH. manner of measuring and dividing Lands, by *Cords* ;  as the word in the Hebrew is, which we translate *lot*. See XVI *Psal.* 6 and *Chapt.* IV. of this Book, v. 20.

Ver. 10. *He found him in a desert Land.* ] There Verse 10. he first took the *Israelites* to be his peculiar People ; for so the word we translate *found*, frequently signifies. As in *Psal.* CXVI. 3. *The pains of Hell gat hold upon me* : where in the Hebrew the words are *found me*. And in the *New Testament*, IV *Rom.* 1. *What shall we say then, that Abraham our Father hath found ?* that is, attained.

*In the waste-howling wilderuess.* ] Desolate and void of all Sustenance : where nothing was to be heard but the howlings and yellings of wild Beasts, VIII *Dent.* 15.

*He led him about.* ] Conducted the *Israelites* from place to place, XXXIII *Numb.* 1, 2, &c.

*He instructed him.* ] Gave them his Laws, XX *Exod.* 1, 2, &c. XXXIV. 1, 10, &c.

*He kept him as the apple of his eye.* ] Protected and defended them from all dangers with extraordinary care ; for there is nothing of which we are more tender than the sight of our Eyes. Which God hath guarded by several coats and humours, and Eye-lids fenced with hairs, to preserve it from hurt : unto which *R. Levi ben Gerson* thinks these words allude.

Ver. 11. *As an Eagle stirreth up her nest,* &c. ] Ea-Verse 11. gles are observed to have a most tender affection to their young ones ; who are here meant by *her nest*, as *Bochartus* observes ; (it being a common Figure used by other Authors, to put *continens pro contento*) whom she provokes to fly (which is meant by *stirring up her*  
Nest)

Chapter Nest) by *fluttering over them*, with her *wings stretched out*. Upon which she *takes* them, while they are so weak and feeble that they fail in their attempt to fly; and *supporteth* them till they recover strength to commit themselves unto the Air. See *Hieroicoicon* P. II. Lib. II. Cap. III. and J. G. *Vossius de Orig. & Progr. Idolol.* Lib. III. Cap. LXXVII. where he observes that this kindness to her young ones is chiefly found in the *black Eagle*; though something of it be seen in others: which may be the reason they lay but a few Eggs, because they are not able to educate many young ones with such tender care.

Verse 12. Ver. 12. *So the LORD alone did lead him.*] XIV Numb. 14. This is an exact Resemblance of God's tender care of his People *Israel*. Whom he solicited by *Moses* and *Aaron*, to aspire after their Liberty, when they were oppressed in *Egypt*; just as an Eagle excites her young ones, when they lye drowsie in the filth of their Nest, to fly away. And as the Eagle *flutters over them, with her wings spread abroad*, so God by his Spirit moved the *Israelites* to be obedient to their Deliverers out of *Egypt*. For *Moses* uses the very same word, when he speaks of the Spirit of God *moving upon the waters*, I *Gen.* 2. And as the Eagle carries her fainting young ones on her Wings, so God supported them when they were weary, and upheld them in dangerous ways. Insomuch that he is said to carry them in his Arms, as a Father doth his Child, I *Dent.* 31. I *Hosea* 1, 3. See *Bochartus* in the place above-named, Cap. IV.

*And there was no strange god with him.*] To help or assist him: but by his Almighty Power alone they were protected and preserved. Which made their sin the more heinous, in sacrificing to other gods,

gods, (v. 17.) as if they had been their Benefactors.

Ver. 13. *He made him ride on the high places of the earth.*] Brought the *Israelites* in a triumphant manner, to possess a noble Country, full of lofty and very fruitful Mountains, which were in *Canaan*, where they lived deliciously. So *to ride* signifies, as *Bochartus* thinks, *laute & opipare vivere*. Which he justifies by that place in *Hosea*, X. 11. *I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.* That is, saith he, the People of *Israel* lived in pleasure, when *Judah* lived laboriously, P. I. *Hierozioc. Lib. II. Cap. XLI.* But *to ride* signifies also, to subdue and conquer: which may be the meaning here, *XLV Psal. 4. LXVI. 12.* and to have dominion and rule, as *Maimonides* interprets it in his *More Nevochim* P. I. *Cap. LXX.* In which sense it is said of God himself, in the next Chapter of this Book, *He rideth upon the heavens, for thy help*, v. 26. And he rideth upon *Araboth* the highest Heavens, *LXVIII Psal. 4.*

*That he might eat the increase of the field.*] Abundance of Corn, and Fruit.

*And he made him to suck honey out of the Rock.*] Wild Honey; which was esteemed an excellent Food in that Country: and was sometimes found upon the ground; sometimes in the hollow part of Trees; and sometimes in the Clefts of Rocks; as *Bochartus* observes out of good Authors, *Hierozioc. P. II. L. IV. Cap. XV.* This *Rock-honey* seems to be spoken of as the best of this kind, being joyned with the *finest Wheat*, *LXXXI Psal. ult.*

*And Oil out of the flinty Rock.*] No part of this Country being barren; but affording something or other for their Sustenance: Though some say that

Chapter the Olive Trees thrive best in rocky places. *Columella* himself observes, that it doth not delight either in low places, or in high, but *magis modicos cliuos amat*, but rather loves the sides of moderately rising Hills, *Lib. VI. Cap. VI.* And *D. Chytraeus* notes, that as the most generous Wine is produced upon the *Rhine*, below *Mentz*, out of the hardest Flints; *sic olea locis petrosis sterilibus non infeliciter proveniunt*; so Olive Trees grow prosperously in stony and barren places, *Tom. I. p. 173.*

Verse 14. Ver. 14. *Butter of kine.*] The use of Butter was very ancient among the *Hebrews*; though lately known to the *Greeks* (as I observed upon *XVIII Gen. 8.*) and it was accounted an excellent Food.

*And milk of sheep.*] Which the Scripture often mentions, *VII Isa. 21, 22. I Corinth. IX. 1, 7.* And under the word *tzon*, as hath been often observed, *Goats* also are comprehended: whose Milk likewise is mentioned, *XXVII Prov. 27. Aristotle* mentions both, and so doth *Columella*, and a great many others, in *Bochart's Hierozoicon P. I. Lib. II. Cap. XLV.* where he proves that they made Butter of these Milks, as well as of Cows.

*With the fat of Lambs.*] Well fed. For *Carim* properly signifies *Pasture Sheep*, as the same *Bochart* there observes, *Cap. XLIII.*

*And Rams of the breed of Bashan.*] A Country famous for excellent Pasture; being *ἡ ἐλὶς τοῦ Βασάν*, &c. as *St. Cyril* calls it. See *XXXII Numb. 1, 4.*

*And Goats.*] Of the Breed of that Country.

*With the fat of kidneys of wheat.*] The *Hebrews* call the best of every kind of thing, by the name of the *Fat*. And the *Kidneys of Wheat*, signifies large and plump Corn, affording great plenty of Flour.

*Cajetan*

*Cajetan* thinks it signifies Wheat as Big as a Kidney ; Chapter  
or rather, having that shape, as our Kidney Beans XXXII.  
have.

*And thou shalt drink the pure blood of the Grapes. ]*  
Most generous red Wine ; very clear and bright. So  
*Achil. Tatius Lib. II.* calls Wine *ζυμα βολεβων*.

*Maimonides* in his *More Nevochim*, P. II. Cap. XLVII.  
takes all the Expressions in this Verse to be metapho-  
rical ; signifying ( as *Onkelos* allegorizes them ) the  
possession of all their Enemies Cities and Goods,  
after they had poured out their Blood like Water on  
the Ground.

Ver. 15. *Jeshurun waxed fat. ]* Grew rich , saith Verse 15.  
*Onkelos*, and the *Hierusalem Targum*.

*And kicked. ]* Against him who fed him so plen-  
tifully and deliciously. It seems to be a Metaphor  
taken from Oxen, who being stirred up with a Goad  
to labour, lift up their Heels and kick against him  
who pricks them forward. So did the *Israelites*, when  
they were urged and pressed to their Duty by the Pro-  
phets ; not only despised, but evil intreated them.

Why *Israel* is called *Jeshurun*, is not easie to re-  
solve. *Jo. Cocceius* (in his *Ultima Mosis*, Sect. 973.)  
derives it from *Shur*, which signifies to see, behold,  
or descry. From whence in the Future Tense, and  
the Plural Number, comes *Jeshuru* : which, by the  
addition of *Nun paragogicum*, as they speak, makes  
*Jeshurun*. That is, *The People who had the Vision of*  
*God*. I know nothing more simple, nor more pro-  
bable than this ; which highly aggravated their sin,  
who having God so nigh unto them, ( IV. 7. ) and  
their Elders having had a sight of him, ( XXIV *Exod.*  
10. ) were so ungrateful, as to rebel against him, and  
worship other gods. Some refer this *kicking*, to their  
revolt.

Chapter revolt from the House of David ; when *Jeroboam*, to  
 XXXII. preserve his new Kingdom, set up the golden Calves,  
 to prevent the return of the People to their old Ma-  
 ster, by going up to *Jerusalem* to worship.

*Thou art waxen fat, thou art grown thick, thou art covered with fatness.*] This variety of Expressions is used to signify how exceeding bountifully God had provided for them ; and withal, how very wanton and insolent they were grown, as Cattle fed in a fat Pasture are wont to be. The words *with fatness* (after covered) are not in the Hebrew ; but are well supplied out of other places ; particularly XVII *Psal.* 10.

*Then he forsook God.*] The *Hierusalem Targum* here hath it, they forsook the W O R D of God.

*Which made him.*] Advanced them from a desert where he found them, (*v.* 6, 10.) into a very rich and plentiful Country. This was the lamentable effect of their *Plethora*, or Fulness : unto which we are all too prone, as an excellent Person of our own hath long ago observed. ‘ Even such as seem most upright, ‘ saith he, when they wax fat, spurn with the heel, ‘ and cast away the memory of their Misery, and of ‘ God’s former Mercy behind their backs. And what ‘ was the reason that the *Israelites* waxed thus full and ‘ fat ? Only because they did not use that Exercise ‘ which God had appointed to keep them under, and ‘ preserve their Hearts from being lifted up, VIII ‘ *Deut.* 11, &c. Take heed to thy self, lest when thou hast ‘ eaten, and filled thy self, &c. then thy heart be lifted ‘ up, and thou forget the LORD thy God, which brought ‘ thee out of the Land of Egypt, &c. The daily and ‘ lively Representation, or Recognition of their Con- ‘ dition there, should have been as usual to them as ‘ their Meat and Drink ; yea, as it were, their Thank- ‘ giving



'giving before and after Meats, as our Dr. Jackson Chapter  
'speaks, *Book XI. on the Creed, Chap. XXXIV.* And XXXII.  
*Maimonides* himself, mentioning those very words, *Lest when thou hast eaten, and filled thy self, &c.* very  
well observes; That to prevent Pride and Apostasy,  
which grow out of great Plenty, God commanded  
them to offer their First-fruits before him every year,  
with a solemn Confession, how poor they were in  
the beginning, and then raised by God to be a mighty  
People, XXVI *Dent.* 5, 6, &c. For which end the  
Passover was instituted, *That they might remember the*  
*day when they came forth out of Egypt all the days of*  
*their Life,* XVI *Dent.* 3. See *More Nevochim, P. II.*  
*Cap. XXXIX..*

*And lightly esteemed the Rock of their Salvation.]*  
As there was a progress in their insolent forgetfulness  
of God, expressed in three Phrases, which may signify  
three degrees of their stupidity, (*waxen fat, grown*  
*thick, and covered with fatness*) so some observe as  
many degrees of their Rebellion. First, They *kicked*  
*against God*; i. e. threw off the Yoke of his Laws,  
and refused to observe them. Secondly, They *forsook*  
*God*, and fell into Idolatry. And lastly, They  
*lightly esteemed the Rock of their Salvation.* Where the  
Hebrew word *nibbel* signifies more than a light esteem;  
for, if it come from *Nebelah*, a dead Carcase, (as some  
think it doth) it denotes the greatest abhorrence; no-  
thing being so much abominated among the *Jews* as a  
dead Carcase; the touching of which was the highest  
pollution. And thus *J. Cocceius* and *Campeg. Vitringa*  
understand it; who observe that this was never so  
fulfilled as in their behaviour towards our Lord  
Christ, who was indeed the Rock of their Salvation;  
and so vilely used by them, as if he had been the most  
loathsome

Chapter XXXII. loathsome Man upon Earth. So *Vitranga* expounds these words (in his *Observ. Sacr. Lib. II. Cap. IX. p. 173.*) *instar flagitij tractavit rupem salutis sue.* For this is a word used by God himself, when he would express his utter detestation of *Nineveh*, and his dealing with her according to her abominable Wickedness, III *Nabum* 6. *I will cast abominable filth upon thee, and make thee vile, &c.* and when he speaks of the disgrace he would put upon his own Temple, XIV *Jerem.* 21. The LXX. indeed simply expound the word *אֲנִי־נִי־נָה*, *he departed*; but the last words they expound *דָּאֵר נִי־נִי־נָה* *from God his Saviour*; as *Onkelos* also, *his most mighty Redeemer.* Which in the most eminent sense, is the LORD Jesus; for none brought such Salvation to them, and wrought such a Redemption for them, as he did: who is *the Stone which God laid in Sion, &c.* XXVIII *Isa.* 16. But instead of flying to him, as Men in danger, do to a *Rock* or strong Fortres; they not only rejected him, but abused and put the highest Indignities upon him.

Verse 16. Ver. 16. *They provoked him to jealousy.*] Made him extremely angry with them. For so *Jealousie* is described as the Rage of a Man, VI *Prov.* 34.

*With strange gods.*] Whom they fell in love withal and worshipped. This was the ground of his Jealousie; their falseness to God, who had espoused them to himself. And the Hebrew word *zar* (*strange*) we sometimes translate *another*, XIX *Job* 27. So that a *strange god* and *another god* are the very same, LXXXI *Psal.* 9. XX *Exod.* 3. Therefore God saith he will not give his glory to another, XLII *Isa.* 8. and that their Sorrows shall be multiplied that *hasten after another god*, XVI *Psal.* 4.

*With*

*With abominations provoked they him to anger.* ] I Chapter  
 take this to be a Repetition of the same thing ; their XXXII.  
 Idols being called *Abominations*, because God ex-  
 ceedingly hates them, VII. 25. 1 Kings XI. 5. Tho'  
*R. Solomon* and *Abarbinel* by *Abominations* here under-  
 stand those filthy Mixtures forbidden in *Levit. XVIII.*  
 with Witchcrafts and such like Wickedness. And  
*Abarbinel* refers the first part of this Verse, to the  
 times under the first Temple, when they worshipped  
 the Sun, Moon and Stars ; and the latter part of it  
 to the times under the second Temple ; when, though  
 they were free from Idolatry, they were corrupted  
 with other abominable filthiness.

Ver. 17. *They sacrificed to Devils, and not to God.* ] Verse 17.  
 The Hebrew word *Schedim*, which we translate *De-*  
*vils*, imports as much as *Destroyers*, ( as the Devil is  
 called in the Book of *Revelation*, IX. 11. ) Evil Spi-  
 rits delighting in Mischief ; and leading those that  
 worship them into Perdition. Though some think  
 they are called *Schedim* ironically, by way of Scorn ;  
 the true God being *Schaddai*, the *Omnipotent*, and *All-*  
*sufficient* ; and these called by way of mockery, *counter-*  
*feit gods*, who had no power to help their Wor-  
 shippers ; nor were sufficient to preserve themselves.  
 Either of these accounts of the word are better than  
 that of *Manasseh ben Israel*, who derives it from  
 שדד *a field*, because they frequent desert places. But  
 then they should have been called *Sedim*, not *Schedim*,  
 as he must needs know, who was a great Master in the  
 Hebrew Learning. The LXX. call them here *δαίμονια*,  
 and so doth the Apostle, 1 *Corinth. X. 19.* because the  
*Demons* led Men into the impiety of worshipping o-  
 ther gods ; either themselves, or other beings ; which  
 they perswaded simple People, had some Divinity in  
 K k k k them.

Chapter them. And that, not only the Stars, but even Beasts.  
 XXXII. here upon the Earth; nay, Onions and Garlick.  
 Which they did not take to be gods; but things, by  
 which, as intermediate Causes, their gods were pleased or offended with them; and therefore worshipped them.

*To gods whom they knew not.]* Or, as the words may be translated, *gods that knew not them*: that is, had never bestowed any benefits upon them. For, as it follows, they were new gods; never before heard of by their Ancestors.

*New gods, that newly came up.]* Such as Jeroboam's Calves; invented out of his own Brain: and the gods of other Nations, *Moloch* and *Baal*; which were new to the *Israelites*, and had not been known among them. For the *daemon gods* were of no great antiquity: *Bel*, or *Baal* (as he is called in the Chaldee Dialect) the first King of *Babel* after *Nimrod*, being the first that was ever deified (as Mr. Mede observes) or reputed a god after his death; whence all other *Demons* were called *Baalim*: as all the *Roman* Emperors were called *Cæsars*, from the first Emperor of that Name. See p. 776. Besides which, the Heathens had another higher sort of *Demons*, which had never been linked to a Mortal Body, viz. those we call *Angels*: who the *Israelites* were taught to be but Ministers unto their God, and therefore not to be worshipped.

*Whom your Fathers feared not.]* That is, did not worship. This was a great aggravation of their guilt, that when they would have other Objects of Worship, they did not return unto those, whom their Ancestors had revered, (the *Teraphim* for instance, which were the gods of *Laban* and *Rachel*) for whose worship

ship they might have pretended Tradition : but chose gods, whom their Fore-fathers were not acquainted withal ; which was a token of a strange proneness to Idolatry. And *Maimonides*, mentioning this Verse, observes that they worshipped not only things that had a being, but meer imaginations. For which he quotes these words of the Book *Siphri* : *It was not enough that they worshipped the Sun, Moon and Stars, and Celestial Signs ; but they worshipped their Shadow ; More Nevochim P. III. Cap. XLVI.*

Ver. 18. *Of the Rock that begat thee.*] God the Verse 18. Author of thy being. See v. 4.

*Thou art unmindful.*] Being wholly intent to Idols, which they themselves had made.

*And hast forgotten God that formed thee.*] Into a Kingdom of Priests ; making them his peculiar People, XIX *Exod.* 5, 6.

Ver. 19. *And when the LORD saw it, he abhorred them.*] Cast them off ; as they had done him.

*Because of the provoking of his Sons and of his Daughters.*] For so they were, till they corrupted themselves ; and thereby highly incensed him against them. For nothing can be so provoking as the Rebellion of Children against a most indulgent Parent. *Maimonides* translates it, *By reason of his Anger against his Sons and his Daughters* : P. I. *More Nevochim*, Cap. XXXVI. where he observes, we never find the word *Caas* (which is here used signifying *indignation*) in Scripture applied to God, but only when it speaks of Idolatry.

Ver. 20. *And he said.*] Resolved.

*I will hide my face from them.*] See XXXI. 17, 18.

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*I will see what their end shall be.]* Not cease my Judgments till I have brought the sorest Calamities upon them, and made an end of them: that is, of their Polity and Government.

*For they are a very froward Generation.]* Incorrigibly wicked.

*Children in whom there is no faith.]* Who had broken their Covenant with him (XXXI. 16.) so often, that they were not to be trusted, when they made profession of Repentance. The Book of *Judges*, and indeed their whole History, testifies to the truth of this.

Verse 21. Ver. 21. *They have moved me to jealousy.]* See v. 16.

*With that which is not God.]* By worshipping God's Creatures, or the Work of their own Hands.

*They have provoked me to anger with their vanities.]* The same thing, in other words: all the gods of the Nations, whom the *Israelites* imitated, being meer *Vanities* (or things of naught, as the *Hierusalem Targum* hath it) as hath been often observed.

*And I will move them to jealousy.]* He threatens to be even with them, and serve them in their kind.

*With those that are not a People.]* Who either were not a Nation in being, at this time; or so obscure, base and ignoble, that they were not worthy the name of a Nation. The *Jews* interpret it of the *Chaldeans*; whom God raised up on a sudden, when no Body would believe it, (I *Habak.* 5, 6, &c.) to be a terrible Scourge to them. See XXIII *Isa.* 13.

*And I will provoke them to anger with a foolish Nation.]* The *Jews* thought all Nations so, except themselves. And in one sense all the Gentiles were really so: for nothing was more foolish than to  
Wor-





Worship Creatures meaner than themselves, X *Jerem.* 8.

The Apostle applies this unto the bestowing the Blessing of the *Messiah*, whom the *Jews* refused, upon the Gentile World (X *Rom.* 19.) which strangely enraged the *Jews*; as we see, when our Saviour first mentioned it, XXI *Matth.* 43, 44, &c. and when St. Paul did but speak of going to preach unto them, XXII *Acts* 21, 22. And see I *Theff.* II. 15, 16. And through all Ages since it hath made them gnash their Teeth, to see so many Nations subject unto our Saviour, and honour him as God; whom they rejected as the vilest of Men.

Ver. 22. *For a fire is kindled in mine anger.*] Great Verse 22. and sore Calamities are compared to fire in Scripture, (XXX *Ezek.* 8.) which God here threatens to send upon them, as the woful Effects of his heavy displeasure.

*And shall burn unto the lowest hell.*] Never cease till they have destroyed them. For *Hell* and *Destruction* seem to be the same, XV *Prov.* 11. And therefore the *lowest Hell* signifies the depth of Misery.

*And shall consume the Earth with her increase.*] Make an utter desolation in the Country, I *Isa.* 7.

*And set on fire the foundations of the Mountains.*] Subvert the strongest Fortresses, which were accounted impregnable. Such as *Jerusalem* (which *Rasi* thinks is here meant) in whose last destruction this was perfectly fulfilled, as it was in part at the first, 2 *Kings* XXV. 9. For *Titus* himself, as *Josephus* relates, (*Lib.* VII. *de Bello Judaico*, Cap. 43.) observing the vast height of the Walls, the bigness of every Stone, the exact order wherein they were laid, and compacted, &c. cried out, God was with us in this War, he drove the *Jews* from these munitions, *ἐπεὶ χεῖρες*

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Chapter XXXII. *χῆρες τὴν τῶν ἀνδρῶν χεῖρας, ἢ μηχανὰς, τὴν πρὸς τείρας τὰς τείρας διότι;* for what could Mens Hands or Machines do against such Towers? Which calls to mind, what is related, not only by S. Chrysostom, Sozomen, Socrates, but by Ammianus Marcellinus himself, an Heathen Historian, (*Lib. XXIII. beginning*) how that when Julian the Apostate ordered the Temple at Jerusalem to be rebuilt, terrible Globes of Fire burst out *prope fundamenta* from the very Foundations, which overturned all, burnt the Workmen, and made the place so inaccessible, that they desisted from the Attempt. The certainty of this hath extorted the same Confession from the Jews themselves, (*David Ganz in his Tzemach David, and R. Gedaliah in Schal. Hak-kabala*) though they pretend the Building went on and was finished; but after many years overthrown by an Earthquake.

Verse 23. Ver. 23. *I will heap mischiefs upon them.* ] Which shall miserably oppress and crush them.

*And spend all my Arrows upon them.* ] His Judgments and Plagues are oft compared to Arrows shot at them (*VII Psal. 12, 13. XXXVIII. 2. XCI. 5.*) And he speaks in the Language of an Archer, who shoots till he hath emptied his Quiver, and hath not one Arrow left.

Verse 24. Ver. 24. *They shall be burnt with hunger.* ] This Verse and the next explains what he means by Arrows, which are here enumerated. And first he threatens a Famine, with which he saith they should be burnt: either because these Judgments are compared to fire, *v. 22.* or because extream Hunger parches the inward parts, and makes the Visage as black as a Coal, as Jeremiah speaks, *IV Lament. 8.*

And

upon DEUTERONOMY.

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*And devoured with burning heat.]* With Fevers, and Calentures; as they are called in hot Countries.

*And with bitter destruction.]* With the Pestilence: which he calls *bitter*, because it was incurable.

*And I will send the teeth of wild beasts upon thee.]* This was another of the fore Judgments, which God threatned to their Disobedience. See XXVI *Levit.* 22. Upon which *Maimonides* observed, that Magicians were wont to promise them by their Arts, to free their Cities, Fields, and Plantations from Lions and Serpents, and such like hurtful Creatures; unto whose power God delivered them, because they forsook him, and followed Idolaters and Magicians, *More Nevoch.* P. III. Cap. XXXVII.

*With the poison of Serpents of the dust.]* Whose bitings were deadly. And they were exposed to them, as well as to wild Beasts; when they were forced to fly into Wildernesses, and hide themselves in Dens and Caves; where some of them could not avoid being devoured by wild Beasts, and bitten by Serpents, which lay lurking in those holes. So *Cocceius* in his *Ultima Mosi*, Sect. 1271. where he notes also, that this was fulfilled in part, when they were thrown by the Romans to wild Beasts in the Theatres, as *Josephus* relates, *Lib. VI. de Bello Judaico*, Cap. XVI, XX.

Ver. 25. *The sword without, and terror within shall destroy.]* They could no where be safe: for in the Field the Sword of their Enemies cut them off, and at home, they did not think themselves secure, in their closest Chamber, but died with fear, or made away themselves, lest they should fall into the hands of those that sought to destroy them. See I *Lament.* 20. Or perhaps by the *terror within* may be meant Famine and Pestilence, VII *Ezek.* 15.

Both

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*Both the young man and the virgin, the suckling with the man of grey hairs.]* He threatens to deliver them into such merciless Hands, as would spare none; nor make any difference of Sex or of Age. This *Huetius* refers to the last destruction of *Jerusalem*, in his *Demonstr. Evang. Propos. IX. Cap. CLXXIII.* And *Abarbinel* also confesses it was then fulfilled.

Verse 26. Ver. 26. *I said ] i. e. Resolved.*

*I would scatter them into corners, I would make the remembrance of them to cease from among men.]* Utterly destroy them, so that not one of them should be found: and if any remained they should sculk, and not dare to appear among Men.

Verse 27. Ver. 27. *Were it not that I feared the wrath of the Enemy.]* He that is Omnipotent is not capable of fearing any thing: but he speaks in our Language, and gives this reason why he did not make them cease to be a Nation, because he would not have their Enemies insult, and grow outrageous in their insolent Language, even against himself. Of which we find an instance XXXVII *Isa.* 28, 29.

*Lest their Adversaries should behave themselves strangely.]* Ascribe all this to their false gods (as *Cocceius* understands it) which are called *strange gods*, v. 16.

*And lest they should say our hand is high.]* Imagine their own Power and Valour had destroyed the *Jews*; as both the *Assyrians* and *Chaldeans* boasted, X *Isa.* 7, 8, &c. I *Habak.* 15, 16.

*And the LORD hath not done all this.]* And attribute nothing to the most High, in all the business. Certain it is, the Wickedness of the *Jews* was so exceeding great, that their final Extirpation had been accomplished many Generations before it came to pass, had the LORD been only just, and respected nothing but

but their deserts; whom he very often preserved when they might have been justly destroyed, for such reasons as he himself here gives. That his Glory might not be impeached among the Nations, but they might see by the strange Deliverances and Restorations of the *Jews*, that *their God was a God of gods*, most worthy to be honoured by all the World, as he himself speaks below, *v. 36.* So Dr. Jackson well observes, *B. I. on the Creed, Chap. XXII. Sect. IV.* Chapter XXXII.

The Marginal Translation of this last Clause, is also agreeable to the *Hebrew*, *Our high hand, and not the LORD, hath done all this.* To prevent which wrong Construction of God's Judgments upon them, he took such a time for the Execution of them, (as *Conradus Pellicanus* well observes) when the World began to be better instructed by the Coming of Christ. So that *Titus* himself said, as I noted before, that it was God, and not the Hands of the *Romans*, that destroyed them. See XXIX. 24. and this Chapter *v. 22.*

Ver. 28. *For they are a Nation void of counsel.*] The Verse 28. Hebrew word *abad* (which is commonly translated *perish*, and here we translate *void*) signifies in the *Ethiopick* Language *is foolish*, or *mad*, as *Job Ludolphus* observes in his excellent History of that Country. Which makes it probable, this was the ancient sense of the word among the Hebrews, and gives the best account of this place, which may be thus translated, *They are a Nation foolish in their counsel.*] Whose Counsels led them to such Courses, as utterly undid them; and when they seemed most wise, they madly ruined themselves. And thus those words of *Jeremiah* may be best translated, *The heart of the King is foolish*, IV. 9.

Chapter XXXII. *Neither is there any understanding in them.* ] They did not understand what was good for themselves ; but imprudently chose that which did them mischief. Some refer this to the Enemies of the *Jews*, before spoken of : but that seems not so agreeable to what follows, which relates to the same Persons ; and most likely expresses God's Compassion towards the senseless *Jews*. *Huetius* applies this to their stupid blindness at their last destruction ; which they were so far from preventing, that they drew it upon themselves, as *Josephus* shows. See XXVIII. 28, 29.

Verse 29. Ver. 29. *O that they were wise.* ] So as seriously to consider God's dealing with them exactly, according to what he foretold them.

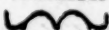
*That they understood this, &c.* ] Or, as it may be translated, *Then would they understand this ; they would consider their latter end.* They would soon perceive the Hand of God in all that is befall them ; and that if they do not change their Course, they will in Conclusion be utterly undone.

Verse 30. Ver. 30. *How should one chase a thousand, and two put ten thousand to flight ?* ] Whence should such an amazing Change proceed ? that the *Israelites*, who formerly with an handful of Men put vast Armies to flight, (XXVI *Levit.* 8.) should now, though never so numerous, be beaten by one or two of their Enemies : fleeing when none pursues them, XXVI *Lev.* 17, 36, 37. XXVIII *Dent.* 25.

*Except their Rock had sold them.* ] A little consideration was sufficient to make them understand, that this had been impossible, if they had not forsaken their God ; who thereupon delivered them up to the Will of their Enemies. For by their *Rock* is meant God ; and his *selling them*, is his quitting his Interest in



in them, and giving them up to be Slaves to those that hated them. Chapter XXXII.

*And the LORD had shut them up.*] So that they could not escape the Hands of their Enemies. 

Ver. 31. *For their Rock is not as our Rock.*] None of the gods of the Heathen (whom he calls *their Rock*, because they relied on them for safety) have such power as He that gave us our being. So *Maimonides* interprets the word *tzur*, the Spring and Fountain of all things. Verse 31.

*Our Enemies themselves being Judges.*] Who were often forced to acknowledge his over-ruling Power and Providence, controlling all their Designs. As the *Egyptians* confessed, XIV *Exod.* 2, 5. and *Balaam*, XXIII *Numb.* 19, 22. and the *Philistims*, I *Sam.* IV. 7, 8. and the King of *Babylon*, III *Dan.* 29.

Ver. 32. *For their Vine is the Vine of Sodom, and of the fields of Gomorrah.*] I suppose he speaks here of the *Israelites* (giving an account why their Enemies so shamefully chased them, v. 30.) who are compared to a Vine, which God brought out of *Egypt*, and planted in *Canaan*, LXXX *Psal.* 8. and the Prophet afterwards calls them, *the Plant of his Pleasure*, V *Isa.* 7. Which was an ancient resemblance, it appears by this place; where he represents them as such a degenerate People, that they were as bad (nay worse, as the Marginal Translation is) as the *Sodomites*, or the People of *Gomorrah*: and therefore deserved (v. 26.) to be utterly destroyed as they were. See I *Isa.* 10. II *Jerem.* 21. Verse 32.

*Their grapes are grapes of gall, their clusters are bitter.*] These words represent their actions (called *fruit* in Scripture) to be so wicked, that they were not to be endured. And so *Josephus* describes them before their

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last destruction, *Lib. VI. de Bello Judaico, Cap. ult.* where he saith, If the *Romans* had delayed to fall upon such a wicked People, he thinks either the Earth would have opened its Mouth, and swallowed them up, or a Flood drowned their City, or Thunder and Lightning from Heaven destroyed it, as it did *Sodom*. Πολλὸν γὰρ ἢ τὰ ταῦτα παθόντων ἦν ἡ γενεὰ ἀθεωτικὴν, *For they were a more Atheistical Generation, than they who suffered such things.* And again, *Lib. VII. Cap. XXX.* he saith that the time when they were destroyed was so fruitful in all manner of wickedness among the *Jews*, ὥς μηδὲν κακίας ἔργον ἀπερχόμενον καὶ λαλῆσαι, *That there was no one work of wickedness, that was not committed; nor can one imagine any thing so bad, that they did not do: endeavouring publicly, as well as privately, to excel one another, both in impiety towards God, and injustice to their Neighbours.*

Verse 33. Ver. 33. *Their wine is the poison of Dragons.*] This still represents their Fruit, that is, their Works, to be most pernicious; being compared to the Poison of Dragons. Many Authors indeed say that Dragons have no Poison in them, (as *B. Chytraeus* and others observe) but as the Hebrew word *Thaanim* signifies any kind of Serpent, so it is certain that the *Dragons* of *Africk* and *Arabia* had a deadly Poison in them; tho' those of *Greece* had not: as the famous *Bochartus* shows at large, in his *Hieroicoicon*, P. II. *Lib. III. Cap. XIV.* Who also observes in another place, that the Hebrew word *Rosch*, signifying both the *Head* and also *Poison*; the Poison of Serpents lyes partly in their Gall, partly in their Teeth, and partly in a little Bladder under their Tongue, P. I. *Lib. I. Cap. IV.*

And

*And the cruel venom of Asps.]* The Poison of Asps is called *cruel*, because it is accounted the acutest of all other: instantly penetrating into the Vital Parts. Whence the Proverb *δῆγμα ἀσπίδων*, the biting of Asps, for an incurable Wound. For they who are bitten with an Asp, seldom escape with their life; as *Aristotle*, *Pliny*, and a great many other Authors observe, in *Bochart. P. II. Lib. III. Cap. V.*

*Ver. 34. Is not this.]* That is, the Vengeance he is going to speak of in the following Verses. For this Particle *hu*, often refers to what comes after, not to what goes before; as *Cocceius* observes.

*Laid up in store with me.]* To be produced in due time.

*Sealed up among my Treasures &]* He speaks of it as a matter determined, or decreed, as Deeds are which are signed and sealed, though not presently executed, but kept safely in a Cabinet. And the meaning of this Verse is, that though he do not speedily punish Evil-doers, it is not because he doth not observe them, or forgets what they do; for he hath prefixed a time to reckon with them; as will appear in the issue.

*Ver. 35. To me belongeth vengeance and recompence.]* Verse 35. As the Supreme LORD, Governour, and Judge of the World; whose Office it is to punish Offenders. It is evident the Apostle alledging these words, *XII Rom. 19. ἐμοὶ ἐκδίκησις*, *vengeance is mine*, (or *to me belongeth vengeance*) exactly follows the Hebrew Text, and not the present *LXX.* which renders these words, *ἐν ἡμέρᾳ ἐκδίκησεως ἀνταποδώσω*, *in the day of vengeance I will recompence.*

*Their Feet shall slide.]* Though they think themselves unmoveably fixed in their Dominion, they shall certainly fall.

*In*

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*In due time.*] Not so soon perhaps as Men may expect; but when the great Judge of the World sees it most seasonable.

*For the day of their calamity is at hand, and the things that shall come upon them make haste.*] When they little thought of it, and prided themselves in their Prosperity, God suddenly brought down the *Chaldeans*, who had been the great Instruments of plaguing the *Jews*, XLVII *Isaiah* 7, 8, 9, 10, &c. L *Jerem.* 15, 27, 31. LI. 6, 8. And so shall the Plagues of *Babylon* the great come in one day. In one hour her great riches shall come to nought, XVIII *Revel.* 8, 10, 17.

Verse 36. Ver. 36. *For the LORD shall judge his people.*] Plead their cause, as the Scripture elsewhere speaks, (L *Jerem.* 34.) and deliver them from the Oppression of their Enemies; as this Phrase is often used in the Book of *Psalms* VII. 8. X. 18.

*And repent himself for his servants.*] Have mercy upon them, (as the *Vulgar* truly expresses the sense) and turn his Hand, which punishes them, upon their Enemies. See L *Jerem.* 20. LI. 24.

*When he sees that their power is gone.*] That they are not able to help themselves. That's the *due time*, or *season* before-mentioned, for God to interpose; when the Enemies of his People think themselves irresistible; there being none able to oppose them.

*And there is none shut up, or left.*] Some refer this to Persons, and others to Things: and either way it signifies their Condition to be so forlorn, that they could do nothing, either by Men or by Money, for their deliverance. *J. Forsterus* translates these words, *Custoditum, aut neglectum*, i. e. precious, or vile. By which wonderful deliverance, and restoration, when they were so totally destitute of all help, all the World

was

was given to understand, that there is no God like unto the LORD.

Ver. 37. *And he shall say.] Or, It shall be said.*

Verse 37.

*Where are their gods, their rock in whom they trusted?*

It is dubious, whether these words be directed to the *Jews*, or to the *Gentiles* who had oppressed them. It seems most agreeable to take them as a Reproach to the Enemies of the *Jews*; who had long bragg'd of the Power of their gods, and ascribed all their Success to them, (v. 27.) who now could not deliver them in their distress.

Ver. 38. *Which did eat the fat of their Sacrifices, and drank the wine of their Drink-offerings.]* Verse 38.

For the same Rites were used among the *Gentiles*, as among the *Jews*: who offered all the Fat upon the Altar, and there poured out the Wine which accompanied the Meat-offering, &c. See XV Numb. The LXX. refer this to the Worshippers themselves, and translate it thus, (agreeably enough to the Hebrew) *The fat of whose Sacrifices ye eat, and drank the wine of their Drink-offerings.* And Onkelos to the same purpose.

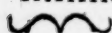
*Let them rise up and help you, and be your protection.]*

From the Calamity which was unavoidably coming upon them, XLVI *Isa.* 1, 2, 7. LI *Jerem.* 17, 18.

Ver. 39. *See now.]* Open your Eyes now at last, Verse 39. and be convinced, by your sad Experience, of your Error.

*That I, even I am he.]* That it is I, and none but I who have made these Changes in the World: first making you Instruments in punishing my People; and now inflicting the like Punishments upon you, LI *Jerem.* 24, 25, 49.

The words in the Hebrew being, *I, I am he*, the Author of the *Old Nitzacon* was sensible that we Christians

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stians might hence observe, that there are two who are here called God, the Father, and the Son. And therefore takes care to inform his Reader, that there are not two first principles of things. Which, as no Christian is so foolish as to affirm, so their own Authors have acknowledged more Persons than one, here called God. Thus *Jonathan* in his Paraphrase, plainly supposes another Person in the Divinity, whom he calls the WORD, when he thus explains this Verse; *When the WORD of the LORD shall reveal himself to redeem his People, he shall say to all People, I am he that have been, and am, and shall be, (See I Revel. 8.) and by my WORD kill and make alive. I smote the People of Israel, and I will heal them in the end of the days.* Which makes these words a plain Prophecy of the Messiah, and him to be God. And so the *Hierusalem Targum*: See, that I now am he in my WORD, and there is no God besides me; I am he who kill the living in this World, and raise the dead in the World to come, &c.

*And there is no god with me.]* As I have no Superior, so neither have I any Equal.

*I kill and I make alive, I wound and I heal.]* If I please to destroy any People for their sins, none can hinder me; and if any repent and implore my Mercy, I restore them to perfect safety. *R. Isaac* in his *Chissuk Emuna*, P. I. Cap. VI. Sect. XX. alledges these words as a Prophecy of the Resurrection of the dead, in the days of the Messiah. And in another place, Cap. X. he alledges them as an effectual Confutation of those ancient Hereticks, who imagined two Supreme Powers: one of them, the Author of all Good; and the other, the Author of all Evil; (which I observed upon XVI *Levit.* to have been a very ancient Opinion)



Opinion) For there could not be, they fancied, the same Care, which had an influence upon both. To remove which false conceit, God declares, *I kill*, as well as *make alive*, &c. And for the same reason he saith, in XLV *Isa. 7. I form the light, and create darkness; I make peace, and create evil: I the LORD do all these things.*

*Neither is there any that can deliver out of my hand.]* Nor can any reverse the Judgment, that I pass upon Men.

Ver. 40. *For I lift up my hand to Heaven.]* Swear solemnly to do what follows, viz. be revenged on his Enemies, as well as deliver his People. Thus *Abraham* anciently sware XIV *Gen. 22.* And when God promised to bring the *Israelites* into *Canaan*, he is said to lift up his hand, VI *Exod. 8.* IX *Nehem. 15.* From whence some think the word *promittere* is derived, signifying to engage by stretching out the hand: and that from thence sprang the Custom of stretching out, and lifting up their Hand, when they sware. Which the *Gentiles* practis'd, as those known words of *Virgil* inform us, *Æneid. XII.*

*Suspiciens Cælum tenditque ad sydera dextram.*

When God therefore is said to lift up his Hand to Heaven, the meaning is, he swears by himself; as it here follows.

*And say, I live for ever.]* As sure as I live.

Ver. 41. *If I whet my glittering Sword.]* Make all things ready for the execution of my Judgments.

*And my hand take hold of judgment.]* I begin to punish.

*I will render vengeance to mine Enemies.]* None

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shall

Chapter shall stop my proceedings, to be fully avenged of  
XXXII. them.

And will reward them that hate me.] For as Jeremiah speaks, LI. 56. The LORD God of Recompences will surely requite. For it is the vengeance of the LORD (as he speaks in the foregoing Chapter concerning Babylon, L. 15.) take vengeance upon her: as she hath done, do unto her.

Verse 42. Ver. 42. I will make mine Arrows drunk with blood, and my sword shall devour flesh.] Make an exceeding great slaughter, XXXIV Isaiah 5, 6.

With the blood of the slain, and of the Captives.] This signifies none should be spared: for they should be killed who were taken Captive, as well as those that fell in the battle.

From the beginning of revenges upon the Enemy.] How the Hebrew word *Parath* comes to signify revenges, I am not able to give an account: but in that sense we take it both here, and in V Judges 2. The word *Para*, from whence it seems to be derived, signifies to make bare, or naked. And so the Vulgar Latine here understands it: and thence Joh. Forster hath given a probable sense of these words, (taking *rosch* which we translate *beginning*, for *the head*, as it properly signifies, or *the King*) in this manner; because of the baring, (i. e. making bare) of the head by the Enemy. That is, the taking away of the Kingdom and Priesthood from Israel. The LXX. translate it *ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν*, from the Head of the Princes of the Enemies. Which is a sense very agreeable; if we could find any word in the Hebrew like to *Parath* that signifies Princes or Rulers. But I think there is a more simple sense may be given of these words, than any of the forementioned, only by supposing the

the Particle *Lamed* to be omitted, (as in many other places) before *paroth*. Which is this, *from the King, to the Slave of the Enemies*. For they were wont to shave their Captives, as every one knows, by way of Contempt and Scorn. Which is the reason God threatens baldness so often to the *Israelites* by his Prophets, when he was so angry with them, that he gave them up to be Slaves. Next to this is the Translation of *Onkelos*, *I will take away* (those words he adds) *the Crowns from the head of the Enemy*. Which was the making the King's head bare.

This universal slaughter is most notably expressed by *Jeremiah* L. 35, 36, 37, 43. And some think this Prophecy will be then most amply fulfilled, when the *Jews* shall be called, and made Members of the Church of Christ. See Dr. *Jackson*, *Book XI.* on the *Creed*, Chap. XII.

Ver. 43. *Rejoyce, O ye Nations, with his People.* ] Verse 43. Here the Particle *eth* is omitted before *ammo*, as I supposed, in the foregoing words, *lamed* to be before *paroth*. Which made the *Vulgar* translate these words, *O ye Nations, praise his People*. But the LXX. discerned the true sense, and translate it as we do: The Apostle having justified their Translation in *XV Rom.* 10. where he expresses this word for word, as they do, *Εὐφρανέσθαι ἔνθα μετὰ τοῦ λαοῦ αὐτοῦ*, *Rejoyce ye Gentiles, with his People*. But it must here be noted, that before these words, the LXX. have some other which are very remarkable, *Εὐφρανέσθαι ἑσθαι αὐτῶν, καὶ προσκυνεῖσθαι αὐτῶν πάντες ἄγγελοι Θεοῦ*, *Rejoyce ye Heavens together with him, and let all the Angels of God worship him;* ( and then follows, *Rejoyce ye Gentiles with his People* ) which are not in the *Hebrew*, nor in the *Chaldee*: and yet the latter Clause of

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them, προσκυνοῦσά τωσαν αὐτῷ πάντες ἄγγελοι Θεῷ, *Let all the Angels of God worship him*, are the very words of the Apostle, I *Hebr.* 6. which seem to have been taken from hence out of the LXX. for they are nowhere else to be found in the Scripture. The Margin indeed of our Bibles refers us to XCVII *Psalms* 7. But there the words of the LXX. are otherwise, προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ, *Worship him all ye his Angels*. Which are in the *second Person*: whereas here, and in the Apostle, the words are in the *third*. We may therefore suppose rather, that the LXX. from ancient Tradition among the *Jews*, added these words (before they translated this Verse) to declare unto what time the fulfilling of them should principally belong. For the XCVII *Psalms* seems to be but a descant (as Dr. *Jackson's* words are) upon this part of *Moses* his Song; from whence the *Jews* might learn the Scope of it. And accordingly the Apostle uses the words of the LXX. here in this place, rather than those of the *Psalmist*; because he would have the *Hebrews* understand and consider, that *Moses* himself had predicted the Exaltation of the Son of God, as the *Psalmist* afterwards expounded him.

There is another Translation of these words of *Moses*, which is very agreeable to the Apostle in XV *Rom.* 10. *Rejoyce ye Nations, who are his People*. See v. 21. of this Chapter. Either way, this is a plain Prophecy of the *Gentiles* becoming one Body with the People of *Israel*. And thus *Kimchi* himself translates it, *Sing ye Gentiles, who are his People*: which began to be fulfilled after our Saviour's Ascension to the Throne of his Glory in the Heavens, when all the Angels of God worshipped him. Hitherto *Moses* had supposed, in this Song, great Enmity between them: and

and that sometimes they had plagued *Israel* sorely ; as at others God rendred to them according to what they had done unto his People. But now he breaks out into a rapture of Joy, to think that they should one day be reconciled, and made one People of God. And the LXX. thus understanding it, might well preface to their Translation of this Verse, with the words now mentioned, *Rejoyce ye Heavens together with him.* For if there be joy in Heaven, as *Procopius Gazæus* well glosses, at the Repentance of one Sinner, how much more for the Salvation of the whole World, by destroying the Devil's Tyranny. Which being to be performed by the Advancement of the Son of God into the Heavens, the next words might well be added, *Let all the Angels of God worship him.* Which they had always done ( the same *Procopius* observes ) as their God who created them : but now they Praise and Exalt his Humanity, exalted at the right Hand of God.

*For he will avenge the blood of his Servants.* ] These words seem to express some of the Motives that should perswade the *Gentiles* to become one Body with the *Jews*, (for such the Apostles, and all the first Converts were) God's punishing all those who shed the Blood of his *Servants* ; as the Christian *Martyrs* are called in the Book of the *Revelation*. In which confidence the LXX. add another Sentence before these words, *καὶ ἐνίκησαν αὐτὸν πάντες υἱοὶ Θεοῦ*, and let all the Sons of God be strong in him.

*And will render vengeance to his Adversaries.* ] To all such as oppose this blessed Union : and first to the *Jews*, who set themselves against it, more than any others, (being mad at the Apostles for preaching to the *Gentiles* ) and then to the *Romans*, who per-

Chapter XXXII. persecuted all those who embraced Christianity. *And will be merciful unto his Land.*] This cannot be meant of the Land of *Israel*, which was no longer God's Land than any other, but of the whole Earth, (as *Conrad. Pellicanus* well explains it) in which that one People of God dwells; reduced (as he speaks) in the whole Multitude of the Faithful into one Catholick Church. For they all acknowledge, from the greatest to the least, that One only Omnipotent God, with no less Devotion and Affection, than *Abraham*, *Isaac*, *Jacob* and *Moses* did.

*And unto his People.*] The whole World that believe in Christ, and are his faithful Servants; whose Blood he will avenge, XIX *Revel.* 2. and then set up his Tabernacle with Men, and dwell with them, and they shall be his People, and he will be their God, XX *Revel.* 3. which I mention, because this part of the Prophecy reaches unto the last times, and is not yet all fulfilled.

Thus this famous Song concludes, which as the *Jews* reckon, consists of Seventy Verses, each of which contains two distinct and entire Sentences: and, as they fancy, are a Compendium of the whole Law of *Moses*. Nay, some of them (such are the idle Conceits of this Nation) think this Hymn is so perfect a Prophecy, that it contains in it the Names of all the Men in the World; which they undertake to find, and by that Versicle where it is, to tell what Fortune he, whose Name they seek, shall have in the World. Thus, instead of observing seriously what *Moses* foretold would certainly befall themselves; their Superstition and hardness of heart have led them to vain Conjectures concerning other Men. See *Jo. Wagenfeil* upon *Sota*, p. 164, &c. where he saith a *Jew* undertook to show him



him his Name in this Song; which fell out in a Verse that signified Prosperity to him. And since him **Chapter XXXII.**  
*Martinus Mauritius* in his Book *de Sortitione Hebræorum*, Cap. XVI. Sect. 3, 4, 5.

Ver. 44. *And Moses came, and spake all the words of* Verse 44. *this Song in the ears of the people.*] The very same that is said before he spake this Song, (XXXI. 30.) and is now repeated at the Conclusion of it, to express his Fidelity in his Office, to the very last.

*He and Hoshea the Son of Nun.*] Who was now his Assistant in this Work, as he was designed to be his Successor after his death. He is commonly called *Joshua*, but *Oshea* was his Name at the first, XIII Numb. 8.

Ver. 45. *And Moses made an end of speaking all* Verse 45. *these words to all Israel.*] When he had made an end of speaking them, then he added what follows.

Ver. 46. *And he said unto them, set your hearts unto* Verse 46. *all the words which I testify among you this day.*] Apply your Minds to press upon your selves the observation of all these things. For this Expression is a little more than letting them *be in their heart*, VI. 6. or, *laying them up in their heart*, XI. 18. For they were so to retain the remembrance of them, as to attend unto them, and consider them.

*Which ye shall command your Children to observe to do.*] This necessary duty of instructing their Children is often pressed, (IV. 10. VI. 7. XI. 19.) because without this care their Religion would soon be lost; but by this means might be preserved and propagated to all Generations.

*All the words of this Law.*] Which they might be certain was delivered by God to *Moses*; there being as many Witnesses of God's Presence with him, as there

Chapter there were Men in their Nation. But he had seen so  
 XXXII. many instances of their unbelief, that he uses all the  
 ways, manners, and forms ( as *Pellicanus* observes )  
 that he could think of to urge them to obedience.  
 By delivering them Tables of their Laws written by  
 God himself, by Books, by Pillars, by Blessings,  
 Cursings, Obtestations, Threatnings, long Exhorta-  
 tions, Songs, Phylacteries, and other Ceremonies,  
 &c. which he continued to do as long as he had  
 breath, and was able to speak; that they and their  
 Posterity might be happy.

Verse 47. Ver. 47. *For it is not a vain thing for you.* ] You  
 shall not imploy your diligence in this matter unpro-  
 fitably. The *Jews* upon these words have founded a  
 Maxim, which *Maimonides* often mentions, *That e-*  
*very Precept hath its end and use : which,* though they  
 do not appear to us, *are grounded upon strong Causes*  
*and Reasons.* More *Nevochim* P. III. Cap. XXVI. and  
 L. The design, for instance, of many Ceremonial  
 Laws, cannot now be fully discerned, because they  
 were instituted directly contrary to the idolatrous  
 Rites of the *Zabij* ; which are long since utterly abo-  
 lished, and but imperfectly recorded in those ancient  
 Authors that speak of them.

*Because it is your life.* ] The means to make you an  
 happy People. Here are two benefits, saith *R. Isaac*,  
 which are promised by the observation of this Law ;  
 a Spiritual and a Corporal. The *Spiritual* in these  
 words ; and the *Corporal* in the next, *ye shall prolong*  
*your days*, &c. And he puts the *Spiritual* first ;  
 though among all Corporal Blessings, this of long  
 Life be the chief ; *Chissuk Emuna*, P. I. Cap. XVIII.

*And through this thing.* ] By teaching your Children  
 to observe to do all that is commanded in this Law.

*You*

*You shall prolong your days in the Land whither you go over Jordan to possess it.]* Have the great Blessing of a long Life in all manner of Happiness, which your Posterity shall enjoy for many Generations in the Land of Canaan. By which it appears, that nothing else but Contempt of this Law, could have ejected them out of this Country. Chapter XXXII.

Ver. 48. *And the LORD spake unto Moses that self same day.]* Immediately after he had ended the foregoing Song, and given them this Admonition at the Conclusion of it. Verse 48.

Vre. 49. *Get thee up into this Mountain Abarim.]* Verse 49. Which he had pointed him unto before ; and told him what he doth now, XXVII Numb. 12.

*Unto Mount Nebo.]* Abarim was a ridge of Hills, whereof Nebo was one. See there upon XXVII Numb. 2.

*Which is in the Land of Moab, that is over against Jericho.]* This is a more particular Description of the Site of this Mountain, than he gave before in the Book of Numbers.

*Behold the Land of Canaan , which I give unto the Children of Israel for a possession.]* Which he might easily do from the highest part of the Mountain, called Pisgab, III Deut. 27.

Ver. 50. *And die in the Mount whither thou goest up.]* Verse 50. After he had taken a view of the Land every way.

*And be gathered unto thy People. ]* To Abraham, Isaac, and Jacob. This signifies, saith R. Isaac , that he should be associated and joyned to the Souls of the just, who are called *his People*. For the People of Moses were not buried in Mount Abarim : and therefore he doth not speak , of gathering his Body to their Bodies ; but of his Soul to their Souls. Chiffuk E-muna, P.I. Cap. XI.

N n n n

Ver.

Chapter XXXIII. *As Aaron thy brother died in Mount Hor, and was gathered unto his People.] See Numb. 24, 28. XXXIII. 38.*

Ver. 51. *Because ye trespassed against me among the Children of Israel, &c.] Rebelled against his Commandment, as he speaks XXVII Numb. 14.*

*Because ye sanctified me not in the midst of the Children of Israel, XX Numb. 12. XXVII. 14.*

Ver. 52. *Tet thou shalt see the Land before thee.] He had earnestly begg'd of God that he might go over Jordan; but he denied him that favour, I Dent. 37. III. 25, 27. yet he was pleased to mitigate his punishment, by letting him enjoy a sight of that good Country, into which he might not enter.*

*But thou shalt not go thither unto the Land which I give the Children of Israel.] By which the Israelites should have learnt, that as Moses left them short of the promised Land, and could not bring them into the possession of it; so his Law did not contain a perfect Revelation of God's Will; but they were to expect something beyond it.*

## C H A P. XXXIII.

Verse 1. Verse 1. **A**ND *this is the blessing.] As Jacob blessed his Children, at his departure out of the World, when God had begun to fulfil the promise to Abraham, of giving him a numerous Offspring; so Moses, having seen them vastly increased, and ready to*

to enter upon the Land promised to them, (XV Gen. 18, &c.) takes his farewel of them, with a Blessing pronounced upon the People in general, and upon each Tribe in particular. Which is in part *prophetic*, as the Blessing of *Jacob* was; and delivered in the prophetick stile: which hath some difficulty and obscurity in it; on purpose perhaps to excite their diligent study to enquire into the meaning. See XLIX Gen. 1, 3.

• *Wherewith Moses the Man of God.*] Or, *the Prophet of the LORD*, as *Onkelos* translates it. For Prophets are called *Men of God* in the holy Books, 1 Sam. IX. 6, 7, 8. 1 Kings XIII. 1. 1 Tim. VI. 11. 2 Tim. III. 17. 2 Pet. I. 21. because in the exercise of their Sacred Function, they did not deliver their own sense, nor the sense of other Men; but the Mind and Will of God who spake by them.

*Blessed the Children of Israel before his death.*] Before he went up into Mount *Abarim* to die, (XXXII. 49.) he prayed God to bless them: and also foretold their future State and Condition. Such had been the ancient Custom among the holy *Patriarchs* (as we learn from the example of *Jacob*) to admonish their Posterity upon their dying Beds of such things, as they thought most imported them. For then they could not but be thought to speak most sincerely; and their words were apt to be entertained with greater respect, and preserved in Mind with greater Care. *Moses* therefore their Deliverer, Leader, and Law-giver, concludes his Life in the same manner: and it's very likely deposited these dying words with them, in writing.

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Verse 2.

Ver. 2. *And he said, the LORD came from Sinai.*] And in the first place, he endeavours to make them sensible of what God had done already for them: and the chief of all his Benefits being the Revelation of his Mind and Will to them, he commemorates that, as a common Blessing to them all; before he begins to speak in particular to each Tribe. For that is meant by *the LORD came from Sinai*: where he appeared in a most glorious manner, and from thence promulgated his Law with the greatest Solemnity, *Exod. XX*: And thus the Gentiles took an unwonted brightness in any place to be a token of the *Ἐμφάνεια*, Appearance or Advent of some of their gods in that place. As also a great commotion in any place, they took for another token of it. See the illustrious *Spanhemius* in his *Annotations* upon *Callimachus* his Hymn to *Apollo*, v. 7. which they seem to have learnt from this appearance of God on Mount *Sinai*, and the quaking of that Mountain, when God appeared on it.

*And rose up from Seir unto them, and shone forth from Mount Paran.*] There is no difficulty in the foregoing words, it being evident that God came down on Mount *Sinai*, and thence delivered his Commands to the *Israelites*, and espoused them for his People. But how he rose up from *Seir* unto them, the Country of *Edom*; and shone from *Paran* the Country of *Ismael*, is not so easie to understand. The *Jews* indeed, who are wont to solve all Difficulties, by inventing what they please, are not troubled to give an account of these words. Which signifie, they fancy, that the Divine Glory first resided upon Mount *Seir*, where God propounded his Law to the Children of *Eſau*; but they would not have it, because they found these words in it, *Thou shalt not kill*. He went therefore to  
*Paran,*



*Paran*, and offered it to the Children of *Ishmael*, but they refused it also, because they found these words in it, *Thou shalt not Steal*. So he came to *Sinai*, and gave it to the *Israelites*, who said, *All the words which the LORD hath said, will we do*, XXIV *Exod.* 3. Thus the *Hierusalem Targum*, and *Pirke Eliezer*, and some other more ancient Authors, with this addition, That he offered the Law to all the Nations of the World, but they rejected it, because it is written, *Thou shalt have none other gods but me*. But this looks so like a Fable, that some of themselves are ashamed of it, and have given a better sense of the words, though I cannot say the true one. For thus *Abraham Peritfol* expounds them, *The true Law came out of Sinai to the Israelites, by which the Edomites were so inlightened, that God might be said to rise up to them also: and afterward the Celestial Influence shone out of this Law to the Ishmaelites, who were the better for it*. Thus *Const. L'Empereur* reports his sense in his *Annotations* upon *Bava kama*, Cap. IV. Sect. III. where he endeavours to make out a plainer sense of these words, in this manner: Though the Mountain of *Paran* was nigher to *Sinai* than *Seir* was, and first occurred to those that went out of *Egypt*; yet there was great reason to mention *Seir* before it, because *Moses* had respect to the order of their Journeys, and not to the Site of the Places. And their Journeys were so directed by Divine Providence, that fetching a long Circuit, forward and backward, they should come to *Canaan*. In all which turnings and windings they were marvelously preserved and provided for, by the same good Providence which conducted them. Of this *Moses* here makes a thankful Commemoration, how he led them from Mount *Sinai* to the Borders of the Land of *Canaan*,

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*Canaan*, towards Mount *Seir*, as is expressly noted by *Moses*, (compare I *Dent.* 19. with II. 1. and XX *Numb.* 14.) From whence, by reason of their Infidelity, they were led back again towards the Red Sea; and incamped in the extremity of the Wilderness, XXXIII *Numb.* 35. where *Ptolemy* places *Paran*, (though there was another part of it called *Paran* near *Kadesh*, XIII *Numb.* 3, 27.) And from thence they were led back again in a long Circuit, to the East part of the Land of *Canaan*. This may be one reason why these two places are mentioned together with *Sinai*, that God, who there appeared to them, was with them all the time they wandered about in the Wilderness, till he brought them to the Borders of *Canaan*, where they now were. And another may be, because in Mount *Seir* the brazen Serpent was erected by God's order, for the Cure of such as were bitten by Serpents, when they looked on it: which was an illustrious Type of our blessed Saviour, and the Salvation wrought by him, XX *Numb.* 4, 9. And in the Desert to which *Paran* gave the name, (because it overlooked the whole, though very large) they received the joyful news, that they should march into *Canaan*: or, as *D. Chytraeus* understands it, in the Wilderness of *Paran* the LXX Elders received the Spirit, to make them Assistants unto *Moses* in the Government, (X *Numb.* 12. XI. 24, &c.) and here, I may add, *Moses* repeated his Law to them, I *Dent.* 1, 5. who seems in this Verse to follow a Metaphor borrowed from the Sun; which first illuminates the Air; and then rises, and then spreads abroad his Beams; as God by degrees declared his Presence with his People whithersoever they went; first at Mount *Sinai*, then at *Seir*, and last of all here in the Wilderness of *Paran*.

But

But it must be acknowledged that these words may be interpreted in a more simple manner ; they being but a further amplification of what was said in the first words, *the LORD came from Sinai*. When at the same time he *rose up from Seir*, and *shone forth from Mount Paran* : for these Mountains were very near one to another ; or rather parts of one and the same ridge of Mountains, as *Conr. Pellicanus* here observes ; and is more clearly made out by a very Learned Man among our selves (*Dr. Hyde*, in his excellent Notes on *Abrab. Peritsol, Itinera Mundi*, p. 73.) for *Teman* (which is the same with *Paran*, III *Habak.* 3.) was near to *Edom*, whose chief City was *Bosra*, I *Amos* 12. as that was near to *Sinai*.

The ignorance of the *Mahometans* is much to be pitied, who out of this place imagine they have found as good an Authority for the *Alcoran*, as there is for the Law of *Moses*, and for the Gospel of Christ. For thus they interpret these words, *God gave the Law from Sinai*, and *the Gospel from Seir*, (which they would have to be the same with *Galilee*, which our Saviour much frequented) and *the Alcoran from Mount Paran*. Which they fancy is a Mountain not far from *Mecca*. See *Dr. Pocock* upon *Greg. Abul Pharaji* p. 183. and *Guadagnolus Resp. pro Relig. Christiana*. But the last words of this Verse, *for them*, are sufficient to confute these Conceits ; for they plainly shew that the whole Verse speaks of the People of *Israel*.

*And he came with ten thousand of Saints.* ] Or, as our Mr. Mede thinks it should be translated, *with his holy ten thousands*, or *myriads* : that is, attended with an innumerable company of Angels, who waited on him at the giving of the Law. See *LXVIII Psal.* 7. VII *Dan.* 10. of which *Enoch* perhaps prophesied in part,  
Jude

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*Jude 14, 15.* And from hence it may be thought, that Notion of the Jewish Doctors, followed by St. Stephen and St. Paul, that the Law was given by Angels, had its beginning, *Mede, Book II. p. 437.* That is, they attended upon God, as his Ministers, when he himself gave the Law.

*From his right hand.]* With which we are wont to deliver things to other Persons.

*Went a fiery Law for them.]* For the Law of Moses was given out of the midst of Fire, and therefore called a *fire of Law*, as the words are in the *Hebrew*, XIX *Exod.* 16, 18. IV *Dent.* 11, 12. V. 22, 23, 24. The *Cabbalists* (as *Reuchlin* observes) fancy that God wrote the Law in a Globe of Fire, and sent it to them. But the *Hierusalem Targum* is more sober, which thus expounds it, *He stretched his right hand out of the midst of flames of fire, and gave the Law unto his People.* And *Onkelos* still better, *The Law written with his right hand he gave us out of the midst of fire.* Or, as *Campeg. Vitranga* would have this latter part of the Verse translated, *On his right hand a fire, and out of the fire a Law for them.* The meaning being, that God came to Mount *Sinai* with that fire: for in Scripture, to be *on the right hand* of any one, is to accompany him, *Lib. II. Observ. Sacr. Cap. IV.*

By the conclusion of this Verse, it is apparent that the former part of it belongs intirely to God's Mercy unto the Children of *Israel*, upon whom he bestowed his Law, in most illustrious Tokens of his Presence. Which makes it highly probable that his *rising up from Seir upon them*, and *shining from Mount Paran*, belongs to the same matter. That is, the Cloud wherein he descended on *Sinai*, with a vast Host of Angels, extended it self so far, as to cover the neighbouring Mountains

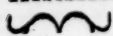
tains of *Seir* and *Paran*. Though the meaning may be, as I have shown, that he continued his Presence with them after they went from *Sinai*, through all their Journeys in the Wilderness of *Seir* and *Paran*, till they came to the place where they now were.

Ver. 3. *Yea, he loved the People.*] All this was the effect of his Love and Kindness to the People of *Israel*; whom he owned for his Son, and his First-born, (IV *Exod.* 22.) and therefore in a tender manner brought them out of *Egypt* (XIX *Exod.* 4.) that he might instruct them in his Laws. Verse 3.

*All his Saints are in thy hand.*] Whereby he made them an holy Nation, (as it there follows in XIX *Exod.* 5.) whom he took into his special Care and most gracious Protection, as this phrase signifies in many places, IV *Numb.* 28, 33. And *Onkelos* refers it to the mighty Power, whereby he brought them out of *Egypt*. But it may have respect to God's preservation and support of them, when he gave the Law in such a terrible manner, that *Moses* himself quaked; and yet none of them received any harm. As for the change of the Person from *his* to *thy*, it is very frequent in this Language; particularly in IX *Dan.* 4.

*And they sat down at thy feet.*] The first word (which we translate *sat down*) being no where else found but here, and I *Isa.* 5. where it plainly hath another sense, hath occasioned various Interpretations of this Sentence. But most agree in this, of *Sol. Jarchi*, that, as Scholars sat at the feet of their Master round about him, while he taught them their Lesson, so the People encompassed the Mount where God was, and heard his Law, which he thence delivered. But it is a question, whether there was such a Custom of Scholars in those days; and the People did not sit,  
O o o o but

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but stood at the foot of the Mount, XX *Exod.* 18. Therefore *Onkelos* understands this of their sitting down, or pitching their Tents, where the glorious Cloud that led them rested, X *Numb.* 12, 33.

*Every one shall receive of thy word.*] This still is commonly referred to the Peoples receiving the Law. But *Onkelos* thinks it hath respect to their Journeys at the commandment of the LORD, X *Num.* 13. For so he interprets it; *They went forward according to thy word.* And so the *Hierusalem Targum* expounds these and the foregoing words: *Behold, they were led and came to the foot of his Cloud, and went forward and rested, according to the command of his word.* It takes in also the other sense of the word *tucchu* (as it signifies *smiting* in I *Isa.* 5.) in this manner, *Though he inflicted many Chastisements upon them, yet they did not cease, nor desist from the Doctrine of the Law.*

Verse 4.

Ver. 4. *Moses commanded us a Law.*] He commanded them to observe that Law which God had given them, when he was about to depart from them. This he did in this very Book, I. 3. V. 1. VI. 1. VIII. 1, &c. He spake of himself in the third Person; which is very usual throughout all this Book.

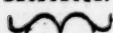
*Even the Inheritance of the Congregation of Jacob.*] As a peculiar Blessing which God had bestowed on them, and on their Posterity, above all other Nations in the World, IV *Dent.* 8. Who, as they had not this Law given to them, so they were not bound to observe it; as the *Jews* themselves conclude from this very place. Nor did they force any Body to embrace this Law, when they made a Conquest of a neighbouring Country, but left them to their liberty; provided they would become Profelytes of the Gate; that is, forsake Idolatry, and keep the common Precepts.



cepts enjoined to all Mankind. Thus *Maimonides* Chapter interprets the word *Inheritance*. See *Schickard* in his XXXIII. *Jus Regium*, Cap. V. Theorem. XVII. and *Grotius* de *Jure Belli & Pacis*, Lib. I. Cap. I. Sect. XVI.

The Author of *Ez Hachajim* (a MS. highly valued by the famous *Wagenfeil*) saith, that when a Child began to speak, the Father was bound to teach him this Verse. In which instead of מורשת hereditary, some of the *Jews* read מאומת espoused: as if the Law were espoused to the Jewish Nation. See *Wagenfeil* on *Sota*, p. 519, 520.

Ver. 5. *And he was King in Jeshurun.*] Or, *For he* Verse 5. *was King*; that is, under God, the Supreme Ruler and Governour of *Israel*; and therefore in his Name, and by his Authority, required them to observe these Laws. Which plainly shows him to have had the Supreme Power in all things, both Civil and Sacred. Which is excellently expressed by our Mr. *Thorndike* in his *Review of the Rights of the Church*, &c. p. 68. where he observes, ‘ That the *Israelites* being made a ‘ free People by the Act of God, bringing them out ‘ of *Egypt*, and intitling them to the Land of *Canaan*, ‘ upon the Covenant of the Law, had *Moses* not only for their Prophet and their Priest (for by him *Aaron* and his Successors were put into the Priesthood, ‘ the Tabernacle and all belonging to it consecrated) ‘ but also for their King, their Lawgiver, their Judge, ‘ and Commander in chief of their Forces, under ‘ God, if not rather God by *Moses*. For we find that, ‘ after *Moses* his decease, either God by some extraordinary signification of his Will and Pleasure, stirred up some Man in his stead for the time; or if ‘ there was none such, ruled their proceedings himself; by *Urim* and *Thummim* answering their Demands,



'mands, and directing what to do, and what course  
'to follow, in all the Publick Affairs that concerned  
'the State of that People. Whereupon, when they  
'required *Samuel* to make them a King, he declared  
'it was not *Samuel*, but himself, whom they had re-  
'jected: Because they had rejected him whom God  
'had immediately set over them in his own stead;  
'by whose death the power returned to God, as at  
'the beginning.

Concerning the word *Jeshurun*, see XXXII. 15. and  
*Selden Lib. II. de Synedr. Cap. II. N. 2.*

*When the Heads of the People, and the Tribes of Israel  
were gathered together.*] To renew their Covenant  
with God, and to receive his last Commands. See  
XXIX. 1, 2, 9, 10. XXXI. 28, 29.

Verse 6.

Ver. 6. *Let Reuben live, and not die, and let not  
his Men be few.*] In the last Clause of this Verse, we  
repeat the word *not* (which is wanting in the *He-  
brew*) without any necessity. For the words may be  
thus translated exactly, *Let Reuben live and not die,  
though his Men be few.* Which seems to be a confir-  
mation of the Prophecy of *Jacob*, XLIX *Gen.* 4. *That  
he should not excel;* and yet should live and not pe-  
rish. That is, be in some measure a flourishing Tribe,  
though not so numerous as some others. See there.  
And possibly it may be here suggested, that though  
they passed armed over *Jordan* before their Brethren,  
to settle them there, (according to their engagement  
XXXII *Numb* 27. IV *Josh.* 12, 13.) yet none of them  
should perish; but both they, and their Wives and  
Children, that stand behind them, should be all pre-  
served.

Ver.

Ver. 7. *And this is the blessing of Judah.*] As much as to say, *Judah* shall be remarkably blessed. For these words [*this is the blessing*] are used of none of the rest of the Tribes; either of *Reuben* which went before, or the others that follow after. Here is no mention made of *Simeon*, (who was next to *Reuben*) because that Tribe was included in *Judah*, with whom their Possessions were mixed, XIX *Josh.* I. and therefore they went together to make Expeditions, I *Judg.* 3. *Judah* also is here put before *Levi*, because it was to be the Royal Tribe, according to the Prophecy of *Jacob*; which *Moses* was assured God would fulfil, and therefore prays as follows; *And he said, hear LORD the voice of Judah.* Grant his Petition, when he calls for help against his Enemies. So *Onkelos* paraphrases it, *Hear his Prayer, when he goes forth to war.* *And bring him unto his People.*] Return him home in peace unto his People; as the same *Onkelos* expounds it.

*Let his hands be sufficient for him.*] To avenge him of his Enemies; as he also explains it.

*And be thou an help to him from his Enemies.*] Suffer them not to prevail over him; but give him the victory, when he fights with them. So the *Hierusalem Targum* paraphrases these two last passages; *Let his hands exercise Revenge upon his Enemies in battles; and do thou support and sustain him against those that hate him.* This was notoriously fulfilled in this Tribe; which was the most valiant and successful of all other. For in all their Wars this Tribe was the principal; and the safety of all the rest seems to have depended upon this. See I *Judg.* 1, 2, &c. XX. 18. And as these places show that this was the most considerable Tribe, before they had Kings; so after that, it was able

Chapter able, together with *Benjamin*, to maintain its ground  
 XXXIII. against the other *ten Tribes*, and all other Opposers.

Ver. 8. And of *Levi* he said, let thy *Thummim* and  
 thy *Urim* be with thy holy one.] Continue in this Tribe  
 the high dignity of Consulting with thee, and recei-  
 ving Directions from thee, by the High Priest, con-  
 cerning the Publick Safety. Or, as some take it, (be-  
 cause *Thummim* is here set before *Urim*, which is not  
 in any other place) make them upright and faithful,  
 as well as understanding and knowing in the discharge  
 of their Duty. For though by *holy One* be principal-  
 ly meant the High Priest, who was in a peculiar  
 manner anointed to be separated to the Service of  
 God; especially in this part of it, to approach him  
 with *Urim* and *Thummim*, (which gave *Aaron* the  
 name of the Saint of the LORD, CVI Psal. 16.) yet  
 it comprehends all the rest of the Priests and Levites,  
 in conjunction with him; for they were all separated  
 unto the LORD; having signalized themselves (as  
 we speak) by their early Zeal for the LORD, when  
 their Brethren apostatized to Idolatry. Of which  
*Moses* takes notice in the next Verse, *Who said unto*  
*his Father, &c. I have not seen him, &c.* regarded, that  
 is, no Relation, when they executed the Commands  
 of God against the Worshipers of the Golden Calf.  
 See our Learned Dr. *Spencer de Leg. Hebr. Lib. III.*  
*Cap. VII. Dissert. VII.* where he treats also of these  
 words, as they may be applied to our LORD Christ,  
 the true *holy one of God*; who is indeed a Priest for  
 ever, holy, harmless, undefiled, separate from sin-  
 ners, &c. VII Hebr. 26.

Whom thou didst prove at *Massah*.] Or, whom thou  
 hast thorowly proved. For the words in the Hebrew  
 are, *Whom in proving thou didst prove*: the ancient  
 Inter-

Interpreters not taking *Massah* for the name of a place (as we do) but for *trying* or *proving*. And so indeed the words in the Hebrew seem to import: the Particle (*beth*) before *Massah*, being different from that before *Meribah* (which is *al*) though we translate them both alike by the word *at*. And thus the *Hierusalem Targum* paraphrases, *Whom thou didst prove, or try; and he stood in the trial; that is, approved himself perfect or upright, as Onkelos expresses it.* This procured that Tribe a Blessing from the LORD, XXXII *Exod.* 26, 29. and brought them into *special grace and favour with him*, as the word we translate *holy one* signifies. For it is not *kadoth*, but *chasid*.

*And with whom thou didst strive at the waters of Meribah.*] Though God did severely chide and reprove *Moses* and *Aaron* (who were the Heads of this Tribe) when they were tried at the Waters of Strife, XX *Numb.* 12, 13. yet they did not forfeit their Office by the Offence they then committed; and therefore *Moses* prays it might still continue in *Aaron's* Posterity.

Ver. 9. *Who said unto his Father and to his Mother, Verse 9. I have not seen him, neither did he acknowledge his Brethren, nor know his own Children.*] This relates unto the impartial Execution of Judgment by the *Levites*, upon the Worshippers of the *Golden Calf*, without respect of Persons, XXXII *Exod.* 26, &c. And as some will have it, to *Phinehas* his Zeal mentioned in *Numb.* XXV. But that it hath any respect to a more ancient Judgment, given in the Case of *Judah* and *Thamar*, (as the *Hierusalem Targum* fancies) there is no ground to believe. See *Selden Lib. II. de Synedr. Cap. VIII. N. 2.*

Chapter  
XXXIII.

Verse 10.

*For they have observed thy Word, and kept thy Covenant.] XXXII Exod. 28, 29. Abarbinel and others make this to be the reason of what follows.*

Ver. 10. *They shall teach Jacob thy Judgments, and Israel thy Law.]* Because they were so upright, as to take no notice of their dearest Relations, in Judgment; therefore they were intrusted with this Office of Teaching the People the Statutes of God. That is, deciding all Controversies which arose about any thing in the Law. So the *Jews* expound it; and it is agreeable to what we read in the *Seventeenth* Chapter of this Book, v. 9, 10. and many other places; as Mr. *Selden* shows in the place forenamed, p. 372, &c. and our Mr. *Thorndike* in his *Religious Assemblies*, Chap. II. where he observes, the TEACHING here mentioned consisted in declaring the meaning and obligation of the Law, in matters doubtful; as is apparent from X *Levit.* 8, 9, 10, 11. For though others might be Members of their Courts of Judgment, yet they consisted chiefly of Priests and Levites. As for *teaching* the People in their Religious Assemblies, that was not so much the Office of the Priests and Levites, as of the Prophets. For though the Prophets and the Disciples of the Prophets, were commonly Priests and Levites (who being most free from the Care of Estates and Inheritances, and by their Office, in his Ceremonial Service, came nearest to God of all other Men, were most likely to be endued with an extraordinary degree of Knowledge and of the Fear of God) yet it is certain that the charge of *teaching* the People in their Assemblies, belonged as well to those Prophets who were not Priests and Levites, as to those that were. See him p. 25. And this was one reason, as *Maimonides* observes, why the Tribe of

*Levi*



*Levi* might have no Inheritance in the Land, that being free from the trouble of ploughing and sowing, &c. they might wholly attend to the Study of the Law, and be able to teach *Israel* God's Judgments. Chapter XXXIII.  
*More Nevochim*, P. III. Cap. XXXIX.

*They shall put incense before thee, and whole Burnt-offerings upon thine Altar.*] This was the peculiar Office and Honour of the Priests alone; to offer Incense on the Golden Altar, and Burnt-offerings upon the Brazen. The *Hierusalem Targum* thus paraphrases it, *They shall put Incense of precious Spice before thee, to pacify thine Anger, and offer a most acceptable Sacrifice upon thine Altar.*

Ver. 11. *Bless, LORD, his Substance.*] The word *Verse 11.* we here translate *Substance*, is translated *Wealth*, VIII. 17, 18. which consisted most in Cattle, (they having no Land to till) which he prays God to increase, that they might have sufficient Sustenance for themselves and their Family. It is a strange fancy of some of the *Jews*, that whosoever offered Incense grew rich; and therefore no Priest was suffered to offer Incense more than once, that so Riches might be derived to them all. Thus they trifle, while their hearts are set on getting Money, and not on growing good. See *Sheringham* on *Joma*, p. 35, 36. and *Mauritius de Sortitione Hebræorum*, Cap. XXIV. Sect. IV.

*And accept the work of his hands.*] All their Ministry at the Altar, where the Priests officiated; or about the Tabernacle, of which the *Levites* had the care.

*Smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*] For they who were Enemies to the Priests and *Levites*, were Enemies to Religion, and to all Civil

Chapter Government ; which was chiefly administred by them, XXXIII. as was before observed. See XVII. 8, 9, 10, 11, 12.

Ver. 12. *And of Benjamin he said.*] He mentions Verse 12. him next to *Levi* ; because the Temple, in which the Priests officiated, was partly situated in his Lot.

*The beloved of the LORD.*] Or, being beloved of the LORD, as the LXX. interpret it, *ἡγαπημένον* *τῷ Κυρίῳ*.

*Shall dwell in safety by him.*] i. e. By the LORD. Which signifies the stability of his Portion, which had *Jerusalem* the Holy City in it, as we read XVIII. *Josh.* 28. For though Mount *Sion* was in the Tribe of *Judah.* and so the Sanctuary was there, ( LXXXVIII. *Psal.* 68.) yet the City wherein it stood was not. Nay, the Ancients think the Altar of Burnt-offering was in the Tribe of *Benjamin.* as *Kimchi* observes upon that place before-mentioned in *Joshua.* See upon XLIX. *Gen.* 27. And there are reasons to make one think, that *Sion*, in the place forenamed and in others, is to be taken in a large sense, comprehending Mount *Moriah* also (on which the Temple was built, 2 *Chron.* III. 1.) which was in the Tribe of *Benjamin* ; and consequently the Temple was situated in this Tribe.

*And the LORD shall cover him all the day long.*] The Glory of the Majestical Presence of the LORD shall be a Shield over him (to defend him) continually ; as the *Hierusalem Targum* expounds it.

*And he shall dwell upon his shoulders.*] For the Divine Majesty (saith *Onkelos*) shall dwell in his Country. It being in the Temple, and the Temple in the Tribe of *Benjamin* : where it stood upon Mount *Moriah*, as the Head of a Man doth upon his Shoulders ; as Dr. *Lightfoot* glosses in his *Temple Service*, p. 145. *Edit.* 1. Or the word we translate here *shoulders* may signifie, as it

it is translated in other places *sides* (XXXIV Numb. 11.) or *borders*. And nothing is more certain, than that the Divine Habitation was in the Borders of *Benjamin*; whose Lot touched *Judah's* at *Jerusalem*: and was so united to it, that when the rest fell off from *Judah*, the Tribe of *Benjamin* always adhered to it.

This being the sense which the ancient Interpreters give of this Verse, and very agreeable to the words, I shall not trouble the Reader with any other. But only mention a Conceit of *Conradus Pellicanus*, who, by *the beloved of the LORD* here understands *David*, who *dwelt in safety* by *Benjamin*, though the King of that Tribe persecuted him; for God *covered* and protected him continually from violence, &c. It is strange that a Man otherwise judicious, and well acquainted with the Jewish Learning, should propound this as the best interpretation he could think of; when there is nothing of a Blessing upon *Benjamin* in it.

Ver. 13. *And of Joseph he said.*] This Tribe follows next, his Lot falling near to *Benjamin*; who lay between *Judah* and *Joseph*. Verse 13.

*Blessed of the LORD be his Land.*] He foretels that this Tribe should be situated in a most plentiful Country, and enriched by the Divine Blessing upon it.

*For the precious things of Heaven.*] Sending fruitful showers from Heaven.

*For the dew.*] Together with the Evening and Morning Dews; which are no less refreshing to the Earth than Rain.

*And for the deep that coucheth beneath.*] He means Springs of Water which burst out of the Bowels of the Earth, for the use of Man and Beast.

Chapter Ver. 14. *For the precious fruits of the Sun.*] Whose  
 XXXIII. kindly heat brings them forth, and makes them grow  
 to maturity.

Verse 14. *And the precious things put forth by the Moon.*] For  
 all Fruits are plumped by the Moons cool and fat-  
 ning Moisture in the Night, which is digested by the  
 Sun in the Day. Or, this passage may relate to the  
 several sorts of Fruit, which are produced every  
 Month. So *Onkelos* interprets it, *It produceth also sweet  
 fruits at the beginning of every Month.* For the word  
*jerachim* in the Hebrew, being in the Plural Number,  
 signifies *Moons*; i.e. Months. And so the *Hierusalem  
 Targum* translates it *in every New Moon*, which com-  
 prehends the whole Month.

Verse 15. Ver. 15. *And for the chief things of the ancient  
 Mountains, and for the precious things of the lasting hills.*] Such as Mount *Ephraim* and *Samaria*, and *Bashan*:  
 which were exceeding fruitful in Grapes, and Olives,  
 and such like excellent Fruit. And called *ancient* and  
*lasting*, because they were made together with the  
 Earth, in the beginning; and not Mounts cast up by  
 the Art of Men. See XLIX Gen. 20.

Verse 16. Ver. 16. *For the precious things of the Earth.*] This  
 seems to relate to their Arable Land; which he fore-  
 tels should bring forth great store of all sorts of Corn.

The word *Meged*, which we translate *precious*, is  
 repeated five times in these three last Verses: signify-  
 ing that which in its kind is *most excellent and eximi-  
 ous*; as that great Man *Ezekiel Spanhemius* observes  
 upon *Callimachus* his Hymn to *Diana*, V. 245. where  
 mentioning several Instruments of Musick among the  
*Greeks*, whose names came from the *Hebrew*, he thinks  
 one called *Mázadis* (which was ἀρχαῖον ὄργανον, as *A-  
 thenaus* saith, but he could not tell whether a wind

or

or stringed Instrument) came from this *Hebrew* word *Chapter*  
*Meged*, for it was not of a *Greek* Original. And in XXXIII.  
 IV Cant. 13. this word is translated *pleasant*, as all  
 Musick is; but that especially which was made by this  
 Instrument *Μαγadis*. For *Plato*, who took it for a string-  
 ed Instrument, calls it *πολυχορδωτον*, *Anacreon* saying  
 he had one of *twenty* Strings; as *Spanhemius* notes upon  
 the Hymn in *Delum*, p. 472.

*And fulness thereof.*] By the *fulness* of the Earth,  
 may be meant either the Plenty and Abundance of its  
 Fruits, or the Ripeness thereof; as *Bochartus* observes  
 in his *Canaan*.

*And for the good will of him that dwelt in the bush.*] *That*  
 is, of God: whose Majesty (as *Onkelos* paraphra-  
 ses) dwells in the Heavens, and was revealed to *Moses*  
 in the Bush, III *Exod.* 2, 4. That is, the SCHECHI-  
 MAH there appeared in a most glorious manner, and  
 the LORD told *Moses* he was there present. Whose  
 good will, which is the Fountain of all Blessings, (for  
 to it they owed their Deliverance out of *Egypt*, which  
 God then promised to *Moses* out of the Bush) he with-  
 es may be the peculiar Portion of *Joseph*.

*Let the blessing come upon the head of Joseph.*] The  
 word *blessing* is not in the *Hebrew*: but this being  
 connected with the foregoing words, may be thought  
 a Prayer, that the good will of God, the Fountain  
 (as I said) of all Blessings, may rest upon *Joseph*. Or,  
 as *Onkelos* translates it, *Let all those things* (before-  
 named) *come upon the head of Joseph*. And so the *Hie-*  
*rusalem Targum* expounds it, *Let all these Blessings come,*  
*and be made perfect upon the head of Joseph*.

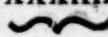
*Upon the top of him that was separated from his Bre-*  
*thren.*] That is, saith the same *Targum*, *Upon him*  
*that was made Ruler over all the Land of Egypt; and*  
*splendid*

Chapter *splendid in the honour given him by his Brethren.* See XXXIII. this explained upon XLIX Gen. 26.

Ver. 17. *His glory is like the firstling of his Bullock.* Verse 17. The Ancients thought there was so much Majesty in the Countenance of a Bull, especially of a young Bullock in its prime, lifting up its Head, that they made it an Emblem of Kingly Power; as *Bochartus* hath shown out of several good Authors, in his *Hieroicoicon*, P. I. Lib. II. Cap. XXIX. And accordingly here it signifies, that the Tribe of *Ephraim* should have Royal Authority established in it. For he doth not compare the Person of *Joseph* to a young Bullock (though he was a goodly Man, eminent for his Beauty and comely Proportions, XXXIX Gen. 6.) but the Tribes which sprang from him; as appears from the last words of this Verse. Whose glory he here comparing to that of a young Bullock, and its glory consisting in its strength, the power of the Tribes of *Joseph* is hereby denoted; which was so great, that they were the chief Support of the Kingdom of *Israel*. Which began in *Jeroboam*, who was King of ten Tribes: after whom there followed a long Race of Kings till the Captivity. There may be also some respect in these words unto *Joshua*, the first Governour of all the People, who was of the Tribe of *Ephraim*; as of *Manasseh*, were *Jair*, *Jephthah*, and *Gideon*, who were famous Men among the *Judges*.

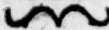
It is remarkable also here, that *Joseph* is compared to the *Firstling* of a Bullock; because *Reuben* being set aside for his Incest, *Joseph* had the Right of Primogeniture, in part, translated unto him, 1 Chron. V. 1, 2. and in consequence of it, had a double Portion in the Land of *Canaan*.



It is to be noted likewise, that he is said to be like Chapter  
unto the Firstling of *his* Bullock ; because there were XXXIII.  
not more goodly Bullocks any where, than in *Bashan*   
(IV *Amos* 1.) which fell to the share of some of the  
Children of *Manasseh*, XVII *Josh.* 5.

There have been some great Men, who from this  
place and other Conjectures, have fancied that *Jo-*  
*seph* was worshipped in *Egypt* after his Death, under  
the form of an Ox, by the name of *Serapis*. Which  
*Bochartus* hath confuted in the Book forenamed, Cap.  
XXXIV.

*And his horns are like the horns of an Unicorn.*] This  
is a further description of the power and strength of  
the House of *Joseph* : for an *Horn* is every where  
an Emblem of mighty Power and Force ; and an *U-*  
*nicorn* ( as we translate the word *Reem* ) is a very  
strong, as well as stately Creature. But *Bochartus* hath  
alledged a great many things to prove that *Reem* is a  
sort of wild Goat in *Arabia*, as big as a Deer, and of  
the same colour ; which they now call *Gazellus*, P.I.  
*Hierozoicon Lib. III. Cap. XXVII.* There were some  
of them sent lately to the French King, by the *Diwan*  
of *Tripoli* ; which had black Horns, in shape like  
those of a Goat ; only they were round and pointed.  
But the tallness, strength, and swiftness of this Cre-  
ature, together with its fierce, untameable Nature,  
hath made *Ludolphus* ( who at first was of *Bochart's*  
opinion ) to conclude, upon second thoughts, that  
*Reem* in Scripture signifies the *Rhinoceros*, as the *Vul-*  
*gar Latin* here translates the word. See *Lib. I. Com-*  
*mentar. in Histor. Æthiop. Cap. X. N. 74.* Which seems  
not so well to agree with these words of *Moses* ;  
which suppose the Creature here spoken of to have  
two Horns, ( he using the Plural Number ) with which  
the

Chapter XXXIII.  the two Tribes descended from *Joseph* are very fitly compared. And so *David* mentions the *Horns* of the *Reem*, XXII *Psal.* 22. But whatsoever Creature it was, Princes and great Men were wont to be compared to it; as appears from XXXIV *Isa.* 7. where the *Grandees* (as we now speak) of *Edom*, are called *Unicorns*; as in the following words they are compared to *Bullocks* and *Bulls*.

*With them he shall push the people together.* ] Throw down all that oppose him: particularly the *Canaanites*. For these (saith the *Hierusalem Targum*) are the great Men of the *Amorites*, whom *Joshua the Son of Nun* slew, who was of the Tribe of *Ephraim*; and the Captains which *Gideon the Son of Joash* slew, who was of the Tribe of *Manasseh*.

*To the ends of the Earth.* ] Of the Land of *Canaan*.

*And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.* ] These things shall be performed by the numerous Armies of *Ephraim* and *Manasseh*. Or these are the Benedictions of these two Tribes: the younger of which, he signifies, should be more powerful than the elder, according to the Prophecy of *Jacob*, XLVIII *Gen.* 19.

Verse 18. Ver. 18. *And of Zebulun he said, rejoyce Zebulun in thy going out.* ] About their business, as the *Hierusalem Targum* expounds it; that is, their Merchandise; which they exercised upon the Sea of *Genesaret*, where they were situated, and not far from the Mediterranean. In which, he prays, they might have such good Success, as to fill their hearts with joy. There are those who understand this of their going out to War against their Enemies; which is the Exposition of *Onkelos*. And so this Phrase is often used; particularly in XIV *Gen.* 8. and the Valour of this Tribe is,

is, upon one occasion, celebrated in V Judges 18. Chapter But *Jacob's* Prophecy determines us rather to the other XXXIII. sense, XLIX Gen. 13. where he represents this Tribe as Mariners, rather than Soldiers. Though it must be acknowledged that there were greater numbers among them, in *David's* time, who were expert Warriors, 1 Chron. XII. 33. and that the *Israelites* generally were not addicted to Traffick: the Sea-coast being possessed by the *Philistims* and the *Canaanites*; save only what belonged to this Tribe.

*And Issachar in thy Tents.* ] The same *Hierusalem Targum* expounds it, *Rejoyce ye House of Issachar when ye come into your Schools*: for this was a Learned Tribe, at least in some Ages; as appears from 1 Chron. XII. 32. But *Jacob's* Prophecy rather determines us to another sense; which is, that they should grow rich by feeding Cattle, and by Husbandry: for which their Country being very proper, they chose rather that quiet kind of Life, than Merchandise. Though they were near Neighbours to *Zebulun*, and for that reason, as well as because they were Brethren by the same Mother, are here put both together in one Benediction. This seems also best to agree with the Phrase of rejoycing in their Tents: in which they are said anciently to dwell, who fed Cattle, IV Gen. 10. And perhaps the Learning that the Children of *Issachar* are said to have had, (in 1 Chron. XII. 32.) which consisted in the understanding of the times, was nothing else, but their skill in the proper Seasons for Sowing, and Planting, and Pruning, &c. to know what *Israel* ought to do, in the management and improvement of their Land; which was of great use, especially in that Country.

Chapter Ver. 19. *They shall call the People unto the Mountain.]*  
 XXXIII. Here *Moses* predicts the House of God should be set  
 upon a Mountain; unto which he saith *Zebulun* (for  
 Verse 19. the latter end of the Verse shows he speaks particular-  
 ly of them) should invite the rest of their Tribes, by  
 their forwardness and zeal, to go up to worship God  
 at the three great Festivals. So the *Hierusalem Targum* paraphrases, *Behold, the People of the House of*  
*Zebulun shall be ready to go to the mount of the holy House*  
*of the LORD.* Or by the People, perhaps he means the  
*Gentiles*, their Neighbours, whom they should endeavour  
 to bring to the Service of the true God. Which  
 was especially fulfilled when Christ came, IV *Matth.*  
 15, 16.

*There they shall offer Sacrifices of Righteousness.]* Li-  
 beral Sacrifices, out of their honest gains by Merchan-  
 dise.

*For they shall suck of the abundance of the Seas.]* Im-  
 port abundance of various Commodities, and grow  
 rich by their Traffick.

*And of Treasure hid in the Sand.]* This is a further  
 amplification of the same thing; relating particularly  
 to their importation of Gold, and Silver, and preci-  
 ous Stones, which are digged out of the Earth. Some  
 think it hath respect to the rich Mines which were in  
 this Country; but of that I can find no proof.

Verse 20. Ver. 20. *And of Gad he said, blessed be he that in-  
 largeth Gad.]* That is, blessed be God, who hath  
 allotted to him such a large Inheritance; which he  
 afterward also further enlarged, as we read I *Chron.* V.  
 18, 19, 20.

*He dwelleth as a Lion.]* Lives secure and fearless,  
 though encompassed with Enemies; whom the *Ga-  
 dites* tore in pieces (as it here follows) if they offer-  
 ed

ed to molest them. For this was a very warlike Tribe, Chapter as we learn from 1 Chron. XII. 8. and therefore here XXXIII. compared to a *Lioness* ( so *Labi* signifies ) which equals a Lion, if not exceeds him in strength and fierceness ; as *Bochartus* hath observed out of good Authors, in his *Hierozyicon* P. I. Lib. III. Cap. L. And so *Onkelos* here translates it, *He dwelleth as a Lioness* : And the *Hierusalem Targum* puts in both, after this manner ; *He remains quiet, as a Lion and a Lioness ; neither is there People or Kingdom, that shall stand before them.*

*And teareth the arm with the Crown of the Head.* ] Kills the Princes with their Kings, as *Onkelos* truly expounds it. For by *Arms* are meant Men of Strength and Power ; and by the *Crown of the Head* is properly to be understood, the chief Commander, Ruler, or King. And therefore the LXX. also translate *Crown of the Head* by ἀρχοντα, Prince or Supream Governour.

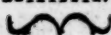
Ver. 21. *And he provided the first part for himself.* ] Verse 21. He first received his Portion in the Land which they conquered, as *Onkelos* expounds it. Which he is said here to *provide for himself* ; because this Tribe ( with *Reuben* and part of *Manasseh* ) desired to be possessed of the Country of *Sihon* ; which was accordingly given to them, XXXII Numb. 1, 2, 33.

*Because there, in a portion of the Law-giver.* ] Which *Moses* ( who was their Lawgiver ) gave them by God's order ; whereas the other *Nine Tribes* and a half, had theirs given them by *Joshua*.

*Was he seated.* ] The word in the Hebrew signifies *hid*, i. e. protected, when, going to the War in *Canaan*, they left their Wives and Children and Cattle, without any defence, but God's Providence : ac-



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XXXIII.



according to the Promise they made to *Moses*, XXXII Numb. 16, 17, &c. What the *Hierusalem Targum*, and *Onkelos*, and several of the Rabbins, even *Abarbinel* himself, here say, of *Moses* being buried in this Tribe (which they make the sense of these words) I think is no more to the purpose, than what the Cabbalists observe upon this place; that in the Blessing of *Gad* the whole *Alphabet* is found; because *Moses our Master* (saith *Baal. Hatturim*) was buried in his Territory, who observed the whole Law from *Aleph* to *Tau*; i.e. from the beginning to the end. See *Theodorick Hackspan. Cab. Judaica*, N. 10.

*And he came.*] He speaks of this as a thing already done; because he certainly foresaw they would perform their Engagement.

*With the Heads of the People.*] With the chief Commanders of the rest of the Tribes of *Israel*. Or, as the words may be translated more literally, *He came with the Heads of the People*, i. e. the *Gadites* marched in the Front before the Children of *Israel*. For so was the Agreement between *Moses* and them, as we read in XXXII Numb. 17. that they should go ready armed before the Children of *Israel*. Of which engagement *Joshua* put them in mind, when they were entering into *Canaan*, I *Josh.* 14. and they stood to it, v. 16, 17.

*He executed the Justice of the LORD.*] Upon the Seven Nations of *Canaan*, whom God commanded them to extirpate.

*And his Judgments with Israel.*] Going in the foremost of the *Israelites* to Battle, till the whole Country was subdued to them, XXXII Numb. 21, 22, 29. XXII *Josh.* 1, 2, 3, &c.



Ver. 22. *And of Dan he said, Dan is a Lions whelp.*] Chapter  
Courageous as a young Lion: So Onkelos. Which XXXIII.  
was most eminently verified in Sampson, who was of  
this Tribe; and whom the Spirit of the LORD began Verse 22.  
to move in the Camp of Dan, XIII Judges 25.

*He shall leap from Bashan.*] The Tribe of Dan had  
no Inheritance near Bashan: but he compares them to  
the young Lions of that place. For Lions haunted  
Mountains, (IV Canticles 8.) and this Mountain in  
particular was famous for them, and bred very fierce  
ones. Which, every one knows, leap upon their  
Prey, when they assault it, and fasten their Nails and  
their Teeth in it. So Bochart observes many ancient  
Authors describe them, P. I. Hierozoicon L. III. Cap. II.  
p. 739. And thus did the Danites on a sudden leap  
from one end of Judæa to another, and seized on the  
City of Laish, near to the Fountain of Jordan,  
calling it by the Name of Dan, as we read XVIII  
Judg. 29.

Ver. 23. *And of Naphtali he said, O Naphtali, satif- Verse 23.  
fied with favour.*] That is, with the Favour of God:  
which is explained in the next words.

*And full with the blessing of the LORD.*] The  
word *full*, as Maimonides observes, signifies that which  
is most perfect and absolute in its kind, More Nevoch.  
P. I. Cap. XIX. Such was the Country of Galilee  
wherein this Tribe had their possession; which was  
*πῶλον καὶ πῶλον, καὶ ὄλον, &c.* (as Josephus speaks, L. III.  
*de Bello Judaico*, Cap. IV.) fat throughout in all its  
parts, and very fertile; planted with all manner of  
Trees: insomuch that it invited him to Husbandry,  
who was averse to Labour: and by that means was in-  
tirely inhabited, and had no void space in all the  
Country, &c.

Possess

Chapter  
XXXIII

*Possess thou the West and the South.*] The same Josephus makes this Tribe to have possessed the East and the North in the upper Galilee, (*Lib. V. Antiq. Cap. I. p. 142.*) which is directly contrary to what Moses here saith. Therefore Bochartus (in his *Hieroicoicon P. I. Lib. III. Cap. XVIII.*) judiciously expounds these words of Moses, not with respect to the whole Land of Canaan, but to the Danites before mentioned. For the portion of Naphtali extended from the South of the City called Dan, or Laish, to the Sea of Tiberias. And so the three Chaldee Paraphrasts expound the Hebrew word *jam* (which we translate *West*) by the Sea of Tiberias, or Genesaret; which is the same. For the Hebrews call great Lakes by the name of Seas: and by this Sea, is not meant the Mediterranean, but the Sea of Galilee, or Tiberias or Genesaret: for by all these Names it is called, as Mr. Selden observes in his *Mare Clausum*, p. 21.

Verse 24. Ver. 24. *And of Ashter he said, Let Ashter be blessed with Children.*] With a numerous and beautiful Issue.

*Let him be acceptable to his Brethren.*] All the rest of the Israelites shall court them, for their goodly aspect. Or (as some rather think) he prophesies this Tribe should win the favour and affection of others, by their affability and obliging behaviour. For which Jacob predicts they should be famous, XLIV Gen. 21.

*And let him dip his foot in Oil.*] Be planted in a rich Soil, full of Olive Trees; which should make Oil so plentiful, that they might not only wash their Faces, but their Feet in it. Onkelos translates, *He shall be nourished with the delights of Kings.*

Ver.

Ver. 25. *Thy shoes shall be iron and bras.*] Or, as Chapter in the Margin, *Under thy feet shall be iron.* Which XXXIII. hath made some think these Minerals were digged out of *Libanus*; near to which lay the Tribe of *Asher*. Verse 25. Who, according to this Exposition, trod upon a Soil full of Iron and Bras. But no Author, *Bochartus* saith, mentions any such thing as the Bras of *Libanus*; and therefore some understand by these Expressions, the barbarous People that dwelt in *Galilee* of the Gentiles, who pressed the *Asherites*, as an Iron Shoe. or Fetters do the Feet. But the *Arabick* here by *Minal*, which we translate *Shoe*, understands a Bolt or Bar; and renders this passage, *Thy Bolts shall be Iron and Bras.* That is, as *Onkelos* expresses it, *They should be as strong as Iron and Bras.* And so *Kimchi* expounding the words of *Jonathan* (who interpret it, *Thy habitation shall be as strong, &c.*) saith the meaning is, *Their Country should be as well fenced, as if it had been shut up in brasen, or iron walls.* And *R. Solomon* to the same purpose. See *Hierozyicon* P.II. Lib. VI. Cap. XVI. But I have observed, that the same *Bochartus* acknowledges in his *Phaleg*, that *Sarepta* (which the *Hebrews* call *Zarephath*, 1 Kings XVII. 9.) a City of *Sidon*, had its Name from the Bras and Iron which was here melted; being in great plenty in that Country, as the *Hebrews* gather from this Blessing of the Tribe of *Asher* (who were the Inhabitants of those places) *Iron and Bras are under thy Shoe*; as he there interprets it, Lib. IV. Cap. XXXIV. And so a very Learned Man, long before him, *David Chytraeus*, expounds these words, and adds this observation; *Nam Sidon & Sarepta, quæ à Metallis excocuendis nomen habet, in Tribu Asher fuerunt.* For *Sidon* and *Sarepta*, which had its Name from

Chapter from the Melting of Metals there, were in the Tribe  
XXXIII. of *Asber*.

*And as thy days, so shall thy strength be.*] The same *Chytraeus* expounds it, *All the time of their life, they should retain the same vigour of Body and Mind*. Which seems to be the sense of *Onkelos*, *As the days of thy youth, so shall thy strength be*: And the *Hierusalem Targum* more expressly, *Such as they were in the days of their youth, such they should be in their old age*. Or simply, these words signifie, That this Tribe should grow stronger and stronger. Which *Hottinger* seems to have aimed at, when he propounded this Exposition in his *Smegma Orientale*, Cap. VII. *As are thy days, so are thy riches and wealth*. *Masius* quite contrary upon XIX *Josh*. 31. interprets these words to signifie, that they should have perpetual Conflicts with the old Inhabitants of the Country. All which various Interpretations proceed from the uncertain signification of the Hebrew word *Daba*, which we render *strength*.

Verse 26. Ver. 26. *There is none like unto the God of Jesurun.*] And now, having blessed every particular Tribe, he concludes with this general demonstration of their happinefs, That their God was not like the gods of other Nations, but supereminent in all Perfections. And therefore they must needs be blessed (as the same *Chytraeus* explains it) who had him propitious to them, as their Father, their Keeper, their Defender, Avenger, and Saviour from all their Enemies.

*Who rideth upon the Heavens in thy help.*] Who commandeth in the Heavens, as well as in the Earth: and sends help and succour to thee, from thence, by Thunder, Lightning and Hailstones; as we read he did in many places, XVIII *Psalms* 8, 9, &c.

LXVIII. 33, 34, 35. And as he that rides upon an Horse, turns him this way, and that way, as he pleaseth, (they are the words of *Maimonides* in his *More Nevochim*, P. I. Cap. LXX.) so God by his Power and Pleasure Commands the Heavens: and is not fixed to them, as the Soul of them, (which was the foolish Opinion of the *Zahy*) but as the Rider is far more honourable and excellent than the Beast on which he sits, and of a quite different Species from it; So God is represented by this Metaphor (though but in a weak manner) as separate from the Heavens, and of a more Excellent Nature, far transcending them; which are but the Instruments he uses, to fulfil his Will and Pleasure.

*And in his Excellency on the Sky.*] Or, as it may be translated word for word, *And in his magnificence, the Clouds.* From whence he sends such Storms and Tempests, as demonstrate his Power.

Ver. 27. *The eternal God is thy refuge.*] Or, dwell-Verse 27. *ling place;* to whom they might alway betake themselves for safety, and never fail of it, XC Psalm 1. In the Hebrew the words are, *The eternal God is the habitation*, or dwelling place. From whence the Jews have framed this Maxim, to preserve all Men from having low thoughts of God, as if he was contained in any thing, *God is the place wherein the world dwells, and not the World the place where God dwells.* So *Maimonides* observes in the place above-named, out of *Bereschit Rabba*.

*And underneath are the everlasting arms.*] To support all those, with an unwearied Power and Care, who commit themselves unto him.



Chapter  
XXXIII.

*And he shall thrust out the Enemy from before thee. ]* As he had carried them through the Wilderness with an unwearied Care; so he promises God would expel the Canaanites, and make room for them in their Country.

*And shall say, Destroy them. ]* Give the Israelites Power, as well as Authority, to root them out. For to say here, is as much as to do, and therefore signifies executing their destruction.

Verse 28. Ver. 28. *Israel, thou shalt dwell in safety alone. ]* Live in quiet and peace, separate from all other People. Or, the Divine Protection shall be sufficient for their Security. This Rasi thinks was fulfilled in the days of Solomon, 1 Kings IV. 25. But others of them think it is still to be fulfilled.

*The fountain of Jacob. ]* That is, his Posterity; who flowed from him as a River from a Fountain, XLVIII Isaiah I. LI. I. Cocceius thinks these words should be joyned to the foregoing, in this manner, *Israel shall dwell in safety alone, by the Fountain of Jacob:* that is, by God. But though this may have some countenance from the ancient Interpreters, (as I shall observe presently) yet most go the other way: there being the like Expression in LXVIII Psal. 26. *Bless the LORD in the Congregation, from the Fountain of Israel:* or, as it is in the Margin, *Ye that be of the Fountain of Israel;* i.e. are derived from him as your Father.

*Shall be upon a Land of Corn and Wine, also his Heavens shall drop down dew. ]* In a fruitful Country, upon which the Heavens shall drop down refreshing Dews. Onkelos paraphrases the whole thus, *Israel shall dwell securely alone, according to the Blessing wherewith Jacob his Father blessed them, in*



a Land of Corn, &c. And so the Hierusalem Targum (making more exprefs mention of the word Fountain) Israel shall dwell by himself securely, from the Fountain of Benediction, wherewith Jacob blessed them, in a Land producing Wine and Oil: and the Heavens above are commanded to send Dew and Rain upon them.

Ver. 29. Happy art thou, O Israel. ] He was not able further to exprefs their Happines, and therefore breaks out into admiration of it: exciting them thereby to be deeply sensible of it, and affected with it.

Who is like unto thee. ] Who had the LORD for their God, as he said before v. 26, &c. and IV. 7, 8.

A People saved by the LORD. ] Who have been redeemed by his mighty Power. So the Hierusalem Targum, Whose Redemption (I suppose he meant out of Egypt) is from the presence of the LORD. Who had preserved them ever since, and would still protect them, as it here follows.

This R. Isaac (in Chissuk Emuna, P.I. Cap. XVIII.) saith, signifies the Spiritual Blessings God bestowed on them. For true Felicity, saith he, doth not consist in Victory over Enemies; and Plenty of Corn, or such like things; of which he had spoken before in the foregoing Verse; but in the Salvation of the Soul, of which no Nation in the World was secure, but the Jews. Which made Moses, saith he, break out into these words, O happy People, saved by the LORD. As much as to say, among all People, is there any saved like to thee? This he saith, because Christians were wont to tell them, that they fixed their Minds wholly on the Corporal Felicity, which

Chapter their Law promised them: which made him look about to find out all that he could draw to an higher sense. And he fixes so much upon these words, that he repeats it again, a little after, that the Salvation here promised is everlasting. And yet his Eyes could not be opened to see, that this Salvation was to be brought to them by the MESSIAH: and that our LORD Jesus is he, whose Gospel is as full of such Promises, as their Law is of the Promises of Corn, and Wine, and Oil.

*[The shield of thy help.]* To defend them from all the Assaults of their Enemies. He adds this, saith the same R. Isaac, to show that they to whom he promises Spiritual Blessings, are not thereby put out of hope of Temporal: For the People that are saved by the LORD, have him also for their Shield and their Sword, as it here follows.

*[And who is the sword of thy excellency.]* To cut their Enemies in pieces; so that they should glory and boast in magnificent Victories over them. Or, as Onkelos translates it, *From his presence are all the Victories of thy valiant Men.*

*[And thine enemies shall be found liars unto thee.]* Find themselves deceived in all their vain hopes of saving themselves, or hurting the Israelites. Or, should be so afraid of them, that with feigned Stories they should court their Friendship, as the Gibeonites did. Or, more simply, should submit to them, though not heartily, yet out of fear; as this Phrase is used, XVII Psal. 44. LXVI. 3. and other places.

*[And thou shalt tread upon their high places.]* Upon the Necks of their Kings, as both Onkelos and the Hierusalem Targum understand it: taking bamoth here for great Men, in high Stations. And thus Joshua did,

did; as we read X *Josh. 21*. But this word commonly signifies, either *strong holds*; or *places of idolatrous worship*: which neither their great men; nor their gods themselves; should be able to preserve from ruin.

Chapter  
XXXIV.

C H A P. XXXIV.

Verse 1. **A**ND *Moses went up.*] Having thus declared his affectionate Concern for the Happiness of every one of them, he took his leave of the Elders and all the People; and went up whither God had commanded him, XXXII. 49, &c.


*From the plains of Moab.*] In which was their last station before they entred into *Canaan*, XXXIII Numb. 48, 49, 50. Where God delivered several Commands to them, XXXV Numb. 1. XXXVI. 13. and where *Moses* spake to them what we read in this Book, I *Dent. 5*.

*Unto the Mountain of Nebo.*] Which was the highest part of the Mountain of *Abarim*; as appears from XXXVII Numb. 12. compared with XXXII *Dent. 49*. Near to which there was a City of the same Name, XXXII Numb. 38. XV *Isa. 2*.

*To the top of Pisgah.*] Which was the very top of the Mountain *Nebo*. See III *Dent. 27*. XXI Numb. 20.

*That is over against Jericho.*] A famous City on the other side of *Jordan*. I see no ground to believe that the People of *Israel* accompanied him hither

(as

Chapter (as *Josephus* tells the story) with so many tears, XXXIV. that *Moses* wept also: and having beseeched them  not to take his Departure so heavily, he dismissed them together with the Elders, and remained there alone.

*And the LORD.*] Or, as *Jonathan* hath it, the WORD of the LORD, who had accompanied him with his blessed Presence through the Wilderness.

*Showed him all the Land of Gilead unto Dan.*] God had often promised him that he should see the good Land promised to their Fathers, though not be permitted to enter into it, XXVI Numb. 12. III Deut. 27. And now fulfils his word, and gives him a full prospect of it; bidding him first look Northwards through the whole Land of Gilead (which comprehends all that was given to the two Tribes and half on this side *Jordan*, where they now were) to the Land of *Naphtali*, which was in the upper Galilee beyond the Sea of *Genesaret*; as far as to the utmost Northern Border, which was then called *Laisch*, and afterwards *Dan*, XIX *Josh.* 47. XVIII *Judg.* 28. and in latter times *Cesarea Philippi*.

The mention of *Dan*, which was not the name of this place, till after that Tribe had conquered *Laisch*, in the time of the *Judges*, shows that this was not written at the same time with the rest of this Book; no more than what we read v. 5, 6, 10. of his Death and Burial, &c. (unless we suppose *Moses* to have given an account of his own Death and Burial by the Spirit of Prophecy, which is not probable) but it is most likely by *Samuel*, who was a Prophet, and wrote by Divine Authority, what he found in the Records which were left by *Joshua*, and others who suc-

succeeded him; who gave an account of *Moses* his leaving the World, and of all that was done after, till XXXIV. the end of the time of the Judges. Chapter

Ver. 2. *And all Naphtali, and the Land of Ephraim and Manasseh.*] Having seen the Northern Parts, he bad him turn his Eyes towards the Midland Country, where Ephraim and Manasseh were situated.

*And all the Land of Judah.*] Which lay Southerly.

*Unto the utmost Sea.*] By which some understand the Salt Sea, which lay on the South-Border of the Land of Judah, XXXIV Numb. 3. But then there will be no mention of the Western Part of Canaan, which lay upon the Mediterranean, or Midland Sea, which is hereby meant.

Ver. 3. *And the South.*] And after he had seen the South, which the Tribes of Judah and Simeon inhabited, he bad him take a view of the Eastern Parts of the Country; as it here follows.

*And the plain of the Valley of Jericho.*] All the Region about Jordan; especially the lovely Plain of Jericho: which is very much celebrated by other Authors; and lay in the Tribe of Benjamin.

*The City of Palm-trees.*] Which is often mentioned in Scripture; sometime without, and sometime with the name of Jericho, I Judges 16. III. 13. 2 Chron. XXVIII. 15. which was so called, because a multitude of Palm-trees grew about it, as Strabo (as well as Josephus) testifies in his Geograph. Lib. XVI. p. 763. where he describes this plain, as περιεχόμενον ὁρειῶν πρὸς, &c. as encompassed about with Mountains, after the manner of a Theatre; abounding with Palm-trees, and other Garden-trees mixed with them, for the space of an hundred Stadia. And there

Chapter there was also, he observes, *ἡ Βαλάνος Πικρὰ καὶ ὀσμήνη*,  
 XXXIV. the Paradise of Balsam. Which is a rare Arromatick  
 Plant, like to the Turpentine-tree; whose Juice is  
 of great virtue and value, &c. From which odoriferous  
 Plant, growing here, some think this City had the Name of *Jericho*, signifying sweet smelling. So *R. Judas* in the *Gemara* of *Béracoth*; where he mentions this Tree, as growing about *Jericho*, and thence derives its name from the Hebrew word *reach*, which signifies a sweet smell. This is more probable than the Conjecture of *D. Chytræus*, who imagines *Jericho* to come from *jerec*, which signifies the Moon: and in their German Language, he thinks, might be called *Luneburgh*.

Unto Zoar.] Which lay in the entrance of the Salt Sea.

Verse 4. Ver. 4. And the LORD said unto him.] After he had showed him the Land, the W O R D of the LORD (as the *Hierusalem Targum* hath it) spake these words to him, which follow. And God having been wont to speak to Moses out of the Cloud of Glory, *Josephus* conceives, that now he was encompassed with it, and from thence heard this voice. Which the Jews fancy was so loud, that the People heard it into the Camp. Thus at our Saviour's Transfiguration upon the holy Mount, a glorious Cloud overshadowed him, and his three Apostles, who heard the voice say to them, *This is my beloved Son*, &c. The Samaritans, as *Hottinger* relates in his *Smegma Orientale*, Cap. VIII. p. 456. tell the story thus: That *Joshua*, *Eleazar* the Priest, and all the Elders accompanying him to the Mount, fell into such a Passion, when they were to take their leave, that they could not be parted from him. Whereupon



upon the Pillar of Fire came down, which separated them from *Moses*, so that they saw him no more. Chapter XXXIV.

*This is the Land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed.*] XII Gen. 7. XIII. 15. XV. 18, &c.

*I have caused thee to see it with thine eyes.*] Which the LORD strengthened, it is likely, with a greater vigour than usual, that he might take a larger prospect than other wise he could have done, of this Country. Or, as some of the *Jews* understand it, he laid a Map of it before his eyes, wherein every part of it was exactly described. But that might have been done, in the Plains of *Moab*, without going up into a Mountain; therefore the other is more reasonable, that he strengthened his visive Faculty, with a greater Power, to see the whole Country in its length and breadth, &c. And therefore some of the *Rabbins* have been so wise as to put both together, as *J. Bened. Carpzovius* observes out of several of them, (upon *Schickard's Jus Regium*, Cap. V. Theorem. XVI. p. 285.) who thus speak: 'God shewed him the whole Land, as in a Garden Plot, forty Miles in breadth, and as many in length; and gave his Eyes such a power of Contemplating the whole Land, from the beginning to the end, that, he saw Hills and Dales, what was open and what was inclosed, remote, or nigh, at one view.

*But thou shalt not go over thither.*] This he had often said to him: and now mentions it, that he might die in a comfortable sense, that he had been as good as his word to him; and consequently carry this Belief along with him, into the other World,

S f f f

that

Chapter  
XXXIV.

Verse 5.

that he would make good the Oath which he sware, to their Fathers of bringing them into *Canaan*; and there fulfil all that he had foretold.

Ver. 5. *So Moses the servant of the LORD.*] So God himself calls him after his death, in the next Book, I *Josh.* 2, 7. as the most eminent Minister of his, that he had hitherto employed in *Israel*. But the observation of *R. Bechai* is not well founded; that he is not called *the Servant of the LORD* till after he was dead, and then admitted unto the nearest familiarity with the Divine Majesty. For though these very words are not used, yet the *LORD* calls him, *My Servant Moses*: which is the same thing, XII *Numb.* 7.

*Died in the Land of Moab.*] For this Country was so still called, because it anciently belonged to the *Moabites*. (See XXI *Numb.* 26.) from whom *Sihon* had taken it, as *Israel* now had taken it from him. So that he really died in the Land of *Israel*.

*According to the Word of the LORD.*] The *Hierusalem Targum* expounds this very soberly, *According to the Sentence of the Decree of the LORD*. That is, as the *LORD* had determined and declared he should, XXXII. 49, 50. And so this Phrase is commonly used in this very Book, XVII. 6, 10, 11, as well as in other places of the *Pentateuch*, IX *Numb.* 20, XIII. 3, &c. which will warrant this Interpretation, that *Moses* did not die of any Disease; nor was worn out with Age; but meerly because God, the Supreme Governour of all things, so ordered it. But some of the *Jews*, not satisfied with this, have far-fetch'd Conceits, concerning the Death of *Moses*, from these words. For because it is said, he died, *at pi*, at the mouth (as the words are literally in the Hebrew,

Hebrew) of the LORD, *Maimonides* himself saith, that their wise Men think (and he seems of their Opinion) that it signifies the LORD drew his Soul out of his Body with a kiss. And thus died *Aaron* and *Miriam*, but none besides them. Of *Aaron* indeed it is expressly said he died *al pi* of the LORD; but it is not said of *Miriam*, and yet they will have her to have had the same favour. That is, they died (saith he) of too much love, from the pleasure they had in the thoughts of God; which apprehension of God, conjunct with the highest love to him, he thinks is called *kissing*, I Cant. 2. *Let him kiss me with the kisses of his mouth*, *More Nevochim* P. III. Cap. LI. But this is not the meaning of the Phrase: though no doubt *Moses* departed this Life in a most delectable sense and taste of the Divine Love; having no unwillingness to die, nor being surprised with death; for he knew the time, and the place, and the manner of it. And as he did not die of any Disease, (as was said before) or of old Age, or by external force; but only by the will and pleasure of God, who took his Soul out of his Body: so he did not part with it against his will, nor with any fear; but with a placid Mind, and composed Spirit, committed himself to God. In whose embraces (as we may speak) he expired; and this it is likely the ancient *Jews* meant, when they said, *His Soul departed with a kiss*.

As to the time of his death, the Scripture doth not mention the Year, the Month, and the Day: but the *Jews* commonly place it in the last Month of the fortieth year after their coming out of *Egypt*, called *ADAR*, and the seventh day of that Month. Thus they say in *Seder Olam Rabba*, Cap. X. and in

Chapter their *Kalendar* which they now follow : and so  
 XXXIV. *Patricides* in *Hottinger's Smegma Orientale*, p. 457.  
 But our great Primate of Ireland in his *Annals* ob-  
 serves, that it agrees better with the following Hi-  
 story, to place his death in the *first* Day of that  
 Month : and *Torniellus* makes the same Computa-  
 tion, that it must be either in the latter end of  
 the *Eleventh* Month, or in the beginning of the  
*Twelfth*.

Verse 6. Ver. 6. *And he buried him.*] This refers to the  
 words foregoing, viz. the LORD; who com-  
 manded his Angels to bury him. So *Epiphanius*,  
*ἐπιτάφισαν οἱ Ἀγγελοι, &c. Heres. IX. p. 28.* and see  
 p. 600. Though in the Scripture, *active* words are  
 very often used *passively* : and the meaning may be  
 only, that *he was buried*. Yet there is this to be  
 said for the other sense, that thereupon it is thought,  
 that the Contest arose between *Michael* the Arch-  
 angel and the Devil, (as *St. Chrysostom*, *Theodoret*,  
*Procopius Gazæus*, and others take it) who would  
 not have had him buried, but opposed it; that he  
 might administer an occasion to the *Jews* to com-  
 mit Idolatry. Though we never find, that the *Jews*  
 were given to the Worship of Reliques; as our  
 most Learned *Usser* observes in his *Annals*. See  
 there.

*In a Valley in the Land of Moab, over against*  
*Beth-Peor.*] This Valley was in the Land of *Sihon*  
 King of the *Amorites*, (IV. 46.) who had taken it  
 from the *Moabites*, as I noted before, and was now  
 possessed by the *Israelites*. And *Beth-Peor* was a part  
 of the Possession of *Reuben*, (XIII *Josh.* 20.) which  
 was a place, where the Temple of *Peor* anciently  
 stood, from whence it had its name. For this Idol

is

is not only called *Baal-Peor*, but simply *Peor*, XXII Chapter  
*Josh.* 17. and as *Beth-Baal* is the Temple of *Baal*, XXXIV.  
 so *Beth-Peor* is the Temple of *Peor*, as *J. Ger. Vof-*  
*fius* observes de Orig. & Progr. Idol. Lib. II. Cap.  
 VII.

Now by all these Circumstances of his burial,  
 it appears how frivolous that Opinion of the  
*Jews* is, mentioned in *Talkut*, out of *Siphri*, that  
*Moses* did not really die, but was translated into  
 Heaven, where he stands and Ministers before God.  
 Which conceit *Josephus* himself follows, Lib. IV.  
*Aniq. Cap. VIII.* where he saith, that the having dis-  
 missed the Elders, who went with him to Mount  
*Abarim*, and then conversing a while with *Eleazar*  
 and *Joshua*, while he embraced them, *repens*  
*inquit* *auribus* *eorum*, a Cloud on a sudden coming up-  
 on him, he was snatched out of their sight into a cer-  
 tain Valley. Which is not only beside, but contra-  
 ry to the Scripture, which saith he died, and was  
 buried in the Valley. And yet some of the an-  
 cient Fathers, particularly *St. Ambrose* and *St. Hilary*,  
 have followed this Opinion, that when *Moses* is  
 said to die, it doth not signifie the separation of his  
 Soul from his Body, but his Translation to a better  
 Life. See *Sixtus Senensis* in his *Bibliotheca*, Lib. V.  
*Annot. LXI.* where he observes, this is not only a-  
 gainst Scripture, but against the sense of almost all  
 Ecclesiastical Writers.

[But no man knoweth of his Sepulchre unto this day.]  
 These words unto this day, shew that this passage  
 was not written by *Moses*, as *Josephus* and *Philo*  
 imagine, who say he wrote this by the Spirit of Pro-  
 phesy. See v. 1. The reason why his Body was  
 concealed, most think to have been, lest in future  
 times

Chapter times it should become an Object of their Worship.  
 XXXIV. So R. Levi ben Gerson: Future Generations perhaps  
 might have made a god of him, because of the fame  
 of his Miracles. For do we not see how some of the  
 Israelites erred, in the brazen Serpent which Moses  
 made? And the Heresie of the Melchisedekians  
 shows this was no vain fear (as Hermannus Witsius ob-  
 serves, Lib. I. Miscell. Cap. XVII.) if Epiphanius  
 may be believed; who saith that in Arabia Petraea,  
 δια τῶ θεοφιλῆς δὲν νομίζον, &c. They thought him  
 to be God, because of his Wonders he wrought,  
 and worshipped his Image. What would they have  
 done, if they had had his very Body? Which he  
 did not desire to be carried into Canaan, and buri-  
 ing among his Ancestors, as Joseph ordered concern-  
 ing his Bones. For he understood, it is likely, the  
 mind of God to be, that, as he should not go o-  
 ver Jordan while he was alive, so his Body should  
 not be carried over when he was dead. Which  
 R. Chama thinks might have proved dangerous, be-  
 cause in the time of their Distress (especially at the  
 Captivity of the Land) the Children of Israel might  
 have been prone to run to his Sepulchre, and beg  
 him with tears to pray for them, whose Prayers  
 had been so prevalent for them in his life time. For  
 such a piece of Superstition, it seems, crept in a-  
 mong them, in latter Ages: of which see *Wagenfeil*  
 upon the Gemara of Sota, Cap. I. Sect. LII. An-  
 not. II.

But though no Man knew where Moses was buri-  
 ed, when this was written, yet some Maronite Shep-  
 herds, we are told, have pretended lately (MDCLV.)  
 to find out his Tomb, with this Inscription in He-  
 brew, *Moses the Servant of the LORD.* A great  
 stir



stir was made about it, as the same *Witzius* observes: Chapter  
 out of *Hornius* his *Historia Ecclesiastica*. But a learn- XXXIV.  
 ed Jew, he saith, so confuted the Story, showing it  
 was another *Moses* whose Tomb they found, that  
 the Report presently vanished. And the Learned  
*Wagenseil* makes some probable guesses, that it was  
 the Tomb of *Moses Maimonides*. See *Annot. VI.* in  
*Gemara Sotæ*, Cap. I. Sect. LI. But *Bartoloccius* in his  
 late *Bibliotheca Rabbinica*, Tom. III. p. 928, &c. hath  
 made it rather probable, that *Hornius* was impos-  
 ed upon by some body, in this narration; there be-  
 ing no such Author known among the Jews; as *R.*  
*Jakum*, or *Jacomus ben Gad*, who, he saith, confu-  
 ted this Tale.

Ver. 7. And was an hundred and twenty years old Verse 7.  
 when he died. ] A third part of which time, wanting  
 one Month, he had been employed in the Govern-  
 ment of Israel; as *Josephus* observes in the Conclufi-  
 on of his *Fourth Book of Antiquities*.

His eye was not dim, nor his natural force abated. ]  
 That is, he had all the vigour of Youth remaining;  
 there being not so much as a wrinkle in his Cheeks.  
 So some of the Ancients interpret the last Clause.  
 Others, He had not lost so much as a Tooth out of  
 his Mouth. See *Bochartus* in his *Hierozoicon*, P. I.  
 Lib. II. Cap. XLV. p. 506. Both *Onkelos* and the *Hie-*  
*rusalem Targum* refer it to the Splendor of his Coun-  
 tenance, which continued to the last. From hence  
 it was that the Heathen, who were not wholly un-  
 acquainted with this Story, but had not a perfect  
 knowledge of it, imagined that *Moses* was trou-  
 bled to die, when he was so vigorous. For *Tre-*  
*bellius Pollio*, in the Life of *Claudius*, saith, that the  
 most learned Mathematicians were wont to say, that

Chapter no Man lived beyond an Hundred and twenty  
 XXXIV. years. For though Moses lived an Hundred and  
 five and twenty years (so he mistakes) being Dei,  
 ut *Judeorum libri loquantur, familiaris*, a Man fami-  
 liar with God, as the Books of the Jews tell us; yet  
 he complaining that *juvenis interiret*, he died when  
 he was young, they say he was told by an uncer-  
 tain God, that no Man should ever live longer.  
 This Mistake arose from their misinterpretation of  
 those words *VI Gen. 3. Yet his days shall be an hun-*  
*dred and twenty years.* For Huetius well observes,  
 that this *incertus Deus* was the true God, the Crea-  
 tor of Heaven and Earth; whom St. Paul saith they  
 called also the unknown God, *Demonstr. Evang. Pro-*  
*pos. IV. Cap. I. N. LVH.* And I cannot but add,  
 that this passage out of *Trebellianus* was taken notice  
 of above an hundred years ago, by a learned Man  
 I have often mentioned, *David Chytraeus*; to show  
 that these Sacred Books were not unknown to  
 the Heathen, and that they had a Reverence for  
 them.

Verse 8. Ver. 8. *And the Children of Israel wept for Moses*  
*in the plains of Moab thirty days.*] The time of  
 Mourning for the Dead was longer or shorter, ac-  
 cording to the Dignity of the Person. And the  
 Jews have a Tradition which distinguishes be-  
 tween the days of Weeping and Mourning. The  
 former of which never exceeded a Month, which  
 was the time they wept for Moses; the latter ne-  
 ver lasted more than a year; as they gather from  
 the Example of the greatest Doctor they ever had,  
 R. Judah, who composed the *Mischna*; for whom  
 they mourned Twelve Months. See *Schickard* in his *Jus*  
*Regium, Cap. VI. Theor. XIX.* and upon *L Gen. 3, 10.*  
*XX Numb. 29.* So

So the days of weeping and mourning for Moses were ended. *I* They continued but completely thirty days, and no longer. By which it seems that weeping and mourning (whatsoever difference was between them) were, anciently of the same length; though the Jews, in the forenamed Tradition, are pleased to make this one last much longer than the other.

Now by this, and what follows in the Book of Joshua, we may certainly know the truth of what I said (on a 5.) concerning the day on which Moses died. For if we add unto these thirty days, which followed immediately upon it, the three days wherein the Spies lay hid in the Mountain, II Josh. 22. and allow three or four days more for their going and coming back, and then add the three days they lay by Jordan before they passed over, III Josh. 2. they make just a Month and ten days, from the first day of the last Month, when I supposed Moses died, unto the day they got safe over Jordan, which was the tenth day of the first Month. Whereas if we reckon as the Jews do, that Moses died on the seventh day of the last Month, it would have been the seventeenth day of the first Month before they got over Jordan. I observe also, that though the Talmudists generally make him to have died on the seventh day of Adar, yet there have been some who placed it on the first. For the Medrasch Rabbah, telling the story of Haman's casting Lots to find the best time to do Execution on the Jews, saith he pitched upon the Month A D A R, because it had been unlucky to the Jews, by the death of their Master Moses therein. But he did not consider, saith that Medrasch, that as Moses died on the first day of this

Chapter *Mouth, so he was born on the same first day.*  
 XXXIV. Ver. 9. *And Joshua the Son of Nun was full of the Spirit of Wisdom.*

Verse 9. *To take the Government upon him, and manage it prudently, as soon as Moses left them. Which was necessary to be mentioned, that it might not be thought they wanted a Head to conduct them; as their Neighbours possibly might imagine, when the News came of Moses his death. For as the Samaritans tell the story, (in Hottin-ger's Smegma Orientale, p. 462.) when they heard the Lamentations which the whole Congregation made for Moses, they began to rejoyce, and gather their Forces together to set upon the Israelites, as wanting a Leader. But they soon found themselves mistaken; Joshua having taken the Charge of them, and being endued with his Spirit.*

*For Moses had laid his hands upon him.] Whereby he committed to him the Supream Authority after his departure, and implored the Spirit of God to qualifie him for it. For power to execute any Office among the Jews, was given by laying on of hands, whereby they were ordained and appointed to it. And this was a Rite of Prayer also, as many have observed, for the obtaining the Gifts of the Spirit, which were necessary for the discharge of that Office. And though no words of Prayer be mentioned, yet the very laying on of hands denotes it, as our learned Dr. Outram observes from this very place, and from I Tim. V. 22. Lib. I. de Sacrif. Cap. XV. N. VIII. Of Moses his laying on Hands upon Joshua, we read XXXVII Numbers 18, &c. And he was solemnly also, a little before Moses his death, presented unto*

unto God, by his own Command, XXXI of this Chapter Book, 14, &c.

XXXIV.

And the Children of Israel bearkned unto him, and did as the LORD commanded Moses. ] O-  
beyed him as their Supream Governour, accord-  
ing to God's Command delivered to Moses,  
XXVII Numb. 20. XXXI Deut. 23. See 1 Josh. 16,  
17, &c.

Ver. 10. And there rose not a Prophet since in Verse 10.  
Israel like to Moses. ] This is a plain demonstra-  
tion, that the promise God makes by Moses, that  
he would raise up a Prophet like to him, XVIII  
Deut. 15, 19, &c. was not fulfilled either in Jo-  
shua, or in Samuel, ( who it is likely wrote this  
Chapter, as I said before ) and the best of the  
Jews confels, shall not be fulfilled till MESSIAH  
come. Thus the Author of Sepher Ikkarim, Lib. III.  
Cap. XX. ' It cannot be, but that a Prophet shall at  
' last arise like to Moses, or greater than he ; for  
' the King Messiah shall be as great or greater.  
' Therefore these words are not to be expounded,  
' as if there should never be such a Prophet, but  
' that in all the time of the following Prophets,  
' till the Cessation of Prophecy, none should arise  
' like to Moses. But after that, there shall be one  
' like him, or rather greater than he.

Whom the LORD knew face to face. ] Or, as  
de Dieu thinks it should be translated, who knew  
the LORD face to face. ] This was one Prehe-  
minence of Moses above all the Prophets, that he  
conversed more familiarly with God than any of  
them did. See XII Numb. 8. which place explains  
this : for to know him face to face, was to speak fa-

Chapter XXXIV. miliarly to God, and to hear God speaking in like manner unto him. And so the *Hierusalem Targum* expounds these words; only instead of the LORD, he saith, *Who knew the WORD of the LORD talking with him*; and delivering to him most excellent Laws, for the good government of his People. In which Laws he still lives. they all remaining upon Record to this day; when the Laws of all the famous Lawgivers, whom the Gentiles honoured as gods, are obliterated: But it must be observed, that in this wherein *Moses* excelled all the Prophets, our blessed Saviour far transcended him: For he was *in the bosom of the Father*, I Joh. 18. and spake *what he saw and heard*, &c. III Joh. 11, 32.

Verse II. Ver. 11. *In all the signs, and the wonders which the LORD sent him to do.*] The *Hierusalem Targum* hath it, *Which the WORD of the LORD sent him to do in the Land of Egypt, to Pharaoh, and to all his Servants, and to all his Land.* See IV. 34. VI. 22. VII. 19. In these signs and wonders *Moses* excelled all the Prophets, doing more Miracles than all that succeeded him; as *Maimonides* observes *More Nevochim*, P. II. Cap. XXXV. But our blessed Saviour excelled *him* in this, as well as *them*; doing more wonders than all the Prophets put together had done, from the beginning of the World; and far greater also than theirs, XXI Joh. ult.

Ver. 12. *And in all that mighty hand, and in all that great terror which Moses showed.*] As the former Verse relates to what he did in *Egypt*; so this hath respect unto their passing through the Red Sea, and  
to



to all that beset them in the Wilderness ; both at the giving of the Law, and afterward till this time. So the *Hierusalem Targum* expounds these words, *In all that strong hand, and in all those great Visions, which Moses managed.* And *Onkelos* to the same purpose.

*In the sight of all Israel.* ] In the place fore-named *Maimonides* insists much upon this, that *Moses* wrought all his Miracles publicly, the whole Congregation being Witnesses of them. And so our Saviour commonly wrought his (till they sought to kill him) in their Synagogues, at their Publick Feasts, when there was the greatest Concourse of the People of *Israel*. So that in this he was a Prophet like unto *Moses*, though infinitely superiour; which some of the old *Jews* could not but discern (as I observed upon Chap. XVIII.) when upon these words of *Isaiah*, LII. 13. *He shall be exalted, and extolled, and be very high*, they thus gloss in *Tanchuma*, which is an ancient Book among them, *This is the King MESSIAS who shall be exalted above Abraham, extolled above Moses, and be very high above the Angels of the Ministry.* Upon which *Conradus Pellicanus* thus glosses, and concludes his Commentary, as I shall do mine with these words: *What is it to be above the Angels, let the Jews explain; we can understand nothing by it, but the very WORD of God, which was in the beginning with God, and was God, by whom all things were made, and without him nothing was made, viz. the LORD God of Hosts, to whom, in perfect Unity, God the Father, Son and Holy Spirit, be all Honour and Glory for ever.* Amen.

Thus

## Chapter

## XXXIV.

~~~~~ This ends the *Pentateuch*; which, as our great Primate of Ireland computes, contains the History of Two thousand, five hundred and fifty two years and an half, from the beginning of the World to the death of *Moses*.

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## F I N I S.

*By reason of the Distance of the Author this Omission hapned, which the Reader is desired to insert in its proper place.*

At the end of Page 511. line ult. after three hundred years, add these words, But if any one think good thus to apply the words of this Verse unto *Vespasian*, they must not take this for the literal meaning of them: because it is evident that by the *Stranger* is to be understood those of other Nations, who lived among them. Particularly, those Gentiles who were brought into their Country by the *Assyrians*, instead of the Ten Tribes, as some of the best of the *Jewish* Writers expound it: What the Doctor also saith, concerning their advancing *Vespasian* to the Imperial Dignity, cannot be maintain'd.

# ERRATA.

| Page. | Line.   | Page. | Line.                                       |
|-------|---|-------|---|
| 21.   | 24. read their Cities.  | 348.  | 2. r. flake.                                |
| 30.   | 14. r. Elate.   | 358.  | 24. r. both Sexes.                          |
| 39.   | 18. r. faith.   | 365.  | 6. r. whom all that.                        |
| 43.   | 17. r. Ammonites.   | 372.  | 1. r. make thee.                            |
| 67.   | 15. r. Atargatis.   | 382.  | 31,32. r. paid to her father.               |
| 85.   | antepen. r. <i>à rebou</i>  | 408.  | 20. for <i>inherent</i> r. indigent.        |
| 86.   | 11. r. <i>Seias pulvisas.</i>   | 420.  | 28. r. <i>Chafidah.</i>                     |
| 90.   | 24. r. even before.   | 428.  | 2. r. remember it.                          |
| 146.  | 2. r. <i>Melech.</i>  | 438.  | 16. r. of no consequence.                   |
| 145.  | 13. r. until the other.   | 439.  | 26. r. as a reason.                         |
| 174.  | 5. for <i>notion</i> r. <i>reason.</i>  | 442.  | 28. r. Dr. Pocock.                          |
| 183.  | 10. for <i>Geder</i> r. <i>Seder.</i>   | 488.  | 19. r. would furnish.                       |
| 194.  | 18. r. Author of <i>Sepher Ikka-rim.</i>  | 20.   | r. that should further.                     |
| 220.  | 20. r. <i>Acra-batta.</i>   | 507.  | 9. r. <i>strangeness.</i>                   |
| 242.  | 20. r. <i>Arcadica.</i> *   | 599.  | 16. r. retained the manner.                 |
| 264.  | 24. blot out, but as the persons concerned in the Controversie brought it; and read, But whoever brought the Controversie before this Court (when the Inferiour could not determine it) they gave the sentence. | 612.  | 1. r. Olive Tree thrives.                   |
| 269.  | 10. r. <i>Cunavus Lib. II.</i>  | 617.  | 27. r. <i>פדו</i> a field.                  |
| 290.  | 29. r. had her first.   | 641.  | 12. r. Mountain.                            |
| 323.  | 15. r. <i>Chillel.</i>  | 650.  | 22. r. he speaks of himself.                |
| 332.  | 20. r. was so settled.  | 652.  | penult. r. staid behind them.               |
|       |   | 663.  | 20. r. <i>Gazellor.</i>                     |
|       |   | 665.  | 5. r. great numbers.                        |
|       |   | 25.   | r. IV Gen. 10.                              |
|       |   | 668.  | 17, 18. r. He came the Heads of the People. |
|       |   | 685.  | 12. r. he having.                           |

## BOOKS Printed for *Richard Chiswell.*

- B**ishop *Patrick's* Commentary on the First Book of *Moses* called *Genesis*. The Second Edition, 4to. 1698.
- His Commentary on the Second Book of *Moses* called *Exodus*, 4to. 1697.
- His Commentary on the Third Book of *Moses* called *Leviticus*, 4to. 1698.
- His Commentary on the Fourth Book of *Moses* called *Numbers*, 4to. 1699.
- His Commentary on the Fifth Book of *Moses* called *Deuteronomy*, 4to. 1700.
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